



*Ioannes Arndtius, Superin-
tendens Generalissimus in Ducatu
Lunaburgico Natus 1555. Denatus 1621*
Printed for I. Downing in Bartholomew Close.



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OF 223 g 24

True Christianity

FOUR BOOKS.

Wherein is contained the
WHOLE OECONOMY
OF
GOD towards MAN;
And the
WHOLE DUTY
OF
MAN towards GOD.

Written Originally in the HIGH-DUTCH,
By the Most Reverend
JOHN ARNDT, *late Superintendent-*
General of Lunebourg.

Now Done into English.

PART I.

L O N D O N,

Printed for D. Brown at the Black-Swgn and Bible without
Temple-Bar; and J. Manning in Bartholomew-Close, near
West-Smithfield, 1712.

OF
THE
FOUR BOOKS

WHICH
OF
COPPERPLATE
AND THE
WHOLE
OF
MAYNORING GOD

JOHN ARNO
OF
LONDON



Inventions or Additions it must needs ap-
pear in a Divine Light, in a celestial
Majesty, in an unmix'd Innocency, in
an undoubted Integrity, in an unspotted
Brightness. For your Majesty is of a
Divine Pedigree, and of a truly high
Descent. All the Christian and heathen
whereby it hath in all Ages attracted the
Eyes of some Men, and drawn from the
Lips of others, and in the hearts of
all the good, who have been, and are, and
are the best of this world, thus is
Covetously, insatiable, it is a desire to Man,
the Divine Nature communicated to Man,
'Tis the Image of God stamped upon the
Mind, and shining through all the Ac-
tions and Functions of humane Life, and
Conduct. 'Tis the Righteousness and Ho-
liness of Truth. To the true God with-
in us. As many Men as there are, to give
us living Images of God there would be
had Religion but corrupted in their
own-bosoms, which was established

MADAM,

FALSE CHRISTIANITY hath
so much over-run the Christian
World, that it is hard, to find
TRUE CHRISTIANITY in the midst
of so many Counterfeits. If *Christianity*
be traced to its first Original Source, and
considered in its Primitive Splendor and
Beauty, without any Allay of humane
Inven-

Inventions or Additions, it must needs appear in a Divine Lustre, in a celestial Majesty, in an unmixed Innocency, in an undefiled Integrity, in an unspotted Brightness. For *True Christianity* is of a Divine Pedigree, and of a truly high Descent. All the Charms and Beauties whereby it hath in all Ages attracted the Eyes of some Men, are derived from no less an Author than *GOD* Himself; and all the Graces wherewith it is adorned, are the Effect of His Spirit. Thus is *Christianity*, inasmuch it relateth to Men, the Divine Nature communicated to them. 'Tis the Image of God stamped upon the Mind, and shining through all the Actions and Functions of humane Life and Conduct. 'Tis the Righteousness and Holiness of Truth. 'Tis the Life of God within us. As many Men as there are, so many living Images of God there would be, had Religion but continued in that *Heaven-born* State, wherein it was established at first.

BUT, alas! What a sad *Catastrophe*, what a dismal Inundation of Evil is followed, after so noble and heavenly an Establishment! That sweet Confederacy of all the Powers of our Soul with *GOD* their first Original, is entirely broke, and an open Enmity hath succeeded in its Place! *Religion* is now like a Stream, which by a continual Remove from the Fountain-Head,

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Head, and by passing through so many Channels by the Way, (I mean the unhallowed Hands and Hearts of the Managers thereof) hath contracted such a deal of Filth on one Hand, and lost so much of its original Soundness on the other; that it is hard to discover but a few Rays of its first Light, in the midst of so many Clouds that hang about it.

True Christianity, according to its intrinsic Constitution, is an active, lively, strong, vigorous Principle, seated in the most interior Center of the Soul, and swaying by its Dictates, all the Actions proceeding from thence. But the *Christianity* now in vogue, hardly toucheth the Heart at all; and the Sacrifices the Christians now offer up, are generally *without Heart*; a Thing the Heathens themselves counted prodigious in their Victims. It is easily content; if the Christian, such as he is, doth but tolerably keep up to an *external Decorum* in some Religious Formalities, and then sits himself down quietly with the Thoughts of *having done his Duty*. But if *SIN* be an *inward* Evil, as most certainly it is; *Christianity* must needs be an *inward* Grace, in order to conquer and subdue it. *True Christianity* will needs have the inward Faculties of the Soul, (such as Reason, Will, and Understanding) by Grace refined from the Pollutions which adhere to them, and after such a Quali-

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fication, & see them re-instated into their former Places and Offices.

True Christianity is a Creation of God.

But the Advocates of false Christianity, do not rise *above themselves*, but spin all their Religious Duties, as it were, out of their own Bowels. There is nothing of Heaven in it; nothing of Grace; nothing of the Divine Nature. Every Duty they seemingly perform, is a mere *Humane Creation*.

True Christianity requireth the Word of the Gospel (as the ordinary Means of Man's Recovery) should become an *ingrafted Word*; a Word mixed with Faith in the Hearer; that so it may be able to save the Soul: But the *False Christian* is apt to lean on an outward Compliance with some Set Duties and Models of Christianity. *True Christianity* is an Evangelical Principle, a vital Heat, an inward Flame: Hence the Works proceeding from it, are as so many free, ready, loving, steady, uniform, and unconstrained Emanations: But the *False Christian* valueth himself upon some frothy Moralities, legal Performances, slavish Observances, and a Set of such Duties as are *off* and *on*, according as either the Terror of the Law worketh within, or the Approach of some great Judgment haunteth the Mind from without. All which will never nourish and sweeten; but cloy

and

and soure the Soul with Troubles and Discontent.

Another Character of *True Christianity* is, to be principally concerned with the *Essentials* and *Substantials* of Religion: Such as is the great Work of *FAITH* and of the *New Birth*, with the Rest of the Christian Virtues freely accompanying it; as *Resignation*, *Mortification*, *Imitation of Christ*, *Self-Abnegation*, *Contrition*, and others relating to the inward Principle of *GRACE*, and its various Motions and Operations. But *False Christianity* is chiefly, if not only, busied about the Ceremonious Part, and some *Accessory* and *Circumstantial* Points. It bringeth forth every Age, if not every Year, new Schemes, new Models, new Projects of Religion. It moldeth it one Time into this, and again at other Times into another Form, according as the Humour of the Age and the Interest of Men worketh, which hath generally the greatest Influence in Things of this Nature. And at this rate, alas! lieth the Substance of Religion neglected, in the midst of so many *Schemes*, framed under Pretence to support it! And hence it is, that what Religion produceth now, is so frequently quite contrary to what it is designed to produce, and to what it brought forth actually, when it first came to be known among Men.

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When *Christianity* made its first Appearance in the World, it had then, as it were, its Credentials in its Hands, whereby it was abundantly made out, that it was of a Divine Progeny, and sent on no other Errand, but to make fallen Men Partakers of the same Divine Nature. *LOVE* was then the true Characteristick, and peculiar Badge of *Christianity*. Hereby it distinguished it self from all the rest of Religions in the World. Hereby it left the Divinest Convictions of its Pre-eminence upon the most obstinate Heathens, among whom it even passed at last into a Proverb: *See how the Christians love one another!* And in this it came up very close to its Author and Original, which is *LOVE* also. It laid then a holy Violence on many of the most profligate Sinners, and such as were most opposite to admit it; nothing being stronger than *Love*, and nothing more effectual to reform wicked Men into a Liking of Religion, than *Love*; especially if this appear in its unmix'd Purity, and be fixed on its genuine Object whereon it ought to dwell.

And this Spirit of *Love*, as it was one of the noblest and first Products or Fruits of *Christianity*, so it was never without a Train of other Graces inseparably attending it. For wherever *Love* is, there it is a Cement of Church and State. It uniteth Magistrates and Subjects. It inspireth the former with generous Efforts, to protect
and

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and countenance the Cause of Christianity against the sinister Designs of its Enemies; and the latter with a hearty Readiness, to comply with any Thing tending to the Inlargement of Religion upon Earth. Wherever this Love resideth, (and where should it reside, but in the Hearts of Men?) there it swayeth all the Faculties of the Soul, and Actions of the Body, with an heavenly Rectitude. For Love is a *Royal Law*, and wherever it getteth the leading Hand, there it giveth most Sovereign Commands; and where it is fixed, there it will fix also all what is in the Soul. As *Israel* of old would leave not one Hoof in the Abominations of *Egypt*; so this Love maketh all the Faculties, Thoughts, Desires, and Inclinations of the Mind, a Sacrifice unto the Lord, without reserving any Thing to the Abuse of a prophane and degenerate World.

If I dare, M A D A M,

Offer one Reason to Y O U R M A J E S T Y, (and truly Princes ought to be acquainted beyond any, with the *Sources of Corruption*; because they are likeliest, who, by reason of their high and publick Station, are able to put a Stop to their farther Inundation) why the State of Christianity is degenerated so much from what it once was, and why it lost in a manner, its intrinsick Power and Beauty; then 'tis plainly this: *People have this long while misplaced the Name*
of

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of Christianity. They have bestowed it on Things which are none of its Essential Ingredients. What we now commonly call Religion, Christianity, Church, Faith, Worship, Prayer, Duties, are generally Things that do not answer at all the Nature and Constitution, the Power and Energy of the Religion introduced by Christ. The Hearing of Sermons, the Saying of Prayers, the Reading of Books, (by which we many do now a-days measure their Religion) even when they are duly performed on all Hands, are not properly the *Drive* of Worship itself, as it is required by the Gospel; but a *Mean*, only to come at it. And yet how apt is the vulgar Sort of our Christians, to give it this Name? A Thing which both Good and Bad are able to perform. The Stress we lay upon these external Performances, is too great, and the Use we make of 'em too little.

I would not be understood, *MADAM*, as if I in any Degree designed to lessen the *Externals* of Religion; which I only wish to see cleared from popular Mistakes and common Prejudices. Every Thing is to be valued according to what it contributeth to the obtaining of the *Main Scope* or Design one is engaged in. As now the Design of Christianity is undoubtedly the *Recovery of the Image of God* forfeited by the first Transgression; so
any

any Thing the nearer it approacheth to that *END*, the nobler it is in its Nature. But still it is but a *Means*, which ought to be practically improved, and resolved at last into the said ultimate *End* of *Christianity*. Mistakes are always dangerous: But then are they more dangerous, when they happen to be committed in Things of great Weight and Importance; the Dignity of the Subject ill-managed, adding no small Aggravation to the Mismanagement it self. If in the Government of Countries and Kingdoms, (a false Step be taken, it must needs be attended with most fatal Consequences. But these Mistakes, as they endanger only the Safety of Bodies and Estates; so they do not come up at all to such Mistakes as invade the Safety of the very Souls.

Thus hath the common Decelver of Souls all along endeavoured, to cast a Mist (if not before the Celestial Brightness of the Gospel it self, yet) before Peoples Eyes; thereby to involve and obscure the plainest Religion in various Errors and Prejudices. And whereas we should have long ago rectified them by the *Original* Pattern left us by the Author of Christianity, and, at any Price purchased again a pure and undefiled Religion; we are with the Tract of Times but still farther removed from this Blessed Original; and, instead of curing our Mistakes, have

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have multiplied them. And this is the Reason that generally the *Transcripts*, which the differing Denominations of Christendom make of this Original in these Days, prove so very lame, mean, and imperfect.

I thought, M A D A M, these few Hints relating to *True* and *False* Christianity, and here premised, could not be disagreeable to Your MAJESTY, since You have been graciously pleased to give Liberty, this Book (now transfused into the Native Language of Your Kingdom) should be Inscribed to Your Royal Name. As the *Latin* Edition was Dedicated to His late ROYAL HIGHNESS, our Dear PRINCE of Blessed Memory; so I supposed the *English* Translation, such as it is, might find some favourable Acceptance at Your Majesty's Hands.

I know, M A D A M, that both *Author* and *Publisher* being Foreigners, might perhaps have Reason to be somewhat shy in Things of this Nature: But as Your MAJESTY hath given hitherto most signal Proofs, that Your Kindness is larger than Your Kingdoms; so You have thereby sufficiently declared, that You are endeavouring after that Divine Amplitude of Spirit, whereby the Soul is set free from the worst of Servitudes, and entitled to the best of Liberties. And this unconfin'd Freedom of Spirit, being one of the noblest

noblest Effects of *True Christianity*, entirely becometh a Prince of Your Worth and Dignity. For as *False Christianity* is grounded on *Self-Love*, and consequently contracts Mens Minds into a narrow Compass of petty Designs, of Ambition, of Party, of Opinions; so doth *True Christianity* break through all these scanty Bounds, these selfish Ties, and these pinching Particularities, and maketh the Soul act in a most ample Sphere, and in an abounding Benignity.

The High Station wherein the Lord hath placed Princes, will prove highly serviceable for restoring the Cause of Religion in this great Decay of Piety, whilst it hath for its Basis the Humility of Christ; and for its Top-stone, a sincere Endeavour to enlarge His Church upon Earth. And it can be no small Satisfaction to any one that is sensible both of the general Declension of Piety in this licentious Age, and of the great Necessity of reviving it, that Your MAJESTY hath but lately been pleas'd to declare again, "How earnestly You desire to employ the Authority given You by Almighty God, in maintaining (not only the Form and external Constitution, but also) the Purity and POWER of his holy Religion, and in repressing all such Doctrines and Practices as are contrary thereunto". Too many now ashamed
of

of the Meanness of the Gospel, and of True Christianity raised thereon, would be most powerfully convinced of its eminent Dignity, if ever they should see Kings and Queens of the Earth, bring their Honour and Glory into the Kingdom of Christ. There will be a Time, when the Church of Christ will *come up from the Wilderness* of various Sects, Parties, Nations, Languages, Forms, and Ways of Worship, nay, of Crosses and Afflictions, *leaning upon her Beloved*, and in his Power bidding Defiance to all her Enemies. Then shall that Church which now doth but look forth as the Morning in its first Dawn, after a continual Growth in Strength and Beauty, appear *Terrible as an Army with Banners*; but terrible to those only that despised her whilst she was in her Minority, and would not have her Beloved to reign over them.

May the LORD enable Your MAJESTY to do more and more what is acceptable to Him; and continue, as He hath been hitherto, Your Shield and Protector! May He lead You in whatever You undertake, *soberly*! (which was Part of Solomon's Prayer*). And, since the Devices of Men, even of the Wisest of Men, are but uncertain, send His Wisdom from Above, that you may know His Counsel;

* *Wisd. IX. 11.*

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fel; and, by the constant Influence of His Spirit, be faithful in the Administration of that great Trust which is reposed in You! This heartily wisheth,

M A D A M,

Your MAJESTIES

Most Faithful, Humble,

And Obedient Servant,

Anthony William Boehm,

*Chaplain to His late Royal Highness
Prince GEORGE of Denmark.*

T H E

and, by the constant influence of His Spirit, be faithful in the administration of that great Trust which is reposed in You! This heartily witheth,

M A D A M,

YOUR MAJESTIES

Most Gracious Parents,

And Obedient Son,

Anthony William Boehm,

Captain to His late Royal Highness
Prince GEORGE of Denmark.

THE

(xvii)
TO THE
ENGLISH
READER.

ARNDTIUS his Name hath been all along venerable in the Protestant Churches, ever since the celebrated Work of TRUE CHRISTIANITY (Part whereof is here presented to the Reader) hath appeared in Publick. The Effects this Book hath produced in the Conversion of Souls, are so very many and considerable, that to give an Account of 'em, would make up an History by it self; which therefore is not to be expected from a Preface. The Author hath not only been esteemed (and so continueth to be) by those of his own Communion, but even by many of other Denominations of Protestants; especially by such as have sincerely laid to Heart the great Decay of solid Piety in these latter Days, and been concerned in retrieving the Honour of the Christian Religion, by making it shine in the Lives of its Professors.

A short Account of the Author and of his Book.

§. 2. RELIGION looked but with a deplorable Aspect in Germany, when our Author began first to appear with his Book of TRUE CHRISTIANITY. 'Tis true, that Church was but lately reformed from many Errors and Superstitions;

stitions; so that one would think, True Christianity should have met with a more favourable Acceptance among Protestants. But as the Humour of the World goeth! Real Piety and true practical Christianity hath been all along an unwelcome Guest in all Ages, in all Parties and Denominations, in all States of Christendom: And Men, however they pretend to honour it, have found out a Way to keep the Power and Energy thereof at a convenient Distance; not caring to be too nearly acquainted with a Religion whose Main Scope is to master the corrupt Bent and Biass of Nature, and to bring the Will of Men into an entire Compliance with the Will of God.

§. 3. This being the Nature, End, and Design of Christianity, it is almost impossible that those who earnestly endeavour to promote it, should fare better than Religion it self. And this was the Reason, our Author with his Book hath undergone many severe Censures and Persecutions, when this came to see the Light; one branding him with this Error, and other with that, as in Part hath been related in the Preface prefixed to the last Latin Edition, printed at London in the Year 1708. However, this Dust raised about John Arndt and his Doctrine, served only to render the more resplendent the Solidity of his Principles, and to set off the better the Lustre of True Christianity, by the opposite Darkness of a false and counterfeit one.

The Author's Scope was, to remove from Christianity the abominable Idol of a mere External Formality, (commonly called *Opus operatum*) and to inspire People with an inward Sense and Gust of all the Duties and Functions they outwardly performed. He would have 'em not only maintain the Purity of the Doctrine, but adorn also the Purity of Doctrine with a suitable Purity of Life and Manners; counting this the noblest Ornament, the Crown and Top-

Stone

The P R E F A C E.

xix.

Stone of True Christianity, to which all other Endeavours ought directly to tend. But as People never grow sooner weary in any Thing, than in the Work of Reformation; (especially, if this be not only levell'd against the corrupt Manners and Doctrines, but also against the corrupt Faculties of the Soul, and the very leading Principle residing within the Mind) so many of the Protestants, soon after the first Heat of Reformation was over, sate themselves down quietly, as if the Business had been finished, and nothing left to be done by them. Whereas the true applicatory Work of the Reformation, was then but begun; when the Doctrine came to be recovered into some Degree of Purity, and refined from the adhering Dross of Abuses and Corruptions, in order to be now constantly continued and handed down in Life and Practice to all succeeding Generations. This would have been, and always will be, the likeliest Way safely to preserve the Depositum of a pure Doctrine; which must needs be very much impaired, if not entirely lost, whenever People once given up to the corrupt Bent of their own Will, freely indulge themselves in all Manner of Vices and loose Practices: For the Will and Inclinations being once tainted with Self-Love, and other irregular Passions attending it, will soon give a wrong Biass to the Eye of Understanding, and this being darkened, will produce again abundance of Errors and Delusions, of Abuses and Mistakes in the Lives, Manners, and Doctrines themselves, and so in the whole Frame and Practice of Christian Religion.

Purity of
Doctrine
and of Life,
must go to-
gether.

§. 5. These Mistakes did shew themselves soon after the Reformation. When Luther had in some Degree turned out the Doctrine of being justified by Works, and established the Doctrine of Justification by Faith only; many of his Followers readily fell in with that Doctrine; but instead of a living, active, operative, purifying Faith (as Lu-
And the Er-
rors in the
Application
of a Do-
ctrine care-
fully avoid-
ed.

ther required, and which is constantly attended with a Train of heavenly Operations) they set up a mere carnal Confidence, and humane Persuasion: and instead of that Sweet Rest, Calmness and Composedness of Conscience, which usually accompanieth a Divine Faith, they took up in a State of carnal Security, endangering thereby both their own and other Peoples Safety. This proved the very Inlet of many Evils. It made way for the vilest of Sinners to shelter himself under the Cover of being justified only by Faith without Works. However these most dangerous Mistakes, as they did not spring up from the Doctrine it self thus reformed, but from the Misapplication People made thereof; so those that palliated their Consciences with so slight and scanty a Covering, did thereby manifestly betray themselves as altogether unwilling to be wrought into a true Obedience of Faith, as the Apostle's Phrase is. All which may give us an Insight into the various Stratagems of the great Enemy of Souls, who, whilst People sleep, stealeth in upon them unawares, and soweth Tares among the Wheat.

What is to
precede ju-
stifying
Faith.

S. 6. 'Tis true, abundance of dead Works of the Papists, vulgar Eyes admired in those Days, have been laid aside by Protestants: But is not our dead Faith, too many have raised instead thereof, as empty a Thing as their dead Works? Where is that Compunction and Brokenness of Heart, that Poverty in Spirit, that Humility, those internal Breathings, Longings, and Desires after Christ the Author of Salvation? Where is that inward Knowledge and Sense of the Spirituality of the Law, and that Sorrow, Grief, and Anxiety of Heart attending the experimental Knowledge of our Apostacy from God? And yet all this must needs precede the practical Application of the Doctrine of Faith, if ever the latter shall leave a saving Change upon the Mind, and prove a Shelter in the Day of Wrath, and a Stay in the Storm of Temptation.

For

The PREFACE.

XXI.

For all these Acts of Humiliation, are comprehend-
ed in the Drawing of the Father, (a) which is
the forerunning Dispensation of the Law, where-
by the Soul, as by a School-Master, (b) is brought
at last unto Christ, to be justified by Faith. No
sooner doth she come to believe in Christ, but is
thereby removed from that Stock which is wild by
Nature, and is ingrafted into CHRIST the True
Vine, in whom she now liveth like a Branch, and
bringeth forth much Fruit.

§. 7. But where are those Fruits which must un-
avoidably follow the Doctrine of Faith if duly ap-
plied by a returning Sinner? Where are those sweet
Emanations and Rivers of living Water, which will
readily flow, and often gush forth from the Belie-
ver, though there were never a Law to compel 'em?
Where is that Mortification of the Deeds of the
Flesh, together with the succeeding Newness of Life?
Where is that New Creature, that patient Resig-
nation and Submission to the Will of God in his
Disposals of us? Where is that Love of God shed a-
broad in the Heart, and those other heavenly Virtues
and Fruits of the Spirit springing up from the Principle
of Faith as from a Divine Seed lodged within the
Soul? Are not these weightry and practical Doctrines
of True Christianity, both as they preceed and
follow the Settlement of a Divine Faith, if not
quite lost, yet despised, neglected, silenced among
Protestants in this degenerate Age? The Doctrine
of Spiritual Contrition and Sorrow of Heart, be-
ing the Product of the Dispensation of the Law, is
turned by many, into Ridicule, and cried down for
Vapours, for a Piece of Melancholy, for the Effect
of an hypocondriack Constitution, and for the rest-
less Workings of a distempered Brain? Whereas it
is one of the first Operations of the Divine Spirit,
whereby the sinister Bent and Obstinacy of the Will

And what
must follow
it.

How the O-
perations of
Grace are
miscon-
strued by the
World.

b 3

(a) John VI. 44. (b) Gal. III. 24.

is rendered somewhat pliable, and the whole Frame of the Mind disposed to a liking of the following Communications of the Spirit. The Soul is qualified thereby to be intrusted in time with sublimer Gifts and Graces. But if this preparatory Dispensation (under which a Man diggeth deep, in order to lay the Foundation on a Rock) and first Step towards a spiritual Life, be neglected, and thus the very Ground-Work over-turned; (on which the whole Structure of Faith and Religion was to be raised,) then 'tis no Wonder, that all the Rest falls flat to the Ground: Religion without this previous Work, being nothing but mere Shew and Pretence, and the Virtues, howsoever they may appear to the Eye of Men, but faint and counterfeit Images of Religion, but not Religion it self, nor the genuine Effect thereof.

A vulgar Error about Faith.

S. 8. The Doctrine of FAITH it self hath fared no better. Faith, as it is now in Vogue, signifieth no more than a firm adhering to a certain Sect and Denomination of People, and a violent maintaining of such particular Tenets as have been received and approved of by that Party. All the Ingredients of such a Faith, are nothing but humane Education, Custom, Tradition, Persuasion, Conversation. The Zeal which goeth along with it, is entirely the Effect of Self-Love, and of corrupt Reason, the two great Framers of Sects and Party-Nations. There is no such Conviction in this Matter as is wont to attend a true Faith, and to influence the Mind of the Believer with a full Certainty and undoubted Assurance of the TRUTH and Reality of the Doctrines once received. This Faith hath not the least Character of a Divine Work stamped upon it. It is entirely taken in upon Trust, by the mere Suggestion of Tutors, Teachers, and of other Men in Authority. This Faith is handed down from one Generation to the other; one Friend persuading the other into the same notional Belief, and

and Parents leaving it to their Children by way of Inheritance. It is fit to serve every Turn, let it be Interest, Honour, worldly Greediness, Preference, and the like. No Man is a greater Enemy to the inward Power of true Religion, than he that is deeply rooted in this imaginary Belief, and this barren Set of humane Notions: For his rational Activity being destitute of a superior Guide to keep it within Bounds, and yet busying it self about Matters of Religion, contracts thereby a Multitude of spiritual Pollutions. To which is often added a prophane Contempt of Things most sacred, and a Misconstruction of the more interior Operations of God's Spirit, as was shewn before. Thus is Faith, which, according to its primitive Standard of Scriptural Signification, is entirely a Creation of God; made a Work and Persuasion of Men, and a traditional Business, without so much as one Ray of true Gospel-Light shining into the Heart. Such a Believer hath the Name that he liveth.

And the unhappy Consequences thereof.

S. 9. But to set out this dark Faith in its true Light, we ought well to consider the contrary Nature of a sound saving Faith, and the glorious Display of the Fruits attending it; some few Hints whereof have been given already. True Faith, whenever it is seated in the Mind, bringeth forth Works suitable to its inward Impulse and Constitution. These are termed good Works, Fruits of Righteousness, Fruits of the Spirit, Rivers of living Water; because they are brought forth by a Believer as freely as a good Tree yeildeth its Fruits, and a plentiful Fountain its Water. The true Christian is constantly employed about doing Good, and laying out what he hath received; and yet is he not in the least sensible of any Decay, but rather of a daily Supply of what he hath bestowed on others. He that hath, and practically layeth out what he hath, to him shall be given, and he shall have Abundance. By these uninterrupted

A Description of true Faith in its Fruits and Emanations.

The Fruits of Faith are yeilded frequently.

They are constant.

Derived
from Christ.

And return
at last to the
Fountain-
Head.

They are
communica-
tive.

Emanations of Love and mutual Acts of Charity, the Soul is so far from losing the Fountain of Life, that She rather moveth nearer and nearer towards it, and heartily closeth with Christ, who is both the Original Source and the Means of all the Graces conferr'd on her. For this Water the true Christian hath tasted, is in him a Well of living Water SPRINGING up gradually (and so not by Fits and Starts) into Life Everlasting. These are good Works indeed. They come from the true Gospel-Spirit of Christ, and by a constant, and as it were, natural Return, are resolved at last into the grand Spring from whence they were derived. Such an one soweth his Seed in the Morning, and in the Evening withholdeth not his Hand from working early and late upon all Occasions. This Water of Life is to him a constant Monitor, to do Good whilst he hath Opportunity. How plentifully did the Christians of old drink of this Water of Life! The Woman of Samaria tasted of it, when the Lord discoursed her at Jacob's Well, and she feeling the inward Operations thereof, left her Water-Pot, designed to supply her outward Want, together with the Well it self, though highly extolled by her at first, and went her way into the City to give Vent to these benign, and yet powerful Infusions, and to declare to others the joyful Tydings which had so wonderfully affected her. She was not able any longer to contain herself, but most affectionately invited her Fellow-Creatures to the same Enjoyment. So free and communicative, so ready and over-flowing is this Well of Water, having no Envy, no Bitterness, no Sorrow mix'd with it at all. That glorious Martyr Ignatius, compareth this inward Work of Grace both to Fire and Water: My (Self) Love, says he, is crucified, and the Fire that is within me, doth not desire any Thing; But the Living Water springing within me, speaketh

speaketh inwardly to me: Come to the Father. (c)

§. 10. But to return. This free and unconstrained Gospel-Spirit, which is an inseparable Companion to a living Faith, was powerfully preached up by Luther, particularly in the first Years of the Reformation. I can't but subjoin here his graphical Description concerning the Life and Energy of Faith, thereby to give the Reader a Taste of the Sense he had of this Work: (d) "Many, says he, Luther's De-
 " when they hear the Gospel, they frame unto them- scription of-
 " selves a Thought, which says: I believe. This Faith.
 " Thought of theirs being excited by their own
 " Strength, is counted by them to be a true Faith:
 " Whereas it is but their own humane Fiction
 " and Cogitation, leaving no experimental Impres-
 " sion at all upon the Heart. And as it is but a
 " humane Business, so it is not followed neither
 " by any good Work, nor Amendment of Life. But
 " true Faith is a divine Work within us, where-
 " by we are changed and born a-new of God. It
 " mortifieth the old Adam, and maketh us quite
 " other Men, in Heart, in Mind, in Temper, and
 " in all the Faculties of our Soul, bringing along
 " with it the holy Spirit of God. O it is certainly a
 " lively, active, operative, and mighty Work to have
 " Faith! So that it is altogether impossible for it,
 " not to be constantly employed about some good
 " Thing or other. Nor doth Faith ask a while,
 " whether one ought to do good Works; for it hath
 " done 'em before one can ask, and is continually
 " employed about doing. He therefore who is de-
 " stitute of such Works, is for certain a faithless
 " Man, or downright Unbeliever".

§. 11. Now if this active Faith set forth by Luther, had continued to be prest and inculcated,

(c) In Epist. ad Rom. (d) In Prefat. German. præ-
 missa Epistolæ ad Rom.

The P R E F A C E.

The Nature
of hypocriti-
cal Works.

An Error in
the Work of
Reformation

as it was begun by him; we should then have preserved the Doctrines both of Faith and of good Works, in their Soundness and Integrity. Faith would have been a Divine Principle woven into all the Faculties of the Mind, and displaying it self by Works, as the immediate Product thereof: But the former being in a manner lost; 'tis no wonder, the latter shoot forth into many luxuriant Branches, and quite degenerate into some empty Moralities, raised on no other Foundation, than the scanty Goodness of the natural Man. Such Works, though they may often attract the Eyes of the Beholders for a while, dazzling them with a glaring and sudden Lustre, and gaining unto those that do them, the Repute of very good Men; yet will they upon impartial Examination deserve no better Character than to be ranked to the Splendid Sins, as Augustin is said to have called the very best Works of the Heathens. For inasmuch they do not taste of Christ, of Faith, of the Spirit of Adoption, of filial Freedom, and a childlike Dependance on God's Power and Mercy; they cannot in any wise come up to the Worth and Dignity, to the Beauty and Brightness of true and genuine Fruits of the Spirit.

§. 12. The Enemy of Souls is always busy to obstruct such Endeavours as have a direct Tendency to the promoting of true Faith and Religion. This doth plainly appear from the Conduct of those who succeeded indeed the first Reformers; but did not labour so much to express their inward Life and Spirit, as tolerably to keep up to the outward Form, Scheme and Model by them raised. This hath been in all Ages one of the Sources of Corruption. Many have presumed to value themselves and their Way of Worship, upon a Scheme of Religion introduced by some Apostolical and eminent Men, without stirring up in themselves, a Spirit of holy Emulation, whereby to answer not only the external Formality, but the inward Zeal also, the Love, Wisdom, indefatigable

rigable Diligence, and other Divine Characters which rendered their Predecessors so conspicuous in their Time. But what else can be expected from so dangerous a Mismanagement of the Work of Reformation, but a Piece of False Christianity, consisting in a naked Profession of some particular Tenets and Opinions of Men? The most profligate Wretch being ready to declare for a primitive Form, and to stand up in Defence of a notional Belief, provided he can but rid himself of the Spirit, Power, and Energy of the Christians in those Days. Truly, if Things were but rightly settled as to these interior Spiritual Realities, intrinsically and essentially required, and if thus the Reformation of the Heart was made to go along with the Reformation of Doctrines, of Rites and Ceremonies; then no doubt, True Christianity would get Ground on all Sides, and flourish in the midst of Crosses, as a Lily among Thorns. For to be a true Christian, (as a Man endued with an Apostolical Spirit tells us) is not a Work of Opinion, but of Greatness of Mind, especially when he is hated by the World. (c)

§. 13. What hath been said concerning the first Zeal, and how apt Men are to slide from it, is manifest from the Conduct of Luther himself. An industrious Observer of the Reformation by him begun, cannot but silently admire that Fervency of Spirit, that Holiness of Manners, that unaffected Humility, Meekness, and Patience, which in the first Years of the Work he entered upon, would shine through all his Actions. It seems as if it had not been without Providence, that the very first Thesis of that Disputation, which proved in Time the Foundation of the ensuing Reformation, did directly tend to a Reformation of Life, running to this Effect: When our Master and Lord Jesus Christ says: Repent, &c. He requireth that the whole LIFE

(c) Ignat. in Epist. ad Rom.

His first
Books.

His Delive-

ry.

in 1519.

first of

edit to 1519

- 1519.

of his Believers on Earth, should be a constant and uninterrupted Repentance. And the Progress Luther made in the first Five or Six Years, was entirely raised on this Basis, and was a Proof of his being in good Earnest, to recover the Power of Christianity, together with the Purity of Doctrine. The Writings he published in these Years, are enriched with a Divine Morality, and fraught with Observations relating entirely to practical Christianity. He runs down the Inventions and Traditions of Men, and every where extolleth JESUS CHRIST, and the Oeconomy of Salvation by him established. His Insight into the Dispensation of the LAW and of the G O S P E L (which are the two grand Hinges whereon the Work of Conversion moveth,) is plain from his excellent Exposition of the Epistle to the Galatians. It came out in the Year 1519, and so but Two Years after the aforesaid first Disputation which proved so fatal to the Church of Rome. There is a Vein of unfeigned Piety running through all his Books and Actions of that Time. His Delivery was plain, unaffected, free from rhetorical Flowers and Colours of Speech: it appeared every where in its native Simplicity; and yet had it some particular Graces, and a certain celestial Energy going along with it; which also easily made its Way through all the little Fetches and Flourishes of a superficial Scholar, and by a secret Sting left in the Heart of the Hearer, forced often an Approbation even from the worst of Men. For whilst it enlightened the Understanding, it warmed also the Affections with a Sense of the Love of God, and wrought the Will into some Degree of Compliance with his Commandments. Not to mention here at large, his laudable Endeavours in putting some Stop to the farther Progress of the School-Divinity, and the popular Prejudices which, springing up from it, pestered the Minds both of Teachers and Learners in Schools and Universities.

§. 14. This Piece of Divinity, as it was a cursed Offspring of Aristotle's Philosophy, and a Rhapsody made up of Theological and Philosophical Distinctions, so it received a great Blow by the Doctrines of Luther; who did what he could to retrench the Extravagancy of the School-men, and to assert the Dignity of the sacred Oracles, then, if not quite thrown aside, yet loaded and darkened with a deal of Heathenish Trash, and abundance of crabbed Notions and barren useless Extraneous. The Effect whereof was, that, instead the sacred Scriptures inwardly digested, should have nourished up the Soul in the plain Practice of Piety, they had puffed it up with an intolerable Pride and Disdain of others not so well acquainted with the Intricacy of the School-Questions; it being always the unhappy Product of false Learning, that it doth but discompose the Mind more and more for receiving any solid Impressions of True Christianity hereafter. And it were to be wished, that there were not too much left in our modern Schools and Universities, of these impure Streams and Puddles derived from the filthy Cisterns of the Philosophy of the Heathens, and the Divinity of School-men: For these superficial Notions having once vitiated the Eye, and corrupted the Taste of Youth, they will hardly ever after relish again the plain and primary Truths of the sacred Scriptures, let them be never so profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, and alone able to make a Man wise unto Salvation.

§. 15. But alas! these noble Efforts, whereby Luther endeavoured to recover Christianity into its first Brightness and Integrity both as to Life and Doctrine, was in the following Years not a little interrupted by a Stratagem contrived by the Enemy of Souls. This was designed to divert our Reformer from the Pursuit of an Enterprize which threatened a dismal Ruine to False Christianity, established

His Zeal against School Divinity.

His Endeavours are weakened by various Disputes.

established hitherto, and fortified by a World of Laws, Constitutions, and Authorities of Men. Luther entered now the Lists with a Multitude of Adversaries. He did no sooner touch the most visible Corruptions, especially those which have Pride and Covetousness at the Bottom; (the two great Ends the corrupt Clergy have always in their Eye) but Numbers of Adversaries combining against him, rose up with great Heat and Fury in Defence chiefly of those Tenets which all along had served some temporal End or other; which however was cloaked with the specious Name of Church and Orthodoxy. And this was the Reason that Showers of Slanders were poured forth upon, and most fierce and violent Contentions raised against Luther.

Whereby
the practical
Part is neglected.

§. 16. Luther shew'd in the Beginning, as was said before, a great deal of Moderation, Meekness, and Humility: But by little and little, when the Dust of Contention was now raised, and the Minds of Men soured on both Sides, his Brightness began to be visibly eclipsed. The more interior and sublimer Exercises of the Spiritual Life, best preserved in a meek and quiet Spirit, suffered greatly under these Clamours brought against, and repressed by him. The Violence of his Temper being thus call'd forth to Battle, he now endeavour'd to settle the Reformation by arguing, contending, and disputing, which he was before entered upon under many inward Trials, Supplications, frequent Humiliations before the Throne of Grace, and most rousing Exhortations to a Reformation, not only of Doctrine, but of Life and Manners also. And this undoubtedly had been the likeliest Way to have established so great and weighty a Work on a firm and lasting Foundation. For a sincere Amendment and Holiness of Life, whereby the Tyranny of Sin is broke, must needs be highly conducive both to obtain and preserve the Purity of Doctrine; it having been observed in all Ages, that the remaining Affections to Sin, hinder the Learning

The PREFACE

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Learning and Understanding of the Things of God :
Which an eminent Divine (f) illustrateth with the
Conduct of St. Paul, who, intending to convert Felix,
discoursed first with him about Temperance, Right-
eousness, and Judgment to come. Where this
Author goeth on : " St. Paul, says he, began in the
" right Point. He knew it was to no purpose to
" preach Jesus Christ crucified, to an intemperate
" Person, to an Usurper of other Mens Rights,
" to one whose Soul dwelt in the World, and cared
" not for the Sentence of the last Day. Where he
appliceth this particularly to the Errors of the
Church of Rome, and then addeth : " We may
" well think it a Wonder, that no more Men are
" persuaded to leave such unlearned Follies. But
" then on the other side, the Wonder will cease,
" if we mark, how many temporal Ends are served
" by these Doctrines. If you destroy the Doctrine
" of Purgatory and Indulgences, you take away
" the Priest's Income, and make the See Apostolic
" to be poor : If you deny the Pope's Infallibility,
" you will despise his Authority.——When we run
" through all the Propositions of Difference between
" them and us, and see that in every one of them
" they serve an End of Money or of Power ; it will
" be very visible, that the Way to confute them, is
" not by learned Disputations : (for we see they have
" been too long without Effect, and without Prosperi-
" ty) The Men must be cured of their Affections to
" the World, that with naked and divested Affe-
" ctions, they might follow the naked crucified Je-
" sus, and then they would soon learn the Truths
" of God, which till then, will be impossible to be
" apprehended.——Let Men pretend to as much
" Learning as they please, they must begin again at
" Christ's Cross : They must learn true Mortifi-
" cation and Crucifixion of their Anger and De-
" sires,

The com-
mon Way of
arguing is
no sufficient
Means for
obtaining
the Know-
ledge of
Truth.

(f) D. Jer. Taylor in Concience Joh. VII. 17.

“ *sires, before they can be good Scholars in Christ’s*
 “ *School, or be admitted into the more secret En-*
 “ *quiries of Religion, or profit in spiritual Under-*
 “ *standing.*”

Whereby a
 Man is hin-
 dred from
 receiving a
 true spiritual
 Knowledge.

§. 17. This is so great a Truth, that People may
 dispute even to the World’s End, and yet never find
 the Way to Light, if the Controversie in Hand
 should border upon any Thing of Interest, Lust, Ho-
 nour, or any other Branch of corrupted Selfness.
 These inordinate Desires are too deeply rooted, than
 to be quelled and silenced by the common Disputes
 and Contentions of Men. The Secret of the Lord,
 and the Knowledge of the Divine Oeconomy of Sal-
 vation, is only with them that fear him, and his
 Covenant is to make them know it. And this
 practical Method was followed by Luther, when he
 first entered upon his great Enterprize of Reform-
 ing; though afterwards, when the Noise and Cla-
 mour was raised, he in a manner lost his Way, the
 boisterous Passions raised on both Sides, intercepting
 in some measure, the soft and gentle Communica-
 tions and Guidance of the Divine Spirit! Every Day
 was now a Day of Battle with him, and every Place
 a pitched Field to ward off the incessant Assaults
 of a numerous Enemy surrounding him on all Hands.
 And as at his first setting out, he was entirely de-
 stitute of humane Help and Support; so he cast him-
 self entirely upon the Power and Mercy of God;
 the only proper Object of Faith in the worst of
 Times. But this Scene of Affairs took afterwards
 another Turn. Great Men of the World, stepping
 in, encouraged indeed and applauded the Work
 once begun: However, their Ends being too much
 bended by Self-Interest, and other sinister Designs
 intruding into, and mingling with, the Concerns of
 Religion; their Offers, Aids, Applauses, Promises,
 and Engagements, proved often but more prejudicial
 to the Main Scope of the Undertaking, and more
 hurtful to the principal Managers thereof. But as

my Intention is not to take here an exact Survey of all the Transactions of that Age; (it being too ample a Subject as to be brought within the Bounds of a Preface,) so these few Hints may suffice for the End here intended.

§. 18. After the Death of Luther, which happened in the Year 1546, it was expected the Protestants (for so the Reformed Party began to be called about the Year 1529.) should have carried the Work begun by Luther and his Fellow-Labourers, to a higher Degree, and betimes repaired what was weak and tottering. For truly they stood now on Luther's Shoulders; and seeing the Ice broke, and a Path beat out before them, they might have drawn nearer and nearer towards fitly framing together all the spiritual Building, that it might at last have grown up unto an holy Temple in the Lord. And it was Luther's Will his Followers should go on with, and by no means take up in the Work by him set on Foot. But alas! Things fell out quite otherwise. Hardly had Luther got his Quietus, when too many of his Friends lost more and more the Main Design out of their Eye. Strifes and Contentions, Disputes and Wranglings, grew to an excessive Height, but the plain Practice of Piety fell to Decay. School-Divinity, which was banished by Luther as a Thing not agreeing at all with the native Simplicity of the Gospel and of the Christian Doctrine, gained ground again in Schools and Universities, and re-assumed now after its Return, too masterly an Air in Matters of Divinity. And so it hath continued to do in most Universities ever since, but more particularly where it was first turned out by our Reformer. The unhappy Effect whereof hath been, and is still, that the Plainness of True Christianity, hath thereby been exceedingly adulterated, and by this Means a Complication of spiritual Diseases been bred, with a Neglect of that healing TRUTH which is in JESUS, and with a Disre-

The Work of Reformation ought to be carried on to a greater Perfection.

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lishing of the Knowledge of that Truth which is after Godliness, as the Apostle's Phrase is.

False Theology.

§. 19. Thus did a great many lay themselves entirely out in maintaining such Doctrines as were received by the first Reformers, without endeavouring at the same time, to see 'em also experimentally applied in Life and Practice. Those made Religion a Work only of the Memory and Understanding, whilst the Will continued in the Bondage of Self-Love and Pride, of Ambition and Emulation, and of other Pharisaical Defilements. And this must needs prove but a very lame and imperfect Reformation at last. However, all this was covered again with the specious Title of Zeal for the Reformed Church. The Doctrine cast into a Systematical Dress, was made to appear under the Name of Orthodoxy and Analogy of Faith. This was attended with a Set and Circumscription of certain Notions, Rites, Ceremonies, and, as it were, Party-Confiners; which use to be the Preliminaries for erecting a Doctrine and Opinion into a compleat Sect or Party. Others were only busie about increasing the Number of Proselytes. And indeed many left the Pope, but never came to Christ. They cast away the more notorious Prejudices, but took up more refined ones, and never received the Love to Truth, or any inward Principle of Grace. Hardly was any Enquiry made, whether he was also a living Member of Christ, that offered to be a Member of another Communion. Alas! How much is there left of this superficial Work even to this Day in the gaining of Proselytes.

An Emblem of the Church before the Reformation.

§. 20. Now for this Reason, many well-disposed Souls have endeavoured both to lay open the Insufficiency of this Reformation, and to offer some Means, whereby, if duly applied, Things might be set to rights again. Some have compared the State of the Church before the Reformation, with the Bones

Bones seen by Ezekiel (g) in his Vision. As they were very dry; so every Thing seemed dead and destitute of a Principle of Life in the Times of Popery. Not as if there had been no Saviour at all; but because there were too many. It seems the Guides and Governours felt themselves, a secret Conviction of the deplorable Deadness and Emptiness of that Church, and for this Reason, contrived abundance of humane Helps, Means, and Inventions, thereby to amuse the Ignorant, and to supply the Place of a living Christ and Saviour. But all this would not do. The Bones continued dead and dry. At last the Work of Reformation began. CHRIST is preached up as the Fountain of Life, to wash away the Sin and Uncleanness of the World. Many indeed questioned, whether these Bones would ever live: Nevertheless, a Noise was heard. Some did like and applaud the Reformation; some did not. Some were wrought upon; and some not. However, after various Collisions and Shakings, some Bones came together, and Flesh and Sinews upon the Bones, the Skin covering them above. Thus did the Protestants frame at last a Body of a Church, and endued it with Sinews, thereby to convey the Doctrines and Principles of Religion into the Body itself, and into every Member in particular. But alas! What was said there, may fitly be applied here: There was no Spirit in them!

And after
the Refor-
mation.

§. 21. I would not be understood to cast any uncharitable Reflection on any of the first Reformers. Nor do I say, there is no spiritual Life stirring at all in any of the Members adhering to the sundry Church-Communions of Protestants. There have been all along some few in all Ages and Nations, who, without Noise and Bustle, have minded, and still do mind, the more Essential and Spiritual Part

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of

Modern
Church-Soc-
ieties how
they be dead

of Religion, without doting about Questions, and some fashionable Strifes of Words. But this I dare say, that the BODY it self considered in G E N E R A L, is still D E A D. The true internal Constitution of a Body is wanting; let this be considered with respect either to the Head, or to the Members adhering to it, and the various Operations proceeding from the Members. Where is that true Communion the Body ought to have with the Head, and the uninterrupted Influence the Head ought to have again upon the Body? Where are the vital Emanations which must needs attend so close an Union, and the real Effects derived again from this Union, upon the Life, Manners, Desires, Thoughts, Actions, and the whole internal and external Conduct of a Christian? Again: If the Body be considered in relation it hath to the Members; where is then that sweet Fellowship to be found in our modern Church-Societies, which one Member ought to bear to the other, and which makes every one employ its particular Gifts for the Profit and Benefit of the whole, in a manner most abounding and universal, free from Hatred, Envy, Bitterness, Strife and Animosities, as Things utterly inconsistent with the Nature of the Church, Body, and Spouse of Christ? Where is that spiritual Sympathy and Fellow-feeling, wherewith those that are not dead, but living Members of this spiritual Body, must needs be affected among themselves? Where is that Divine Coherence and Symmetry (not so much in particular Opinions, Forms, Schemes, and Modes of an external Way of Worship, as) in Spirit, in Power, and in reciprocal Acts of an endearing Love, and of a most cordial Friendship?

§. 22. Of this Divine Constitution relating to a true Church-Communion, some small Ray hath been observed in the Church of the Brethren of Bohemia, about these latter Ages; to which their last
Bishop

Bishop (h) applieth that Apostolical Description of
a Church, telling us, "That this Congregation was
a Society of Saints fitted by the Work of the Mi-
nisty, for mutual Edification in the Unity of
Faith, and for a sincere Conduct in Love and
Charity: That it was fitly joined together and
compacted, by that which every Joim supplieth, out
of a **POWER WORKING WITHIN.**
Thus whilst every one was the Member of ano-
ther, they were by common Laws bound to com-
mon Edification; being, as it were, glued to one
another; not by the Inducement of any external
Pomp or Splendor, or Affluence of Wealth and
Honour, nor by the Ties of any violent Compulsion;
but entirely by a Virtue or Power working with-
in, and by the Glue of the same Faith, Love, and
Hope. And this Virtue working within, as this
Author calls it, or this Divine Nature derived out
of the Fulness of the Head, into the whole Body,
and into every Member of the Body, proved the very
Cement, which in the better Ages, made the Body most
wonderfully cohere in all its Members, and in the
various Functions and Employments of the Members.
There was indeed, a Variety and Multiplicity of
Members, (as there is in the natural Body) and of
differing Actions and Motions of the Members: Yet
did they all concur and most sweetly conspire, to the Ad-
vancement of the common Interest of the whole Body.
All the Actions did spring up from one and the same
Root or leading Principle, and they tended all to
one and the same End also. But then each Mem-
ber manifested the Gift conferr'd upon it, in its proper
Place, Sphere, Station and Capacity, and moved in no
other Orb but where it was placed by Providencē.
Hereby the manifold Wisdom of God displayed it
self most gloriously; there being both a Unity
and

Comenius his
Description
of the Church
of Bohemia.

How the U-
nity and Va-
riety in the
Church of
Christ may
be reconci-

(h) Vid. Comenii Parænesis ad Ecclesiam Anglicanam de Bon
Unitatis, Pag. 8. seqq. recusa Londini, 1710.

and Variety in the spiritual Body of Christ. A Unity as to the productive and radical Principle fixed within the Mind; and a Variety as to the differing Motions, Functions, and Emanations proceeding from it.

The Nature
of the true
Church.

§. 23. Now those Souls thus combined in the Unity of Faith and Works of Love, make up together the spiritual living Body, and the holy Temple of Christ. They are the Family of God. They are the Spouse of Christ, and the Domesticks or Household of Faith. They are the spiritual House and the true Church of God sanctified and cleansed by Christ. They are scattered through all such Parties, Sects, and Confessions, as have preserved JESUS CHRIST as the Author of Life, and the vital Principle of Religion, and do not disdain the contemptible Meanness wherein his Body appears at present. No Sect or Party can for it self claim the Privilege of being the Church or Spouse of Christ alone, with an Exclusion of other Communions. He that would pretend to such a spiritual Pre-eminence, did but betray thereby too much of the Spirit of Antichrist, together with a gross Ignorance of the Laws, Constitutions, Dispensations, and of the whole Oeconomy of the Church of Christ. For of such Heaven-born Souls, some few have been at all Times in the several Branches of the Protestant Communions, (to whom this my Discourse is chiefly confined) from the Beginning of the Reformation, down to this present Age. In those Souls the greatest Mysteries of Salvation have been preserved, and the Principle of Regeneration constantly handed down to some of the Posterity, when all the Rest went a whoring from the true God, after the Imaginations of their own Heart. Those Souls make up that peculiar People of God, as the Apostle stileth them. They are a chosen Generation, an holy Nation, a royal Priesthood, having the Urim and Thummim fixed upon, nay, within their Breast; and being no longer Servants, but Friends,

The P R E F A C E.

xxxix.

Friends, they have such Things made known unto them, as the Lord hath heard of his Father. These have been, and still are, the shining Ornaments and Supports, the Glory, the Light and the Salt of the external Communion wherein they live, though generally hated by the domineering Multitude of formal Hypocrites, and branded with the odious Names of Fanaticks and Enthusiasts; it being the common Lot of all those that are born after the Spirit, to be persecuted by those that are born after the Flesh.

§. 24. What particularly concerns the Lutheran Church, to which the Book here presented to the Publick leads me, JOHN ARNDT was an Ornament thereof in the Beginning of the Seventeenth Century, endeavouring then to awaken People from their lifeless Formality, into an inward Sense of True Christianity, by restoring the Doctrine of a living Faith, to its first Integrity and practical Application. But this would be too prolix a Task, if I should offer to enumerate here at large, the Labours of those Persons, who, under the gracious Influence of God, have all along born up against the Tide of such Mistakes and Prejudices, as in Part have been taken Notice of here. Some few Hints relating both to our Author, and to some others joining with him in reviving a Sense of True Christianity, have been given elsewhere; (i) to which, for Brevity's sake, such Readers are now referred, as perhaps are willing to know something of the present State of Religion in other Protestant Communions, and particularly of the late Stirs among those of the Confession of Augsbourg, towards a Revival of True Christianity. The Translation of this First Volume, as it hath been done by an English Pen, so it is left to the English Reader to judge of the

Some Account of the Author and of the Church whereof he was a Member.

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(i) See the Short Account of Pietism, added to the Abstract of Pietas Hallensis, p. 5. seqq. Edit. II. de Ann. 1707.

Performance. Perhaps something is lost in the Transfusion thereof; there being a certain, secret, and almost inimitable Divine Vaction which accompanieth some Books in the Reading, and which is scarce possible fully to transmit in any other Words than those of the Author himself. However, there have not been wanting Witnesses among the Learned, even in Great Britain, who having read it only in Latin, have expressed a high Esteem and Veneration both for the Author and the Book.

§. 25. Of this Number is the late Learned and Pious Dr. Worthington, who called our Author another Salvian: And in the excellent Preface to his exact Translation of The Christian's Pattern, introduces him as one of the Brightest Lights of the Reformed Churches, (much the same among the Lutherans, as Thomas à Kempis with his famous little Manual, was among the Papists,) "Whose Business it was to
 " convince Men of their Unchristian Spirits and
 " Lives, and to awaken them to the minding of
 " True Christianity in Life and Power, that so
 " they might not place the Kingdom of God in
 " Meats and Drinks, in mere Opinions and outward Observances, in a Speculative and Notional Christianity, an unfruitful Faith, a dry
 " Form of Knowledge and Godliness; but might
 " make it their great Care to become really better, a People Reformed in Deed and Truth;
 " to excel and out-shine others in every Grace and
 " Virtue; to shew forth the Power of Christ's
 " Death and Resurrection within them; to crucifie
 " the old Man, that the Body of Sin might be
 " destroy'd, and that they might rise up to a new
 " Life, the holy, harmless, sweet, and humble Life
 " of Christ: And that by living soberly, righteously, and godly in this present World,
 " they might adorn the Doctrine of God our Saviour, which is by the Apostle stiled the Doctrine, or
 " the Truth after Godliness. To such Purposes
 " and

Dr. Worthington's Judgment of the Author.

“ and Respects of truest Charity and Piety, to the
 “ Good and spiritual Interest of Souls, were the
 “ Writings of this faithful Servant of God (John
 “ Arndt) designed.

§. 26. This was the well weighed Judgment of
 this great and worthy Man concerning this present
 Treatise, and the Author of it. Then, having before
 compared him with Salvian among the Ancients, and
 a Kempis among the Moderns, he likens him in
 the last place, to the Prophet Micajah, as to the
 Hardness of his Lot; acquainting us, how “ such a
 “ plain and sincere Dealing met with great Opposi-
 “ tions and Censurings, even among Protestants
 “ themselves; but how unjustly and undeservedly,
 “ says he, hath been observed by others.

§. 27. As for the Order into which the whole
 Work is digested, the Reader is to observe, that it
 containeth Four Books. The First, he calls the Book
 of Scripture; the Second, the Book of Life; the
 Third, the Book of Conscience; to which he sub-
 joineth the Fourth, called the Book of Nature. In
 the first of these, he demonstrateth the Scope of the
 Scriptures to be the Restauration of the humane Na-
 ture, from the Fall it had in Adam; and that for
 obtaining this great End, the reading of the Scri-
 ptures ought not to be looked upon as a mere Task
 enjoined by the Laws of Men; but that they ought
 also to be inwardly digested, and really transcribed in-
 to the Soul of a sincere Christian. In the next, he
 shews at large, how the whole Life, Practice, and
 Power of Christian Religion, is to be entirely de-
 rived from Christ, viz. From his bitter Passion,
 Crucifixion, Death and Resurrection. In the Third
 Book his Design is, to explain the Kingdom of God
 in the Soul, and the Divine Principle of a rege-
 nerate Conscience in its various Motions and O-
 perations, with all that relates to the hidden Trea-
 sure and Pearl of Wisdom. And in the Fourth,
 he is an Interpreter of the Mosaical Genesis; shew-
 ing

The PREFACE.

ing how the great World, and all Things that are therein, do both bear Witness of God, and lead us constantly to Him.

May the great Lover of Souls, grant his Blessing to it for the End intended, and accompany it with his gracious Workings in the Heart of the Reader, that he may obtain an Inheritance among them that are sanctified in **TRUTH!**

The

The General

PREFACE

OF THE

AUTHOR.

§. 1. **H**OW great and detestable the Abuse of the Holy Gospel is in these last Days of the World, doth abundantly appear from the Manners and Conduct of those, that boast loudly of **CHRIST**, and of the Purity of his Word; but lead at the same time, a Life so profligate and altogether so antichristian, as if they lived not among Christians, but Heathens themselves, and professed Infidels. This dismal State Religion is reduced to in an Age wherein Vice, and an empty hypocritical Pretence, hath got the Ascendant every where, hath prevailed with me at last, to publish this Treatise; for no other End, than that those who are as yet of a good Will, and not quite carried away with the Vogue or Torrent of the Times, may know at least, wherein **TRUE CHRISTIANITY** doth consist; viz. In the Demonstration of a true, lively, and practical Faith, manifesting and exerting its Life and Energy by unfeigned Godliness, and suitable Fruits of Righteousness; the Name of a **CHRISTIAN** being given us, not only as we believe in Christ, but also as we live in him, and as he again liveth in us.

The Author's
Complaint
of the Cor-
ruption of
the Times.

Why he pub-
lished this
Book.

§. 2.

The Nature
of true Re-
pentance.

§. 2. Moreover, have I undertaken to write this Piece of Practical Christianity, that it may serve for an Instruction, how true Repentance must needs proceed from the inmost Center of the Heart alone, how it doth entirely change the Mind and Affections, together with the other Faculties of the Soul, and conform, in fine, the whole Man to Christ and to his Holy Gospel, renewing him Day by Day, into a New Creature. For as every Seed produceth Fruits of a similar Nature, and like to the Seed it self; so ought also the Word of God to be the productive Principle of Plenty of Spiritual Fruits within us: And we our selves ought to live constantly in the New Birth, after being made once New Creatures by Faith in Christ. In a Word: The whole Intention and Design of the Book, is, to explain, how Adam ought in us to die, and Christ to live: It being not enough to know the Word of God; but if we know it, it must then also be expressed in our whole Life and Practice.

The Corrup-
tion of the
Students of
Divinity.

§. 3. Many of those that now a-days apply themselves to the Study of Divinity, suppose it to be a mere notional and speculative Science, or some Piece of polite Learning so much in vogue among Scholars: Whereas it is rather a living Experience and practical Exercise of the Soul. Almost every one alas! that goeth about this Study, doth it with no other Prospect than to get the Applause of Men, and to become great and famous in the World: But how few is there that will answer the true Design of Divinity, which is, that People should be made thereby thoroughly good and holy, and have their own Will rendered conformable to the Will of God. Thus is Divinity it self, which should raise the Mind far above these petty Designs and selfish Desires, turned into a Means of promoting but the better, carnal Ends and Interests! Every one is now in quest of polite and learned Men, by whom he may be instructed in Arts, Languages, and Sciences:

Sciences: But hardly is there any one to be met with, that covets to learn from the true ONE, and only Teacher and Master, that great Lesson of Meekness and Humility of Heart; though it be an undeniable Truth, that the holy Exemplar of Life he hath left us, be the brightest Pattern and the safest Rule to follow after, and consequently the sublimest and most sovereign Wisdom and Art of Arts, according to that of the Poet:

* The LIFE OF CHRIST all Learning
(us doth teach:
No Humane Wisdom it can ever reach.

§. 4. There are not wanting now every where such Men as would be thought Ministers of the Gospel and of Christ; but there are exceeding few that are willing to be his Followers also, or Imitators of his Life: At this rate, hath the Lord many Ministers, but few Followers! notwithstanding it be utterly impossible for any one to be truly a Minister and Lover of Christ, unless he be at the same time a Follower of his Life also, according to that: If any Man serve me, let him FOLLOW me. If any one love Christ, he must needs love also to copy after his most holy Life, and to transcribe in his own Life and Conversation, the Humility of Christ, his Meekness and Patience, his Cross and Contempt, his Reproaches and Insults, though they be never so sharp and afflicting to the Propensions of a Temper which never doth like to be crossed by any Opposition whatsoever. And tho' we are not like to express to the full that sacred Pattern of the blameless Life of Christ, whilst we are in this State of our Minority; yet is it meet that such a State should be loved, breathed after, and pursued with our utmost Endeavours. And then surely we live in Christ, and
Christ

And of the
Ministers of
the Gospel

Joh. XII. 26.

* Omnia nos Christi vita docere potest.

1 *Job. II. 6.* *Christ liveth in us:* For he that says, he abideth in him, ought himself also so to walk, even as he walked.

And of People in general.

§. 5. Truly Men are now adays so far fallen away from the Substance of Things, into some empty and slight Appearances, that they will be more inquisitive about Learning, Arts, and Sciences, than about the Love of God itself. They will seek to know every Thing else, rather than to know CHRIST; though this Knowledge exceed in real Worth and Dignity, all the Wit, Sciences, and Arts of Men, which without it must needs prove very barren, and altogether empty, and fruitless. But then, (as I said just now) no Man can be a true Lover of Christ, except he be a Follower also of the Holiness of his Life, and of the Purity of his Manners. But alas! so great is the Degeneracy of most Men in this Age, as to be even ashamed of Christ, and of his Life, and to count the Meanness and Lowliness wherein Christ appeared, unbecoming the Life and Manners of the so called Christians. And to these belongs that just, though severe Re-proof of our Lord: Whosoever shall be ashamed of me, and of my Words, in this adulterous and sinful Generation; of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father. And this is the true Sense and Character of our modern Christians! Fain would they have for themselves such a Christ, as would be magnificent, splendid, wealthy, pompous, fashionable, and conformable to all the Airs and Humours of the Age. If there was but such a Christ to be had, there would be Multitudes of Followers resorting to him from all Parts. But now they cannot away with a Christ that is poor and indigent, meek and humble, despised and rejected by a profane World. They cannot bring themselves to have a liking to such an one; no not by any Means! They care not either to receive him,

Mar. VIII. 38.

him, or to profess and to follow him. Unto those therefore he will answer in that Day: I never knew you. As you heretofore disdained to know me in my Humility and Meanness; so I don't know you now in your Pride and worldly Greatness. I know you not from whence you are. O terrible Word!

§. 6. Now this profligate Life and overflowing Corruption of our modern Christians, as it is diametrically opposite to CHRIST, and to the Religion by him established; so it loudly provoketh the Wrath and Judgments of God, which now begin to gather apace on all Hands. So that almost all the Creatures of God, Heaven and Earth, Fire and Water, seem to be made a Weapon for revenging the Affront and Indignity offered to Christ, by the false and formal Professors of Christianity: Nay, the whole Frame and System of Nature, moved as it were with a just Indignation, groaneth under the Bondage of Corruption, ready to break to Pieces at the abounding Wickedness of the World. And this, you'll say, must unavoidably be followed at last by Floods of Misery, by Dearth, Slaughter, and Devastations; by Pestilence, and other contagious and destructive Distempers.

The Author setteth forth the true Cause of the Judgments of God.

Wisd. V. 17.

§. 7. Nor is there a Stop here. For the last Plagues do already begin to rush in upon us with so uncommon a Violence, and to crowd in one after another, that Men will hardly be free at last from the revenging Insults of any Creature whatsoever. For as it was before the mighty Deliverance of the Children of Israel out of the Bondage of Egypt, when this Nation was scourged with most dreadful Plagues and Afflictions; so it shall be before the last glorious Deliverance of the Children of God out of this World, that grand and spiritual Egypt. With unusual, most dismal, and unheard of Judgments, shall the Impiety and Unbelief of Men be visited. And therefore 'tis

Egypt is a Type of the corrupt World.

Time,

Time, nay, high Time to enter upon an unfeign'd Course of Repentance, whilst the Tide of Wickedness runs so high; and to set about the Work of Reformation in good earnest, whilst the Tender of Grace is offered, turning from the World to Christ, and by Faith adhering to, and living in him: For those that dwell in the secret Place of the most High, shall abide safe under the Shadow of the Almighty, and secure the Interest of their Souls, in the midst of a profane and dissolute World. To which tendeth also the Warning of our Saviour: Watch therefore and pray always, that ye may be accounted worthy to escape all these Things that shall come to pass. And that of David: Thou shalt keep them, O Lord, thou shalt preserve them from this Generation for ever.

S. 8. Now to prepare thy Mind, Friendly Reader, for such a saving Change required by the Gospel of Christ; this Treatise will furnish thee with some practical Instructions, or a sort of Manuduction towards so important a Work. It explaineth both the Nature of Faith, in order to obtain Forgiveness of Sin; and the saving Use of Grace, in order to acquire that Holiness of Life, and Reformation of Manners, which is wont to adorn and to evidence true Faith, whenever it is begotten within the Heart. People are greatly mistaken, when they place Religion in nothing else than in a mere verbal Confession, or some outward Shew and Appearance of a formal Devotion: Whereas it consists rather in a lively FAITH, attended with most substantial Fruits of Piety, and with a Train of Christian Virtues, proceeding from Faith no otherwise, as from Christ himself, to whom Faith is united. And so indeed, need there is that it should be. For since Faith in itself is a Good altogether unseen and hidden to the Eyes of Men; it is but meet that it should display and manifest it self by Fruits of Right-

The Contents, or Substance of this Book.

Righteousness, and hereby become, in a Manner, visible to the Eyes of others. For Faith is an active Principle in the Mind, which, by its close adhering to, and hearty embracing of Christ, fetches from him Plenty of heavenly Graces; nay, Righteousness and Happiness it self.

§. 9. Now whenever this Faith is raised into a firm and constant Expectation of such Goods as are promised in the Word of the Gospel; then Faith hath begotten HOPE. For what else is Hope, but a patient and quiet Expectation of enjoying in due Time, the Goods that have been promised to Faith? The same Goods being now, in some Degree, attained to by Faith, and laid out again in charitable Acts for the Good of our Fellow-Creatures; then CHARITY springeth up from Faith, which constantly, reflects back upon the Neighbour that Love, which it hath received from God. Again, When Faith sustaineth the Examination or Trial of the Cross, and resigneth itself quietly to the divine Will and Disposal; we may then conclude, that PATIENCE is brought forth by Faith. But when Faith either sigheth under the Burden of the Cross, or returns Thanks to God for Benefits received; we must then pronounce PRAYER to bud forth from the fruitful Stock of true Faith. Moreover, when the Eye of Faith is beholding God's Power on one Hand, and Man's Misery on the other, and is now comparing one with the other; then it will bow and prostrate itself before the divine Majesty: and then we may say, that HUMILITY is the blessed Offspring of the same Faith. When at last Faith is put to an hearty Concern, lest, by any false Step, it lose again what once it hath received: or, as the Apostle's Phrase is, when it worketh out its Salvation with Fear and Trembling; then the FEAR of the LORD proveth the genuine Product of true Faith, and addeth the Top-Stone to the divine

Faith is the Source of all Christian Virtues. Of Hope.

Of Charity:

Of Patience.

Of Prayer.

Of Humility.

Phil. II. 12. Of the Fear of God.

Structure,

The Author's Preface.

Structure, so happily raised and carried on by a true Believer.

The practical
Coherence
betwixt Faith
and Works.

§. 10. And from this, I think, 'tis manifest, that all the Christian Virtues, are really of the Progeny of FAITH, or, as it were, the Children thereof inseparably attending that Principle, from which they originally drew their first Breath, Life, and Happiness. I say, if they be but solid, lively, and truly Christian Virtues, sprung up from God through Christ in the Holy Spirit; they then will never be separated from Faith, which, on the Part of Man, is the very begetting Principle of 'em all, and maketh them all return into God, as certainly as they, by the Means of Faith, first proceeded from him. From whence it follows, that no Man, without Faith in Christ, can perform any Work acceptable to God. For, from whence is true Hope, sincere Charity, firm Patience, fervent Prayer, Christian Humility, filial Fear of God, but from Faith? 'Tis Faith that fetches all this from CHRIST, that true and unexhausted Fountain of Salvation. It deriveth from him Righteousness it self, and all the Fruits that are wont to accompany this Righteousness.

How the Ju-
stification of
a Sinner is
wrought.

§. 11. But in this Matter take heed, lest thou perhaps intrudest thine own Works and small Beginnings of Virtue; nay, not even the very Gifts of the New Life, into the grand Article of Justification. For before God there is no Manner of Account had of any Man's Work, Merit, Gifts, and Virtues; (let them in all Appearance be never so bright and conspicuous) but of the All-Sufficient Merit of Christ only, humbly laid hold on by Faith. But this we have spoken of at large in the Vth, XIXth, XXXIVth, and XL1st Chapters of this First Book, and in the Three First Chapters of the Second, to which the Reader is referred. See therefore, I say, that the Righteousness of Faith be not confounded at any rate, with the Righteousness

The Author's Preface.

ii.

teousness of the Christian Life, springing up from it: But that these Two be carefully distinguished from each other; the former being the Basis of the latter, and these Two taken together, the main Hinges on which the whole Life of a Christian, in all its Works and Operations, must move. But then take Care also on the other Hand, lest, by a wrong and sinister Application of this Doctrine, thy Endeavours after a true Holiness of Life, be in any Manner cooled or lessened. For, wherever a hearty Concern for a daily Growth in the Practice of Christianity is wanting; there Faith itself is wanting also, whose very Nature and Character is, daily to purify, to change, and to renew the Heart. And therefore this Work of Repentance and Mortification must be earnestly resolved upon; it being utterly impossible for any one to relish the sweet and gracious Infusions of the Gospel of Christ, except he hath tasted before the Bitterness of a contrite Spirit, and of an unfeigned Sorrow of Heart; according to that of the Lord: The Poor have the Gospel preached to them. *Matth. XI. 5.* And: Blessed are they that mourn, for they shall be comforted. *Matth. V. 4.*

§. 12. For how shall Faith quicken and raise the Heart into Newness of Life, unless it be first deadened and mortified by serious Contrition, and affected with a sorrowful Sense of all the former Sins and Transgressions? And therefore I would have thee by no Means believe, as if Repentance was so light and easy a Matter, as our superficial Professors do suppose; who place the Whole of their Religion in being externally sober and righteous, and free from the foul and visible Pollutions of the World. The sacred Writers do not use soft and delicate, but earnest and grating Expressions, whenever they set forth the intrinsic Nature of Repentance. The Apostle commandeth us no less, than to mortifie the Flesh, and

A true Brokenness of Heart must precede Faith.

How the Apostles explain the Nature of Repentance.

The Author's Preface.

the Members which are upon Earth ; to crucify the Flesh with its Affections and Lusts ; to be crucified to the World, to be crucified with Christ ; to present (or offer up) the Body a living Sacrifice ; to die to Sin, and to be dead with Christ, and the like. *All which Exhortations of the holy Apostle, entirely tend to remove far from true Christianity, that Delicacy and Softness of Mind, which is apt to indulge the Flesh in its inordinate Lusts and sinful Propensions.*

And the Prophets in the Old Testament.

§. 13. Nor do the holy Prophets of old, when they describe Repentance in its true and lively Colours, use any softer or milder Expressions ; thereby to mince, as it were, and to palliate the Matter. No ! so far from that, that their very Words are as an Hammer, to break in Pieces, and as a Fire to burn up whatever stands in its Way. They require no less than a broken Heart, and a bruised Spirit. They will have the Heart rent, and not the Garments : They will have us turn to the Lord with Fasting, with Weeping, with Mourning. But alas ! where is there to be found at this Day, so much as the least Footstep of such a Repentance as this ? Christ himself will have us hate our selves, deny our selves, and forsake all what we have, if ever we have a Mind to be his Disciples and Followers. And all these notable Words, so full of Strength and Vigour, are made use of for no other Purpose, than to make us go forth with Power and Earnestness against the common Enemy of Souls, who is always busie to slack our Hand in the important Work of Repentance. And of this anxious Care and severe Contrition, we have a most lively Image afforded us in the Penitential Psalms of David, to which I refer the Reader for a fuller Information about the Practice of Repentance. Not to mention here the terrifying Menaces of a jealous God throughout the whole Scripture, whereby the Sinner is required to bring forth Repentance, with

with all the Fruits answerable thereto; and this, on Pain of being for ever banished from the kind and glorious Presence of God. And this impartial Scrutiny of a Man's own Heart, together with the Smart and Exasperation of the Law, is necessary, in order to make way for the Sweetness, Temperance, and Mildness of the Gospel of Christ, which, when these Days of Toil and Labour are blown over, will most certainly take place in the Soul, and, by exerting its own gentle Operations, lead the penitent Sinner into the easie pleasant Path of the Love of God, strewn with Plenty of Evangelical Promises, and displayed for his Comfort in Scripture. But both one and the other, worketh in us the self-same Spirit of God through his Word.

§. 14. This serious, bitter, and internal PENITENCE of the Heart, together with the whole Train of spiritual Graces, the Practice of Faith and Works of Charity going along with it, is the Main Drift and Subject of the Book here published. For whilst it treats on Faith, it cannot but touch also what is so nearly related to it: And this is Love, the first and immediate Offspring of Faith. Again: what proceedeth from Christian Love, must needs proceed from Faith also, if we trace every Thing up to its first Source and original Principle. One Thing I must take Notice of here. This is, that some of my Readers might, perhaps, take Offence at a few Passages interspersed in this Book, being fetched from the Writings of D. Tauler, of Thomas à Kempis, and of some other Pious and Ancient Authors, which at the first View, may seem to attribute a little too much to the Strength and Ability of Man in the Work of Conversion: (from which, nevertheless, all my Books do derogate.) Therefore I earnestly intreat the Reader, that he would be pleased to ponder well the Principal Scope, and Main Design of the whole Treatise, without stopping or stumbling at a few particular Expressi-

The Main Scope of the whole Book.

ons contained therein. Now the Main Scope of the whole Book, is no other, than to lay open on one Hand the secret and abominable Depth of original Corruption cleaving to Mankind; and on the other, to set forth JESUS CHRIST as the sole Beginning, Medium, and End of our whole Conversion to God. This Twofold Consideration required to the aforesaid internal Penitence of the Heart, runs through the whole Composure of the Book. As the first will influence us with a profound Sense of our Misery and Nothingness, and make us even despair of our own Strength and Ability; so will the other Branch of this Knowledge make us ascribe every Thing that is really good to JESUS CHRIST, the great Restorer of our Happiness; that he alone may be our ALL and our WHOLE, that he may work all in us, and live in us alone.

S. 15. May the Lord by his holy Spirit enlighten us all, that we may be found sincere and without Offence, both in Faith and Life, until the Day of Christ; (which is at hand) being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God! Amen.

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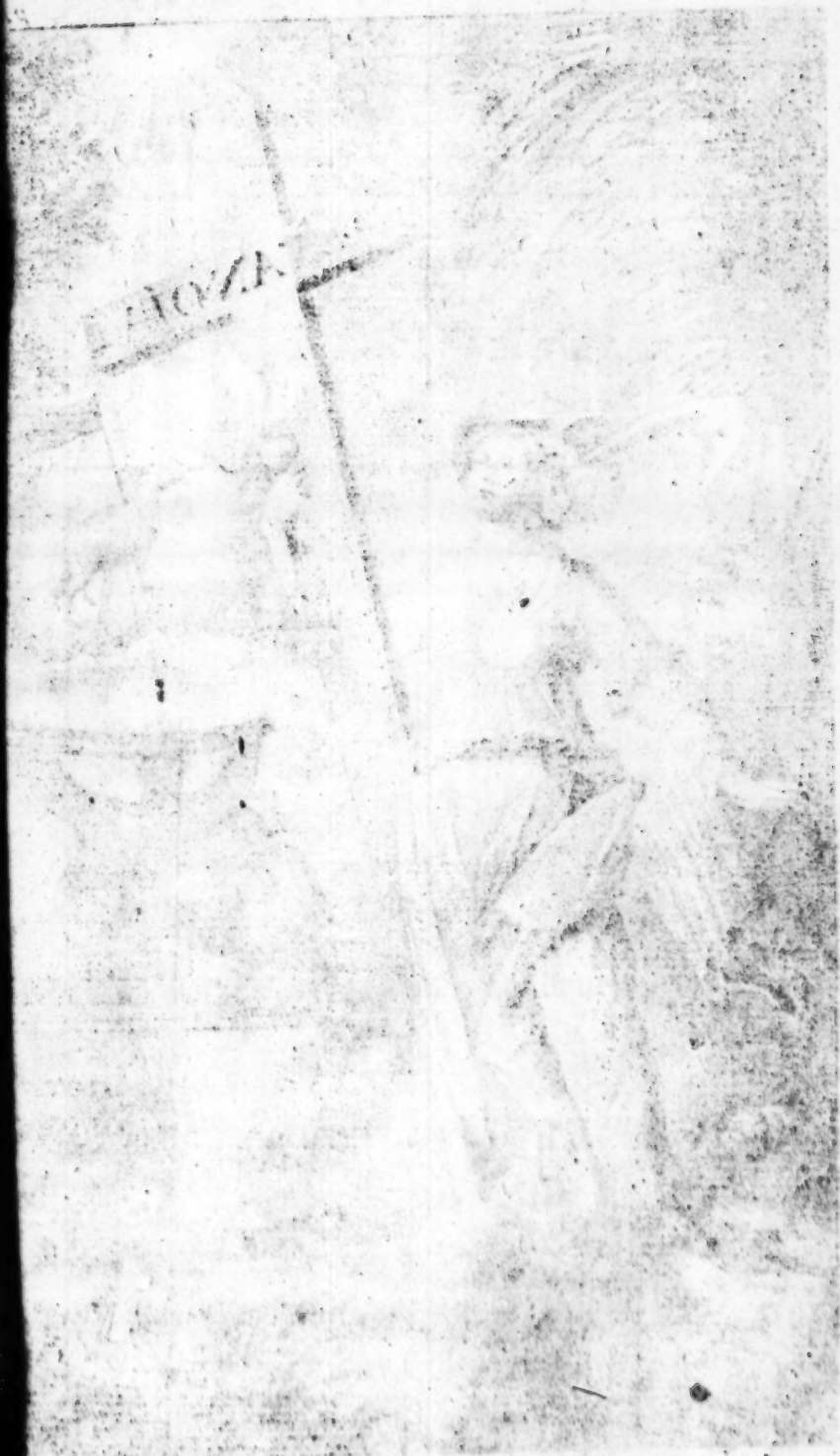
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ERRATA.

IN the Preface, Pag. 29. l. 15. line 4. for *may* read *were*.
 Page 143. line 4. for *conversant*, read *conquer'd*. Pag.
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 read *himself* only. Pag. 415. l. 30. for *XXIII*, read *XXII*.

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Totum in Cruce constat, & in Moriendo. N. P. G.

True Christianity.

THE FIRST BOOK.

CHAP. I.

Of the Image of God in Man.

Eph. IV. 23, 24.

*Be ye renewed in the Spirit of your Minds;
And put ye on the New Man, which after
God is created in Righteousness, and in
true Holiness, [or, Holiness of Truth.]*

THE Image of God in Man, is the What God's Image in Man is.
Conformity of Man's Soul, of his
Spirit and Mind, of his Under-
standing and Will, and of all his
Faculties or Powers, whether Ghostly or Bodily,
whether Rational or Sensitive, with the Divine
Being, the Infinite Good; with all the divine
Attributes, Virtues and Properties that can
ever be *Imaged* forth in a Creature; with
all the divine Beauties, Harmonies and Love-
linesses; and, in a Word, with the Original
B Pattern

Of the Divine Image in Man. **CHAP. I.**

Pattern of the Divine Mind, and the perfect Standard of that Will from whence all *Righ-
teousness and true Holiness* derive themselves. Now it appears manifestly, that Man was at first created according to the Image of GOD: And that this was after it had been first resolved upon, and in a solemn Manner declared, by the Eternal Father, in Union with his Eternal Son and Blessed Spirit, and with all his Divine Attributes, Virtues, Powers and Properties; according as it is written: *GOD said*, that is, through the Omnipotent WORD which was with Him *in the Beginning*, even the Word that both was *with God*, and was himself *God*, he outwardly and substantially expressed his Mind to this Effect, (*viz.*) *Let us make Man in OUR Image, after OUR Likeness, Gen. I. 26.* Whereupon it immediately follows: *So God created Man in HIS own Image; in the Image of GOD created He him*, according to the Resolution and Decree, which was just before mentioned by the Divine Historian. And this now was the *Creating Word*, the overflowing Power and Life of the Godhead, which went forth as from the Council of the Holy Trinity (if it be lawful so to speak) into Nature, whereby the Image thereof became reflected in Man, and rested upon Man.

*Man the Image
of the Blessed
Trinity.*

§. 2. And hence, by the Testimony of the Holy Ghost, it is evident, that the Deity in Trinity implanted its Image in Man in the Beginning; and that this was after such a Manner, as the Divine Holiness, Righteousness, and Goodness might shine forth in his Soul, and send forth *Light* abundantly in his Intellect, Will and Affections, yea, even in his very outward Life also: And that all his Actions, both interior and exterior, might consequently
breath

breath nothing but Divine Love, Divine Power, and Divine Purity; And Man might live upon Earth, no otherwise than the Blessed Angels do in Heaven, always doing the Will of his Heavenly Father.

§. 3. Thus Man was made to lead an Heavenly and Angelical Life upon the Earth: *The End for which he was created in this Image.* And by an efflux of this God-like Being and Image in him, he had Dominion also over all Things in this Elementary World; being for that end, but a little Lower than the Angels, and even that, but for a little while. Wherefore the Creatures of the Earth, Sea and Air, were universally put into Subjection under him, that so he might rule them to his Creator's Glory, by a Divine Virtue and Power inherent in him: According to the exprefs Decree concerning him, whereby this was originally communicated together with that Image, saying, *Let them have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattle, and over all the Earth, and over every living Thing that moveth upon the Earth.* So that all this is the Consequence of Man's being thus divinely formed, and sealed with the Divine Image and Similitude, as a Representative and Vice-gerent of God: Whom he was to have expressed continually in Love, Power and Holiness. For God was delighted to honour him: And this Image he had made in Man, on purpose to take his Delight in him, and rejoice as it were, in his Soul, with the Joy of a Bridegroom in his Bride, and of a Father in his Child born after his Image. For even as a Man becoming a Father, and beholding Himself, or another Self, in his Off-spring, cannot hence but rejoice with an inward Joy hardly to be expressed: So in like manner, God here

Gen. I. 26, 28.

God's Delight in this Image.

Pro. VIII. 31.

becoming a Father, and beholding the express Character of his Person reflected in a living Image of Him, or beholding *Himself* in this his *Off-spring*, his rejoicing was thence *in the habitable Part of his Earth*; and his *Delights were with the Sons of Men*, as in whom He himself was represented. Thus God's chief Pleasure was to be with Man; in whom he rested as it were from all his Labour: And our first Parents and their Posterity were to have always enjoyed this blessed Communion, had they continued but in his Likeness, and rested in Him, and in his Will, by placing their Delight and Pleasure in the Original of this blessed Image; which as it was their *Beginning*, was to be also their *End*. For tho' God rested in all his Works, yet did he take singular and chief Delight in Man; because in him his Divine Image did most perfectly and transcendently appear: And did more eminently rest in him, than in them all, as in a sovereign *Master-piece* of his Creation; from which did shine forth the *Excellent Glory* in highest Innocency, Beauty and Lustre.

How the Three
Faculties of the
Soul are an I-
mage of the
Blessed Trinity.

§. 4. For this cause GOD planted three principal Faculties in the Soul of Man; which are the *Understanding*, the *Will*, and the *Memory*; That in these Three the Manifestation of his Glory might more fully and distinctly be set forth, according to the Variety of the Divine Numbers and Powers. These Faculties, as an Out-flowing from Its original Source and Root, the Holy Trinity doth produce and preserve, doth sanctify and illuminate, doth most beautifully deck and adorn with its Divine Graces, Works and Gifts.

Wherein the
Property of an
Image doth con-
sist.

§. 5. Now it is the Property for certain of every Image whatsoever, to represent a Like Form and Figure of that which is thereby Imaged:

Nor

Book I. *Of the Divine Image in Man.*

5

Nor can it be thought worthy the Name of an Image, or Similitude, unless it be like to that Original, that it is to represent. For an Instance whereof we may take a Looking-Glass, in which a Man beholdeth his natural Face, and vieweth the reflected Image of his own Person, according to the Degree and Goodness of the said Glass. For in this an Image cannot appear, unless it draw a Likeness from the Object which is set before it. Or unless it conceive as it were the Form of the Original, which begetteth in it its own Resemblance or Picture, by a due Reflection of the Light, where there is no Impediment to obstruct the same. And consequently as by how much purer and clearer the Mirror is, so much more clearly and evidently doth the Image of an Human Face appear therein reflected: Even so in the like manner the more clear and pure the Soul is, so much the clearer and brighter doth the Divine Image, or the Face of God in Christ, therein shew forth it self visibly.

How it is produced.

The Image seen in a Glass.

§. 6. And therefore to this End the Great and Holy G O D, created Man altogether Pure in the Beginning, as an unspotted Mirror of his Brightness, without the least Stain or Blemish, being endued with such Faculties both of Soul and Body, as were then perfectly blameless and unproveable. That so the Divine Image might in him be seen, not as a vain and lifeless Shadow appears in a Glass, but as a true and living Image of the Invisible God, and as the Likeness of his inward hidden immense Beauty. Thus was Man then, I say, created after the Similitude of the Divine Being, in perfect Beauty; there being an Image of the Wisdom of God in

How the Human Soul was made to be God's Glass.

For receiving the Understanding of Man; an Image of the Goodness, Meekness, and Patience of God in the Spirit of Man; an Image of Divine Love and Mercy in the Affections of Man's Heart; an Image of God's Righteousness and Holiness, Integrity and Purity in the Will of Man; an Image of his Friendliness, his Loveliness, his Gentleness, his Courtesie, and his Veracity in all Man's Words and Actions; an Image of his Almighty Power in the Dominion and Government of Man over the Earth, and in the Fear and Subjection of all living Creatures that was granted to him; and last of all, an Image of God's Eternity in the Immortality of the Soul.

The true Use
Man ought to
make of this
Image.

1. Of the
Knowledge
of God, which
hence spring-
eth.

§. 7. From this Image Man ought to have studied and learnt the Knowledge of God and of Himself: And this should have been done by him before all Things. Out of this he might have known God his Creator and Former to be All Things, the Being of Beings, and the Chief and Only BEING, from whom all created Beings have their Existence, and in whom, and by whom all Things that are, do subsist and have their Being. Out of this his Image he might also have known God, as the Original of Man's Nature and Fountain of his Being, to be all That Essentially, whereof the Image and Representation was shadow'd forth in himself. So then we arrive hereby to the Knowledge, that God must be all those Things after an Essential and most perfect Manner, which are in the Glass of the Human Soul, as in a true and lively Mirror of the Godhead, represented; for the Manifestation of his hidden Glory to Man, and for the Revelation in Nature of the Divine Perfections before Unmanifested: And that the Image of these ought to Shine out clearly in Man, to the Honour and Praise of God,

Book I. Of the Divine Image in Man,

7

God, who hath graciously vouchsafed herein to demonstrate, according to the Riches of his Infinite Power and Wisdom, the most vivid Traces of his unutterable Goodness.

§. 8. Therefore seeing that Man was to carry in him the Image of Divine Goodness, it thence follows, that God is the Sovereign and Universal Goodness *Essentially*: And consequently, that He is Essential Love, Essential Life, and Essential Holiness. Wherefore also to God Alone all Worship, Praise, Honour, Glory, Magnificence, Might, Majesty, Dominion, Power and Vertue are to be ascribed as his Due; because he is all of these *Essentially*: But not any of all these is due to any Creature whatsoever, or to be given to any thing besides, either in Heaven or in Earth, but to God only. And hence it is, that when one came and said unto Christ, whom he took to be no more than a mere Man, (viz.) *Good Master, what good thing shall I do, that I may have Eternal Life?* Christ said unto him; *Why callest thou me GOOD?* there is none Good but one, that is GOD; that is to say, Good *Essentially*; "Know thou that but for God, and without God, no Good can be: "And what meanest thou then thus to call me Good; seeing none is strictly Good, but only God Alone? And this may suffice to have here hinted concerning the Knowledge of God, as the same is derived from his Image in Man.

That God is all Goodness essentially.

That all Glory is hence due to God, and none to the Creature.

Math. XIX. 9.

§. 9. Yet further it is to be noted, that Man, out of this Image of the Deity, should learn in the next Place to *Know Himself*, of himself, He should know and reflect, that there is a very vast Difference between him and God; also that the Distance between the Creature and the Creator must be beyond all Conception

2. Of Man's Knowledge of himself, which thence also springeth.

*That the
Image ought
not to be ta-
ken for the
Original.*

*That the I-
mage of God
should repre-
sent nothing
but God.*

great; and that in him there is no Goodness at all, even in his best Estate; but a *Likeness* only or Resemblance of the *Goodness* it self, which can be no other than God. Man verily is not God; but God's *Image*: And the Image of God ought to represent nothing but God. God represented indeed himself in Man; yet was not Man therefore created a God by that: Nor was he made hereby a Deity in this World, but after the Likeness of the Eternal Deity; that he might govern the same, not by his own, but by the Power of God, as Imaging and Manifesting it self in his Nature. In Man therefore, who is made the express Similitude and Pourtraiture of God, the very Character and Image of Divine Power, Divine Wisdom, and Divine Goodness; God alone should be seen, God alone should be glorified. Besides God nothing should hence live in Man; besides God, I say nothing should in Man put forth it self; nothing but God himself should in him appear, operate, will, love, think, speak, act and triumph. For if any thing else besides God do move and work in Man, then Man cannot be the Image of God: but he is become the Image of *That* whatever it be, which now moveth and worketh in him; and is his Representative by whom he is acted, driven, and carried away in such a strange Manner. If Man therefore would be and continue the Image of God, there is a necessity for him to surrender up himself wholly to God, after the most *Passive* Manner: And so quietly to suffer God to do and work all things in him, even as he willeth. Whence, by denying his own proper Will, Man ought in all Things, without reserve, to fulfil the *Divine Will* by a most true and perfect *Passive*

BOOK I. *Of the Divine Image in Man,*

9

five Obedience; as one resigned, devoted, and absolutely given up to God, in whom only he wisheth to live. This truly, is a divine Accomplishment, and is begotten of God, to the End, that Man may be a most pure and holy Instrument of his divine Majesty, and of his Works and Will. Whereby it now comes to pass, that Man doth not move his *own* Will, but hath the divine Will instead of his own; doth not love himself, but God; doth not seek his own Honour, but God's; doth not challenge either inward or outward Good to himself, but refer all to the original Good; and being contented to possess God, is consequently without the Love of the World. Thus should it indeed have been with Man, who ought to have freely render'd himself to be the Organ of the divine Operations: And to have strip'd himself for this, of all *Self-proprietty*, and *Self-activity*, that so God might be All in him, and do All in him, by his Holy Spirit. To conclude then, nothing was to be, live, and work in Man, but purely God alone, and his Word.

*That God
should be All
in Man.*

§. 10. And herein did consist Man's perfect Innocence, Purity, and Sanctity. For what greater Innocency can there be, than that Man should not do his own proper Will, but the

*Wherein the
State of Innocence did consist.*

Will of his heavenly Father? Or what greater Purity can there be, than that Man suffer God in him to work and finish all Things according to his Pleasure? Or what greater Sanctity, than for Man to be as a well-tuned Instrument of the Holy Ghost, the Fountain of Sanctification? Behold, here are Innocency and Simplicity in Perfection. *This is the highest Innocency, to be without all Self-will.* This also is the highest Simplicity, to be simplified as a little Child, in whom the World hath not yet imaged or pourtray'd it self.

§. 11.

Wherein the
Kingdom of
God in Man
was to be made
manifest.

§. 11. In such Child-like Innocency and Simplicity, Man ought to have stood in absolute Obedience to God: And God should have rul'd in him without a Competitor, bringing all Man's Faculties and Powers into Subjection to his Scepter of Righteousness and Peace; whereby a triumphant Joy in the divine Image would have also arisen in him, and God would have taken Delight in him, as in a beloved Son. Thus should the Kingdom of God have been in Man, both without and within, and the Tabernacle of God with the Glory thereof, would have ever been with Man; had he but made such a total Surrender of himself, in all Passiveness of Spirit, and true filial Resignation, as the Nature of this Kingdom doth absolutely require.

An Example
of what is re-
quir'd to the
setting up of
God's Kingdom
in Man.

Mat. XXVI.
39.

§. 12. Of which Kingdom of God in Man, by an entire, unlimited Subjection to the Sovereign Will of his Father, our Lord JESUS CHRIST, the most compleat and absolute Image of God, was, in his humane Capacity, a most perfect Example while he liv'd upon Earth: For as much as he sacrific'd and consecrated his Will to God his Father, in perfect Obedience, saying, *Lo, I come to do thy Will*; and in perfect Humility and Meekness, saying, *O my Father, not as I will, but as thou wilt*; and, in Consequence of this his Consecration, by the Oblation of his Will, freely despoil'd himself of all Honour and Esteem; of all Interest and Self-love; of all Pleasure and Joy, permitting God alone to think, speak, and do every Thing in him, by himself alone. In a Word, he had always *as Man*, the Will and Pleasure of God, for his Own; the which God himself testified by a Voice from Heaven, saying, *This is my Beloved Son, in whom I am well pleased*, Matth. III. 17.

§. 13. This

BOOK I. *Of the Divine Image in Man.*

11

§. 13. This JESUS CHRIST, Blessed *Christ the perfect Image of* for ever, is the *True Image* of God, in whom, and out of whom, nothing did appear and shine, but God himself; and from whom, nothing but Godlike Manifestations did flow forth; such as Love, Mercy, Long-suffering, Patience, Meekness, Gentleness, Affection towards Mankind, Righteousness, Holiness, Consolation, Life, and Blessedness everlasting. For by him, the invisible God was willing to be seen, manifested, and made known to Men. And furthermore he is, after a yet more sublime Manner, the Image of God; that is, according to his *Divinity*, as being very God himself, or his *Essential Image*, and so, God of God, and no less than the Brightness of his Father's Glory, and the *express Image of* Heb. I. 2: *his Person*, in the infinite Splendor of the uncreated Light. Of which, I have nothing at this Time to say; my Design being here only to speak of him as he conversed, and liv'd in his holy *Humanity*, when he dwelt upon the Earth.

§. 14. In such an holy Innocence as this, *Which Image* was the Image of God also in *Adam*, our Father at the Beginning, which he should, in true *appeared, and disappeared* Meekness and Obedience have kept. And *in Adam.* carefully for that end, he was to have watch'd over it, so that he might not be tempted or surprized, for the sake hereof, to think of himself, as if he were some Body, or were to be unto himself the chief Good: But that hence he might reflect on himself, as the Image only of the chief Good, and as a Mirror of the Godhead, made purposely to receive the Reflection of the divine Form. But while he consider'd, alas! not this, as he ought, but chose rather to be this Good to himself; that is, to be *as God*, he fell thereby into the greatest,

greatest, and most abominable of all Evils, being deprived of this inestimable Image, and so alienated from that Communion of God, which, by Virtue of it, he had before enjoyed.

The great Necessity of Self-Knowledge. §. 15. By all which it may appear, how Man ought to have arriv'd, by beholding in himself this Image, to the *Knowledge of himself*;

What the divine Image in Man is capable of.

and how he ought therefore to have consider'd himself as the Image only, without ever attempting to set up himself for an *Original*, or to be the Author and Fountain of his own Happiness, in like Manner as God is. But there is remaining besides, another Part of the Knowledge of Man's self through the divine Image, which is greatly to be desired. And this is, that Man was made capable by God, of all the manifold Benefits of this marvellous Image; or that there was a Capacity in the humane Soul, to receive and reflect the divine Goodness, and take in all beautiful Forms from the essential Word of God, wherein they are all contained, and whence they are all manifested and propagated. Now the Knowledge of this is no less important than the former; for, as that is the Ground of *Humility*, so this is of *Faith*. Wherefore being rooted in Humility, by the sincere Knowledge of our own utter Disability to effect any Good for our selves, by our having no more at best, but an Image of the One Good: We ought also to be rooted in Faith, to the Glory of God, even in the Faith of his divine Operation; to the End, we may not miss of the good Gifts which do accompany the same. For 'tis no mean Part of Wisdom by Faith, to understand, that Man was made capable of all the Benefits of this divine Image, and together with it, of sincere and unmix'd Delight; of solid and pure Plea-

pleasure; of flowing and melting Love; of God-like Peace and Tranquillity; and of all the fruits of the Holy Ghost: And to know hence the Revelation of the Glory of God in Man, even as it is in the Angels of Heaven. And this is a Knowledge truly to be desired, which bringeth that Peace which passeth Knowledge, being no less than the Peace of God himself in the Soul, as in his beloved Image: And therewith, spiritual Fortitude, Power, Virtue, Dominion, Majesty, Harmony, Life, and Light, which are not to be separated from this divine Image. In Consequence of which, it is plain, that God alone should in Man have been all Things; and that Man, by Virtue hereof, would have been the Tabernacle of God, so long as his heavenly Image did in him abide.

§. 16. Now had Self-will but been excluded, *What the main Obstruction of it is.* this could not have departed from him: And this abiding, God cannot but live and work in the Creature; forasmuch as he cannot deny his own Image. That God therefore may fill Man, made after his Image, it behoveth Man, before all Things, to be *emptied* of himself, even as Christ Jesus *emptied himself*, when he *Phil. II. 7, 8.* made himself for us, of no Reputation, by taking upon him the *Form of a Servant*; and to *humble himself* as much as possible, and become *obedient* with him unto *Death*. So indeed it should be with Man, made in the Likeness of his Creator, and the Love, and Honour, and Praise of himself, being thus excluded, only God should be his Glory, his Praise, his Honour and Worship. For every Like is capable of its Like, not of its contrary; and therein rejoiceth, and is glad. So Man being in the Likeness of God, must thereby have been capable of God, to whom he was Like: And being capable to receive God into him,

And how that may be removed.

him, he should not have received the Creature, or the Image of the Creation; but should have rested in God only, and in him continually rejoiced. And in this wise, God had decreed to infuse himself into Man, with all the Treasures of his Goodness; seeing that Goodness is most of all communicative of it self.

The Union of God with the Soul, by means of this Image. §. 17. Lastly, By the Image of God, Man ought to understand, how that he is by means of it, united to God, and how that in this Union, Man's true and everlasting Union doth rest. And to know also, that as on one side, the Union of God with the Soul, is the chiefest Tranquillity, and only true Rest thereof, from which, Peace, Joy, Life, and Happiness, eternally do flow; so on the other side, the chief Restlessness and Torment of the Mind, with all Vexation of Spirit, cannot happen otherwise, than by the Breach of this Union, or by ceasing to be the Image of God; which is, by Man's turning himself to the Creature, whereby he is deprived of the chief and eternal Good, from which, for the sake of the Creature, he is turned away.

CHAP. II.

Of the Fall and Apostacy of ADAM.

Rom. V. Ver. 19.

As by one Man's Disobedience, many were made Sinners; so by the Obedience of One, shall many be made Righteous.

What the Fall of Man is. §. I. **T**HE Fall of Adam, was Disobedience to God; whereby Man turned himself away from God, towards him-

himself, and robbed God of his Honour, in that *he himself* thought to be *as God*: but while he was seeking thus to make himself a *God*, because he was but a Thief, and a robber of the divine Honour, he was therefore stripped of the divine Image, divested of the perfect hereditary Righteousness, and spoiled of that Holiness which cometh from God; being thenceforth, as to the Understanding, dark and blind; as to the Will, stubborn and refractory against his Maker; and as to the Powers and Faculties of the whole Heart and Spirit, universally alienated from *God*; and so from a Favourite, turned to be his Enemy.

§. 2. Now this Abomination is in all Men *How the Corruption of it is* propagated, and is spread throughout the whole Mass, by Means of *fleshy Generation: propagated.* And thence, by Inheritance, it passeth into Rom. V. 14. them all, not without a certain Necessity of Nature. The plain Consequence of which is, That Man is hereby become *Spiritually Dead*, Ver. 15. 17. and is made the Child of Wrath and Damnation, until he be redeem'd out of this miserable State by *CHRIST*. Let not then any of them that are called Christians, here deceive themselves; but let them take heed, how they go about to lessen or extenuate the Transgression of *Adam*, in whom they are fallen, as if it were, forsooth, no more than some little *Peccadillo*, a poor Trifle, or the eating, forsooth, of an *Apple* at worst. But rather let them assuredly think and believe, that the Guilt of *Adam*, as well as of *Lucifer*, was, that he feign would be *as God*; that it Gen. III. 5. was the same Transgression in them both; that it was the same, most grievous, most heinous, and most detestable Crime in one, as in the other; the same wicked Apostacy, the same vile

vile Treason, and the same tyrannical affecting and usurping the Rights of the divine Majesty, even to *be as God*.

How it is conceived; and how then brought forth.

Jam. I. 15.
Ila. LIX. 4.

A most lively Pourtraiture of this great Rebellion.

Luk. III. 38.

§. 3. This Apostacy (for indeed nothing less was it) was first begotten in the *Heart*: And being there *conceiv'd*, was afterward, by eating of the forbidden Fruit, brought forth. Of which, there is a very lively Similitude set before us, in the Crime of *Absalom*, as in a Picture for us to reflect on. For *First*, *Absalom* was the Son of the King; and *Adam* is call'd the *Son of God*. *Secondly*, There was none so praised as he for his Beauty; and the Beauty of *Adam*, in the Likeness of *God*, was above that of all the visible Creatures. And *Thirdly*, He was the Favourite of his Father; and *Adam* might be term'd in like Manner, *God's Favourite*. Now herein then did the *Fall of Absalom*, and his Sin against his Father, consist; in that he was in his *Heart*, first turned away from his Father, *towards himself*; and thence forgetting the high Prerogatives which he, as a Son, did enjoy from him, was for setting up himself instead of his Father, who loved him so tenderly. And therefore not contented to be the *King's Son*, nor to be the *most beautiful* and accomplished Person that Eye almost could behold, so that in all his Father's Kingdom, there was none so much admir'd as he was by every one, for the Fineness of his Person; forasmuch as from the very Sole of his Foot, even to the Crown of his Head, there was no Blemish in him; nor *lastly*, To be the *most dear* and beloved one of his Father, even the *Darling* of his Heart, as it did evidently appear from his *Tears* and Lamentation for him, which the History records: I say, *not* being contented with this Glory, he plotted to usurp even the Royal Dignity *it self*, from his King and his

2 Sam. XIV.
25.

Chap. XVIII.
3.

his Father; and having once entertained and conceited in his *Mind*, such a Thought as this, he began afterward to profess himself *openly* the Enemy of him that begat him, and to lay Snares for his very Life.

§. 4. So in like Manner *Man*, when in Honour, knowing not how to rest satisfied, in that he was numbred even among the (a) *Sons* of God; in that he came forth from the Hands of the Almighty, both in Body and Soul, without Blemish, and was one of the greatest Master-pieces of (b) *Beauty* in the Creation; and lastly that he was (not only a Son, but) the Darling of God, and his (c) *Delight*; would, as if all this were a little Matter, needs be for scaling Heaven, that he might be yet higher, and nothing less, forsooth, would serve him, than to set up himself for God too. Whereupon he conceived in his Heart, (d) an *Enmity* and Hatred against God, his Creator and Father, whose Throne and Dignity he began foolishly to affect; being disposed, had it been in his Power, even utterly to ungod him, and drive him for ever out of the World; that the Terror of Him might not remain upon him. Now who could ever commit a Sin more detestable than this? Or what could there be thought of, even more abominable?

Three Considerations

(a) *Sons* which aggravate the Rebellion of Man against God.

(a) Gen VI. 2.

Job. I. 6. II. 1.

XXXVIII. 7.

Hot. I. 10.

Psal. VIII. 5.

Eccles. VII.

29.

(c) Prov.

VIII. 30.

(d) Jam. IV. 4.

Rom. VIII. 7.

Eph. II. 15.

16.

How the Devil

came so

imprint upon

Man the Seal

of his Image.

§. 5. Hence after this, Man became inwardly like unto the very Devil himself, bearing his express Likeness in Heart and Mind; since both the one and the other of them, had now sinned the same Sin, had committed the same high Crime, as Traytors against the Majesty of Heaven. No longer doth Man now carry upon him the Image of God; but the Portraiture of the Devil. Nor any longer is he after this, the Instrument of God and his Spirit; but the Organ of the Devil and his Spirit, and so is thereby

Jam. III. 15.

Wherein the
Seed of the
Serpent pro-
perly consists

The Generati-
on which
springs from
this Seed.

Gen. III. 15.

The Fruits
and Effects of
this Diaboli-
cal Seed in
Man.

Joh. VIII. 44.

1 Joh. III. 8.

Rev. II. 13.

(a) Deut. xiii.

23. xv. 9.

2 Cor VI. 15.

(b) 1 Joh. III.

10.

by capable of all Manner of devilish Wicked-
ness. And thus Man losing the Image that was
heavenly, spiritual, and divine, became altogether
earthly, fleshly, and brutish, yea, devilish. For the
Devil, that he might imprint and seal his own
Image upon Man, cunningly soothed him up,
and by a Train of enticing and deceitful Words,
so charmed him, and prevailed on him, as to
let him sow in him his Seed, which is called
the Seed of the Serpent: By which Seed, I chiefly
understand, Self-love or Self-will; and the Am-
bition of being as God, that is, an Affectation of
Supremacy, or of God-head.

§. 6. Hence it is, that the holy Scripture
calleteth not without Ground, those that are
drunk and intoxicated with Self-love, the Ge-
neration of Vipers, or the Serpent's Off-spring.
And all those who are of a proud and devilish
Nature, the Seed [and Progeny] of the Serpent.
Wherefore I will put Enmity, saith God, be-
tween the Seed of the Serpent, and the Seed of
the Woman: Or between thy Seed, speaking to
the Serpent, and her Seed.

§. 7. Now out of this Seed, this Viper's Seed,
there is nothing else can shoot forth, nor should
any Thing thence be expected, but deadly and
horrible Fruit. Since nothing else from such a
Seed as this can ever proceed, but what is
most terrible: Such as is the Image of Satan,
the (a) Off-spring of Belial, and the (b) Chil-
dren of the Devil; for it is here even as it is
in all other Seeds. And just as there are in any
other Seed, no Matter how small soever it be,
contained after a wonderful and hidden Manner,
the Nature and Properties of the whole Plant
or Vegetable; the perfect Standard and Di-
mensions of its Nature; the Thickness, the
Length, the Breadth thereof, and all its Pro-
portions in Miniature, as also the Branches, the
Leaves,

Leaves, yea, the Flowers: And in a Word, the very whole Make and Tree, with all the numberless Fruits thereof. Even so in the same pestilent and deadly Seed of the Serpent, that is in *Adam's Self-love* and Disobedience, which, by fleshly Generation, hath passed into all his Posterity, as by Inheritance, there doth lie hid the *Tree of Death*, or the great Death-bearing Tree, with all its Branches, its Leaves, and its Flowers; also with the innumerable Fruits of Unrighteousness growing on it: And in short, within it secretly lies the whole Image of Satan, together with all the Notes, Characters, and Properties of that Diabolical Image.

The Tree of Evil.

§. 8. Again consider, I pray, but with Attention, a little Infant in his Mother's Arms; and observe in him, how even from the Cradle, yea, from the very Womb, this natural Corruption doth begin to display it self; and how especially *Self-will* and *Disobedience* will here discover themselves, by breaking forth early into Act, and witnessing to the hidden Root from whence they proceed. Consider him as he shall grow up; take Notice of him Step by Step, and observe in the young Stripling, a natural Selfishness, an inbred Ambition, an Appetite for worldly Glory, a Love of Applause, a Pursuit of petty Revenge, a Disposition to Lying, Dissimulation, and other such like Qualifications. Then next after this, there cometh a Troop. And you may now observe in him, Conceitedness, Arrogancy, Pride, Blasphemy, vain Oaths, direful Curses, Frauds, Cheats, Scepticism, Infidelity, Contempt of God and of his holy Word; with Disobedience to Parents and Magistrates: Yea moreover, Wrath, Contentiousness, Hatred, Envy, Revenge, Murders, and all kinds of Cruelty whatever, especially if outward Scandals and Occasions do

The gradual Manifestation and Growth of this original Evil.

A Troop of Evils.

but present themselves, which do the Office of Midwives, as it were, to the Birth of the *Adamical* Corruption; call forth into Act the Diabolical Seed, and nourish, and serve upon all Turns, the Itch of depraved Nature.

The Three
Grand Bran-
ches of this
Sin in

f the
sin.

2. In the Po-
liticals of the
World.

Jer. XVII. 9.

3. In spiritual
Wickednesses.

§. 9. Since by this Means, there may in him be seen to sprout out betimes, Wantonness, unclean Thoughts, whorish Imaginations, filthy Discourses, polluted Gestures, and all the Works of the Flesh. You shall see also breaking out in him, as Occasions are further presented, Drunkenness, Rioting, and all Manner of Intemperance both in Food and Raiment, with Fickleness, Humoursomeness, and Delicateness; and all that may please, either the Lust of the Eye, or the Gust of the Palate, with the Pride of Life. And besides, you may observe, Covetousness, Extortion, Tricking, Under-Hand Practices, Counterfeits, Sophistications, Impostures, undermining of another's Businesses; all the Mystery of Knavery, Cozenage in Trade, Stock-jobbing, and the like. And to conclude in a Word, the whole *Troop*, or rather whole *Army* of Wickednesses Villanies, and Crimes, so various and manifold, as it is impossible to declare, or tell the Number thereof; according to that of the Prophet: *The Heart of Man is deceitful above all Things, and desperately wicked, [bringing forth abundantly the Fruits of Sin and Death] Who can know it?* And if to these, in the last Place, there be added likewise the seducing and false Spirits, then may you observe Schisms in the Church, wicked and dangerous Heresies, yea, the forswearing of God and Christ, the Denial of the Faith, the Hatred and Persecution of the Truth, and even the very Sin against the Holy Ghost; with all kinds of Corruptions in Doctrine, Perversions of the Scripture, and very dreadful Delusions.

All which are nought else but so many Fruits
or Births of the Serpent's Seed in Man, and the
very Image of Satan.

§. 10. But now, who could ever have once *The hidden*
suspected at the first, that in such a young, weak, *Root of Ma-*
little, puny Infant, such a sink of all manner of *lice in the*
Wickedness and Impiety should be? Or that *Heart even of*
he should have such a Basilisk lie within him un- *a Child.*
seen? Or, that such a wicked and pestilential
Heart, could lie hid in such a seemingly inno-
cent Babe? I say, Who could have ever once *What it is*
thought this, unless Man himself, by his sinful, *we call an in-*
and nauseous, and abominable Life, by the Ima- *nocent Babe.*
gination of his Thoughts, being only evil con- *Gen. VI. 5.*
tinually and desperately bent to that which is *--- VIII. 21.*
wicked, did not of his own Accord bring forth
the same to Light, and from his Child-hood,
and so forward, abundantly express and branch
forth what was before hidden, as in a little
Seed!

§. 11. O *Root, most vile, and most accursed! *The Plague of*
from whence there grows up after this manner, *this accursed*
the Tree of Evil, bearing for Fruit all manner *Root.*
of Plagues, after its Kind! O Seed of the Ser- ** Deut.*
pent, and Spawn of Vipers, most dreadful, most *XXX. 18.*
 hateful! out of which so abominable a Monster, *Heb. XII. 15.*
so deform'd and so foul an Image is nourish-
ed secretly within, and doth thence bud forth, *Of Occasions*
according as invited and assisted by out- *and Scandals*
ward Temptations and Opportunities, or as *given.*
conceived by Scandals. And this might very
well be the Reason why the blessed Jesus was so *(a) Matth.*
careful, as strictly to forbid, that any should, *XVIII. 6.*
by their bad Example, *(a) scandalize or offend,* *Luke XVII.*
little Children; as considering, that in them the *2.*
seed of the Serpent lieth hid; and the original *A Caution*
principle, or Beginning of all Wickedness and *concerning*
abominations is thereby hiddenly fomented and *Children.*

cherished, much after the same manner as Poyson in some deadly and venomous Worm.

The great Necessity of this Self-Knowledge.

§. 12. Learn therefore, O Man, to know the Sin of thy Father *Adam*, and the *Original Corruption* of Mankind! Learn, if thou art wise, to discern it in thy self: Look into the same, not slightly or carelessly, but deeply, and as the Importance of the Matter well deserves. For this Infection is greater, this Depravation deeper, this Contagion more fatal than thou canst express with Words, or even reach unto in thy Thoughts. This Corruption in thee is greater than the Understanding of a Man can pierce into. *Know thy self!* and deeply consider what thou art, O Man, since that Apostacy of thy first Father; namely, how thou art transform'd into the Image of the Devil, from the Image of God, and so art become as an Abridgement of all the devilish Nature and hellish Properties, being made like unto Satan himself in all Malice and Ungodliness. For,

The Diabolical and Divine Images.

§. 13. As in the Image of God, all the Divine Virtues and Properties are contained, and even the very *Nature of God*: Even so in this Image of the Devil, which Man by turning himself away from God, and setting up himself to be, as it were, a God to himself; all the Diabolical Vices and Properties are contained, with the very Nature of the Devil himself.

The Heavenly and the Earthly Adam.

§. 14. Moreover, as before the Fall, Man did bear the Image of the *Heavenly Adam*; that is, was altogether Heavenly, Spiritual, Angelical, and Divine: Even so, since the Apostacy, he carries about him the Image of the *Earthly Adam*; and so is inwardly, and in the Ground of his Being, made wholly *Earthly, Carnal*, and *Bestial*. Lo! he is become as one of the *Beasts* of the Field. For what, O fallen Man, is thy Wrathfulness? And to whom doth it more properly

1 Cor. XV.
47, 49.

perly belong, to a Lion or to a Man? And as for that Envy of thine, with that Greediness, Doth not both one and the other evidently betray in thee the Nature of a Dog, and of a Wolf? And for thy Uncleaness and Gluttony, Do they not tell thee, that thou carriest a Swine within thee?

The Bestial Image of the latter.

§. 15. Nay, Didst thou but rightly look into thy self, thou wouldst find certainly within, in thine own Breast, more yet; thou wouldst make a Discovery there of a whole World filled with unclean and hurtful Beasts: And even in the very Tongue alone, that *Little Member*, according to St. James, Chap. III. 5. a Lake and Sea of pestilential creeping Things. *Isa.* XIII. 21, 22. *Rev.* XVIII. 2. the Habitation of Satyrs, and Hold of every foul Spirit, the Cage of every unclean and hateful Bird, and in a Word, a *World of Iniquity*, Jam. III. 6. yea, very often we make such a Progress in Wickedness, as we surpass in Wrath and Fury, the Beasts of Prey; in Envy and Snarling, the Dogs; in Gripping and Ravenousness, the Wolves; in Subtilty and Cunning, the Foxes; in Virulency and Malice, the *Basilisk*; and in Nastiness and Obscenity, the Swine. And by Reason of this brutish Nature, under an human Form, it was that Christ did name *Herod* expressly a *Fox*; and the Unholy, in general, *(b) Dogs and Swine (c)*; to whom it is not therefore fit to give that which is *holy*, as who deserve not to have *(d) Pearls* cast before them,

The Discovery of a World of Iniquity.

Luke XIII. 32.
(b) Mat. XV. 26.
Phil III. 2.
(c) Prov. XI. 26.
(d) Mat. VII. 6.

§. 16. Now whosoever shall not correct this infernal Corruption of his Nature, that cleaves so very closely to him, and be renewed in Christ Jesus, but dies in such a State as is that of the *Bestial Man* by us now described; such a one, I say, must retain for ever this his Bestial and Satanical Nature, and abide perpetually arrogant,

How the Bestial and Diabolical Image remains in the Soul after its Separation from the Body.

gant, haughty, proud and devilish: He will remain a cruel Lion, an envious Dog, a greedy Wolf, a filthy Swine, a venomous Worm, and a poysonous Basilisk. And when he shall have neglected the Time of his Purification here, he shall carry about with him perpetually, in the Blackness of Darkness, the Image of Satan impressed upon him, for a Testimony, that while he was in the World, he lived not in Christ, neither was renewed in him after the Image of God, according to that of the holy Revelations, Chap. XXI. 8. XXII. 15. *Without are Dogs, and Sorcerers, and Idolaters, and whosoever loveth and maketh a Lie.*

CHAP. III.

Of the Restauration by Christ.

S H E W I N G

How Man is Renewed in Him to Life Everlasting.

Gal. VI. 15.

In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.

*What the
New Birth is.*

§. 1. **T**HE New Birth is a Work of the Holy Ghost, whereby Man, of a Child of Wrath and Damnation, is made the Child of Grace and Salvation, and of a Sinner, is made Righteous; through Faith, the Word and the Sacraments: So that his Heart, with all the Powers and Faculties of his Soul, more particularly the

the Understanding, Will, and Affections, are renewed, enlighten'd, and sanctified in Christ Jesus, and form'd after his express Likeness, to be *new Creature*. And this consists of two principal Parts, the one of which we call *Justification*, and the other we call *Sanctification*. Both which the Apostle hath thus excellently expressed. *The Kindness and Love of God toward Man appeared, not by Works of Righteousness, which we have done, but according to his Mercy, saving us by the Washing of Regeneration and the Renewing of the Holy Ghost.* Tit. III. 4, 5.

§. 2. So that the Birth of every Christian *The Twofold* Man, is *twofold*; and none can enter into the *Birth*. Kingdom of Heaven, but he must be born *twice*. The first Birth is after the Flesh; the second after the Spirit; the first from Beneath, the second from Above; the first Natural and Earthly, but the second Supernatural and Heavenly. The one is Carnal, Sinful, and Accursed, as descending from the *first* Adam, by the Seed of the Serpent, after the Similitude and Image of the Devil; and by that is the Earthly and Bestial Man propagated. But the other is Spiritual, Holy and Blessed, as descending from the *Second* Adam, by the Seed of God, after the Likeness and living Representation of the Son of God; and by this is the Heavenly and Spiritual Man propagated. This is the *renewing of the Holy Ghost*, and the true Sanctification, which followeth the *Washing of Regeneration*, by which is given the Seal of Justification: Thus by this new and second Birth, this happy and blessed Regeneration through Christ, the new Creature is formed, the Seed and Image of God is manifested in Nature, and the *Man of God*, so heavenly and like unto God, is, after a spiritual manner, begotten and produced. For even as the Stem of old *Adam* is in us, so is it necessary

ry also, that the new Stock, Progeny and Kindred of Christ, be as truly in us.

*How Two
Men are in
One Numeri-
cal Person.*

§. 3. And hence it cometh, that as there is a twofold Generation, Line and Pedigree, so there may be said to be *Two Men* as it were in *One* and the same numerical Person: And thus in the Regeneration, every Christian truly carrieth these *Two* about him; that is, the *Fleshly Lineage of Adam*, and the *Spiritual Lineage and Offspring of Christ* proceeding from Faith. Because as the *Old Birth of Adam* is in him by Nature, even so the *New Birth of Christ* must also be in him by *Grace*, working through Faith. And this is that *Old and New Man*, the *Old and New Birth*, the *Old and New Adam*, the *Earthly and Heavenly Image*, the *Old and New Jerusalem*, the *Flesh and the Spirit*, *Adam and Christ* in us: Lastly, the *Outward and Inward Man*.

*The Old and
New Adam.*

*The Propaga-
tion of the
New Adam.*

1 Pet. I. 23.

Jam. I. 18.

*The Word of
God is the
Seed of the
New Birth.*

*The 1st Means,
the Spirit.*

(e) Joh. III. 5.
The 2d, Faith.

(f) Joh. V.

§. 4. Now then let us see how we are regenerated by Christ: Even as the *Old Birth* is propagated carnally from *Adam*, so the *New* spiritually from *Christ*, through the *Word of God*; which *Word* is like unto the *Seed of a New Creature*. For we are born (saith St. Peter) not of a corruptible Seed, but of incorruptible, by the *Word of God which liveth and abideth for ever*. And thus blessed James, He of his own Will begat us by the *Word of his Faith*, or by the *Word of Truth*; that we should be a kind of *First-Fruits of his Creatures*.

§. 5. This *Word* produceth Faith, which Faith apprehendeth in like manner the *Word*, and in that *Word* is apprehended *Jesus Christ*, together with the *Holy Ghost*; and by that *Ghostly Virtue, Force and Efficacy*, the *Man* is born again, or regenerated. Briefly, Regeneration is effected, first by the *Holy Ghost*, and this doth Christ call, the (e) being born of the Spirit. Secondly, by *Faith*, whence it is said (f) He that believeth

believeth that Jesus is the Christ, is born of God.

Thirdly, by *Baptism*; as it is also written, *Ex-The 3d, Baptism.*
cept a Man be born again of Water and the Spirit,
he cannot enter into the Kingdom of Heaven. Of Joh. III. 5.
 which Things let us see further.

§. 6. By *Adam* Man came by the chiefest E-*The Fruits of*
 vils, such as Sin, Abomination, Wrath, Death, *both these*
 Devil, Hell, and Damnation; for these all are the *Births.*
Fruits of the old Descent, Nature and Original:
 But in Christ, again Man recovers, and receives
 the chiefest Goods, such as Righteousness, Grace,
 Blessing, Power, heavenly Life, and eternal Sal-
 vation. From *Adam* Man hath a carnal Spirit,
 and is subject to the Rule and Dominion of
 wicked Spirits: But from Christ, he hath the
 Holy Spirit with his Gifts, and a most quiet
 Reign and peaceable Kingdom: For such as the
 Spirit of a Man is, even such is his original
 Nativity and Property; which is a Thing
 known but to few: *For ye know not what Spirit Luke IX. 55;*
you are of, saith Christ. Thus from *Adam* Man
 hath an arrogant Spirit, an haughty, swelling
 and most proud Spirit; and if he have a De-
 sire to be born again, and to be renewed in
 Christ, then it will be, in the first place, neces-
 sary for him to receive an humble Spirit, to ad-
 mit into his Heart a plain, a meek, and a simple
 Spirit from Christ, and this by Faith. Thus al-
 so from *Adam* we, by natural Generation, re-
 ceive an unbelieving Spirit, yea, blasphemous
 also, and abominably ungrateful; and there-
 fore it behoveth us, by Faith in Christ, to at-
 tain a believing Spirit, which may be faithful,
 acceptable and well-pleasing unto God. From
Adam likewise a disobedient, a fierce, and a
 rash Spirit is given us: But it is from Christ
 we take the Spirit of Obedience, the Spirit of
 Gentleness and Modesty, the Spirit of Meek-
 ness and Prudence, through Faith in him. A-
 gain,

1 Cor. II. 16. gain, from *Adam* we by *Nature* possess the Spirit of Wrath, of Hostility, of Revenge, and of Murder; but from Christ, by *Faith*, in the place thereof, is gotten the Spirit of Long-suffering, Love to Man, Mercifulness, Forgiveness, and universal Goodness it self, which is Charity. From *Adam*, moreover, by our Nativity and carnal Offspring Man hath a covetous Heart and a Spirit that is churlish, seeking only his own private Commodities and petty Profits, and snatching and catching at that which is another Man's; but from Christ, by Faith, there is obtained the Spirit of Mercy, of Piety, of Generosity and Liberality. Furthermore, from *Adam*, by carnal Propagation, there doth proceed the Spirit of Unchastity, Shamefulness, Uncleaness, and Intemperance; against which, it is meet to seek to obtain, by spiritual Generation from Christ, a chaste Spirit, pure, clean and temperate: And also from *Adam* is communicated to Man a lying Spirit, a Spirit speaking nothing but Falshood and Calumny: Whereas from Christ, he participates the Spirit of Truth, Integrity and Constancy. And lastly, from *Adam* there doth pass to us the Spirit of the Beasts, which is earthly and brutish: And contrariwise, there is to be conceived by Christ, a Spirit from Heaven, which is altogether Celestial and Divine; and for that Cause it behoved Christ to take our Human Nature on him, to the End he might be conceived by the Holy Ghost, and so abound with the same Spirit above Measure, that of his Fulness we might all receive: Yea, for this very Cause it was convenient that the Spirit of the Lord, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge, and of the Fear of God, should rest upon him, as saith the Prophet *Isaiah*, that so the Human Nature

Isaiah XI. 2.

Nature in him and by him, should be renewed; and that we in him, and by him, and through him, might become a new Offspring and a new Creature, by receiving from him the Spirit of Wisdom and Understanding, for the Spirit of Foolishness and Sottishness; the Spirit of Counsel for that of Madness; the Spirit of Fortitude, for a base and cowardly Spirit; the Spirit of Knowledge, in room of our natural and inbred Blindness; and the Spirit of the Fear of the Lord, instead of the Spirit of Impiety and Atheism. In which Permutation consists the whole new Life, and the Fruit of the new Creature.

§. 7. For as in *Adam* we are all spiritually dead, neither can we expect other than Death, and the Works of *Darkness* it self: Even so in Christ we must be raised again to the Works of Light. As by carnal Generation we entered into the Sin of *Adam*; so by Faith, through Christ, we must attain unto Righteousness. As by the Flesh of *Adam*, Pride, Covetousness, Lust, and all kind of Uncleaness are conceived, born, and do grow up to Maturity in us; so by the Spirit of Christ, our Nature ought to be renewed, sanctified, and purged from all Pride, Covetousness, Lust, and Envy. And it is needful that we, from Christ, should draw a new Spirit, a new Heart, a new Sense and Mind, in the same manner as we drew from *Adam* our fleshly Mind and Heart, subject to Sin.

§. 8. And, moreover, as by Regeneration Christ is our *Father*, and is *Eternal*; (whence he is called the *Everlasting Father*) we are renewed in Christ to Life Eternal, we are after his Likeness regenerated by Christ, and we are in Christ become new *Creatures*. And by this regenerated Birth, it is necessary that Works should flow thence and proceed, which, by Faith, may please God: And the Works that please him, must, be all

*How in the
Regeneration,
Man is re-
stored by Faith
in Christ, to
Life.*

*How all good
Works must
proceed out
of this new
risen Life.*

all of the new Birth; must all flow out of of Christ, and of the Holy Ghost, and out of Faith unfeigned.

The Nature of the New Birth in the New Man describ'd §. 9. So henceforth we live in the new Birth, and the new Birth doth live in us (g); so we are in Christ, and Christ in us; so, last of all, we live in the Spirit of Christ, and the Spirit of (g) Gal. II. 20 Christ liveth in us. Thus Regeneration, and

(b) Eph. IV. 22, 23. the Fruits thereof, St. Paul calleth (b) to be renewed in the Spirit of our Mind, to put off the Old Man, to be transform'd into the Image of God:

With the proper Effects and Fruits thereof. And again, (i) to be renewed, and known, according to the Image of Him that created us: (k) Also Regeneration, and Renovation of the Holy Ghost.

(i) 2 Cor. III. 18. Last of all, it is called the taking away the stony Heart, and giving us an Heart of Flesh. And

(k) Col. III. 10. by this it appears, how by the Incarnation of Jesus Christ, Man's Regeneration proceeds: And

Tit. III. 5. how, as Man out of Ambition, Pride, and Disobedience, turned himself from God; This Apostacy could not be done away, but by the extreme Humility, Lowliness, and Obedience of the Son of God. For as Christ in his Conversation on Earth among Men, was most humble, so it is necessary that he should be the same in thee, O Man! to live in thee, and to renew the Image of God in thee.

Christ the Christian's Pattern.

§. 10. See now, and behold thou the most amiable, the most lowly, the most obedient, and the most patient Jesus, and learn thou of him, live even as he lived; live in him. For what was the Cause he so lived? Truly, it was this, that he might be thy Example, thy Glass, thy Book, and the Rule of thy Life. He, even he only is the Right Rule of Life. It is not the Rule of St. Benedict which is the Rule of our Life; not the Rule of any Man whatsoever, or how holy soever is this Rule; but the Pattern of Christ only, which all his Apostles and Evangelists

His Example the Rule of our Life; and not any Monastical Rule or Order to be compared with it.

gelifts have, after him, with one Consent, set before us for our Imitation. This, this is what they did alone point at. And this is the most mystical Ground of his Passion, Death, and Resurrection; even that thou, O Man! together with him, shouldst die from thy Sin: And again, in him, with him, and by him (m) rise (m) spiritually, and walk in Newness of Life even as he walked; of which Argument thou shalt see more * hereafter, God willing.

§. 11. Now therefore we see how our Regeneration ariseth from out of the Salutary Fountain of the Passion, Death, and Resurrection of our dear Lord Jesus Christ: Whence (n) St. Peter saith, *God hath begotten us again to a lively Hope, by the Resurrection of Jesus Christ from the Dead*: And thereupon cometh it to pass, that the holy Apostles every where do lay so the Foundation of Repentance, and of the new Life, in the *Passion of Christ*; as particularly do both St. Peter and St. Paul: For if we be dead with Christ, because he that is dead, is justified from Sin, we have then Faith, as the latter of these argueth, that we shall also live with him, and in him, and Death shall then have no more Dominion over us, we being dead unto Sin, but alive unto God, through the Life of Christ in us; and therefore has the former likewise given this exprefs Charge, that we pass the time of our Sojourning here in fear; forasmuch as we know we are not redeemed with corruptible Gold and Silver; but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot. Where you see the most precious Ransom paid for our Redemption, to be urged as the Cause and Motive for our holy Conversation. And the same St. Peter writeth afterward how Christ his own self bare our Sins in his own Body on the Cross, that

Rom. VI 3, 7.

(m) Ver. 4.

* See the XIth and XXXI.

Chapter of this first Book.

Christ the Fountain of our Regeneration.

(n) 1 Pet. I. 3.

Rom. VI. 8,

13.

2 Pet. I. 17,

18.

2 Pet. II. 24.

we

we being dead to Sin, should live unto Righteousness, by whose Stripes we are healed. And Christ also himself saith, Thus it behoved Christ to suffer, and to rise from the Dead the third Day, and that Re-

pentance and Remission of Sins should be preached in his Name.

How the new Life springeth up out of the Death and Resurrection of Christ.

Cor. I. 30.

§. 12. By all which it is manifest, that from the Fountain of the Passion, Death, and Resurrection of Jesus Christ, there doth flow the Christian's true *Rule and Pattern*; and that thereby Repentance and Forgiveness of Sins are best preached to us in *his Name and Nature*. And so the Passion of Christ is both the *Satisfaction* for our Sins, and also the renewing of our Nature by Faith; the one outwardly, the other inwardly; both which together, and at once, are required by God to the Redemption and Reparation of Mankind; because this last is the Fruit, and the true and proper Efficacy of the Passion of Christ, working in us powerfully the Renovation and Sanctification of lapsed Nature. This, to conclude, is the Means whereby we are born again, born from above, and renewed in Christ: Neither is the *Laver of Regeneration* any other Thing, wherein we are baptized into the Death of Christ; but the Dying with Christ from our Sins, by the Help and Efficacy of his precious Death, and the Rising from Sin by the Grace of his glorious Resurrection.

CHAP. IV.

What true Repentance and Conversion is; and how the Cross and Yoke of Christ are to be understood.

Gal. V. 24.

They that are Christ's, have crucified the Flesh, with the Affections and Lusts.

Repentance is the Work of the Holy Ghost wrought in the Soul, by which Man, acknowledging his Faults through the Law, and therewith the most just Wrath of God against Sin, doth earnestly grieve for the same, and wisheth with all his Heart, not to have committed those Things that he hath done; and then through the Gospel, understanding the Grace of God by Faith in Jesus Christ, obtaineth thereby the Remission of his Sins. And by this Penitence is the Mortification and Crucifying of the Flesh, and of all carnal Pleasures and Concupiscences of the Heart, really accomplished; and together with the same, the Quickning also of the Spirit, or the Resurrection of the New Man in Christ. Whereby it followeth, that the Old Adam, with all his Corruptions, dieth in us; and Christ then liveth in us by Faith: For we must know, that these two necessarily do go together; so as the Resurrection of the Spirit, doth constantly follow the Mortification of the Flesh as at the Heels, and the Quickning of the New Man is a Consequent of the abolishing of

What Repentance is.

Gal. II. 20.

D

the

the Old Man. And hence, although the Outward Man decay, yet the Inward Man is renewed Day by Day. Wherefore we are commanded

2 Cor. IV. 16. to mortifie our Members which are upon the Earth;
(c) Col. III. 5. And so to reckon our selves (c) dead unto Sin, but
Röm. VI. 11. alive in God, through Jesus Christ our Lord.

The Ground
of the Morti-
fication of the
Flesh.

§. 2. However, let us consider, yet more particularly, why the Flesh is thus to be mortified, that we may arrive at the Nature of true Repentance. We said, but even now, that by the Fall of Adam, Man became Devilish, Earthly, and Carnal, without God and without Love: For being without God, he was also without Love, whereby he calleth himself; and was upon this, changed from Divine to Worldly Love, which is to be call'd Concupiscence rather than Love; so that every where, in all Things, Man studies now himself, fawns, counsels, and applauds himself, and sets forth and provides only for his own Interest, Honour and Glory. And this is the Effect of Adam's Fall, who, whilst he studied to make himself, as it were, a God, involved thereby all Mankind with himself, in one and the self-same dire Calamity. And this Corruption and Depravation of Human Nature must, in us, of necessity, be changed, or done quite away, which it cannot be but by serious Repentance; that is, by a true and divine Contrition, by Faith, apprehending the Remission of Sins, and by the Mortification of Carnal Pleasures, and the Crucifixion of Self-Love and Pride. For true Repentance doth not herein consist, that you put away from you the great and outward Sins, but that you descend deeply into your own self, and look inward, searching into the inmost Recesses of the Heart and Mind; turn over the Secrets and Closets, all the little Windings and Turnings thereof; change and renew them throughout, with the Grace that is given you; and

and so by Faith, convert your self from Self-Love to Divine Love; from the World and all worldly Concupiscences, to a Spiritual and Heavenly Life; and from a Participation of the Tempors and Pleasures thereof, to participating the Merits and Virtues of Christ, by believing his Word, and walking in his Steps. Lo! this is the Path of True Conversion; and here is the Ground of that Mortification of the Flesh, or carnal Principle in Man, which is so necessary for the Resuscitation of the Spirit, and for our Restauration out of the Fall.

§. 3. Whereupon it follows, that a Man must deny himself, as it is written; that is, must tame and mortifie his own Will, and suffer himself to be led and carried wholly by the Divine Will; must not love himself, must not seek himself, must not esteem himself, but account himself the unworthiest of all mortal Creatures; must renounce all Things he hath, for the Love of Christ; must contemn the World, with all the Tempors and Honours thereof; must pass by his own Wisdom, and all Endowments or Gifts of Nature, as if he saw them not; must trust in no Creature but God alone; yea, must hate his own Life; that is, his carnal Will and Pleasures, his Concupiscence, Pride, Covetousness, Lust, Wrath, Envy; must lay the Axe to the Root of all these; must not please, but rather displease himself; must set nought by all that is his own, must boast in nothing, must attribute nothing to himself, or to his own proper Strength; must, in a Word, die to the World; that is, to the Lust of the Eyes, and of the Flesh, and to the Pride of Life, and so be crucified unto the World. This, this, I say, is true Repentance, without which no Man can ever be the Disciple of Christ: This is the true Conversion from the World, from Himself and the Devil, to God; without which, no Sinner can have Re-

The narrow Path of Self-denial.

Luke IX. 23

V. 10

XIV. 26;

1 Joh. II. 16.

Gal. VI. 14.

Acts XXVI.
18.

Gal. V. 24.

22. XIX

mission of Sins, nor attain Salvation: This is the true mortifying of the Flesh, without which the Spirit cannot be quickened. This Penitence and Conversion is the Denial of a Man's self, and is the true Cross and Yoke of Christ, of which he himself speaketh, *Matth. XI. 29.* saying, *Take my Yoke upon you, and learn of me; for I am meek and lowly in Heart.* As if he should say to thee, by earnest and inward Humility, whereof thou hast an Example in Me, must thy Self-Love and thy Ambition be tamed; and by Meekness, Wrath, and Desire of Revenge, are by thee to be kept under, and brought into Subjection. Which Thing indeed to the New Man, is an easie Yoke, and a light Burthen; howsoever to the Flesh, it may seem a most heavy and bitter Cross. And this is indeed to crucifie our own Flesh with the Vice and Concupiscence thereof, whereof the Apostle experimentally writeth. Therefore they do err, yea, do greatly err, who know no other Cross than Tribulations and worldly Afflictions; being ignorant of inward Repentance and Mortification of the Flesh being that true Cross, which we ought to carry after Christ daily; the which we are to do, by bearing our Enemies with great Patience, and by overcoming the Disdain and Arrogance of our malicious Slanderers and cruel Adversaries, with all Mildness and Humility, after the Pattern of the Lamb of God; forasmuch as it becometh us to follow this Example of Christ, who was willing for us to die to the World, and to be with him perfectly crucified to all Worldliness, to all worldly Splendor and Glory, to all this World's Interest and Power, to all its Fame and Praise, and to every Thing that is called Great or Noble: that looking unto Him, we may thereby learn to endure the Cross, even as he did, and with Him to despise its Shame.

§. 4. This Yolk of Christ is our true Cross, *What we are to understand by the Yolk of Christ.* which we are bound to bear; which when we do, then we truly die to the World: And not when we hide our selves in Monasteries; nor when we make to our selves singular Orders and Rules of living, we being in the mean time disorderly in the Heart; full of the Love of the World, of spiritual Pride, and pharisaical Contempt of others; of Lust, Envy, Hypocrisie, and secret Hatred. I say, this is not to die to the World; no, it is not. This is not the Christian Yolk; this is not the Cross of Christ. But it is to mortifie the Flesh, with all things which are pleasant to it; to turn one's self from the World inwardly to God, and daily in Heart to die to the World; to live to Christ by Faith in sincere Humility and Lowliness, following his Steps, and submitting to his Yolk; and lastly, to confide solely on the Grace of God in Christ Jesus, as always doing such and so great Things for Man, out of his mere Love and Mercy.

§. 5. To this Repentance are we called expressly by Christ; namely, to a true and inward Conversion from the World to God. To which also alone, the Imputation of his Righteousness, and his Obedience, through the Efficacy of Faith, together with the Remission of our Sins, is promised. So that without this inward Repentance, Christ profiteth us nothing; for without it, Man verily cannot participate of his Grace, Favour, and Merit. The Reason whereof is, because these are to be apprehended only by a contrite, faithful, humble, and penitent Heart. And truly, this Fruit of the Passion of Christ is in us, that we may die to Sin by true Repentance; as the Fruit of his Resurrection in like manner is in us; that Christ in us, and we in Christ, may live. And hence cometh the New Creature in Christ, through the Regeneration, which

How Christ profiteth us not, without we bear his Yolk.

Repentance of the World is not inward. And without internal Conversion.

Cor. V. 17
Gal. VI. 15.

only is available with God; as the Apostles of our Lord have sufficiently declared in their Epistles, and whereof we shall have Occasion hereafter more fully to speak. Let this suffice here to give us in short, a right Notion of the blessed Yoke of our Lord; and of the Nature of that true Conversion which is of the inward Man.

See the XXXIII Chap
What the Constitution of True Repentance is.
§. 6. Hence therefore let us learn the Nature and the Constitution of true Repentance; and let us not err in the common Error, as in the forsaking of external Idolatry, Blasphemy, Murder, Adultery, Fornication, Theft, with all such outward enormities and Vices, were the true and only Repentance; upon a Pretence that this external Repentance is by some Expressions of the Prophets, chiefly struck at;

Isa. LV. 7. as by that in particular of Isaiah, Let the Wicked forsake his Way, or the Work of his Hands. And

Ezek. XVIII. 27. by that of Ezekiel, When the wicked Man turneth away from his Wickedness that he hath, **C O M M I T T E D**, and doth that which is lawful and right, he shall save his Soul alive; as also by that other of the same Prophet, If he turn away from his Sin, and **D O** that which is lawful and right, If the Wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Life without **C O M M I T T I N G** Iniquity, He shall surely live. Whereas it is clear, that both the

Ch. XXXIII. 14, 15.
Repentance of Works and of the Heart.
Prophets and the Apostles, do here look much deeper, even to the very Heart; whence the Holy Ghost hath also said by Isaiah in the same Place, Let the Unrighteous forsake his Thoughts. Not that I deny that this outward Repentance, or Repentance of Works, is there commanded by the Prophets in God's Name; but this I positively maintain, That they, together with the Apostles, do aim much further, do carry the Matter a great deal higher, do command also that which is of the hidden Man, and do charge us

to level at our Thoughts, and to look into our inward Parts; and even under the Outward, so they drive principally at what is inward, even at another Repentance which is truly inward, infinitely more Noble than the Outward; whereby Man dieth to Pride, to Covetousness, and to Lust; whereby he denieth and hateth his own self, renounceth the World, and strip- peth himself of all that he calleth his own, and whereby he committeth himself by Faith to God, crucifieth the Flesh; and lastly, offereth up a contrite Heart, as the best and most acceptable Sacrifice unto God. So that always we ought to remember, that the true inward Penitent, doth live with a Heart full of Tears and Groans, but these always supported yet, by a lively Faith and Hope; which Character of inward Repentance, the Psalms of David (more particularly the penitential ones) do every where most powerfully set forth.

§. 7. It remains then, that this is the only true Repentance, when inwardly in the Heart, with earnest Sorrow, and most unfeigned Feeling of Heaviness, for having offended a most gracious and good God, we be made first truly contrite and afflicted in Spirit; and then made both holy and joyful, being purged and changed, being thoroughly amended by Remission of Sins, through Faith in Jesus Christ, and so transformed inwardly from the Image of the Old Adam into that of the New; whereby it cannot but come to pass, that the outward Life and Manners must be also renewed and quite changed. But what if now one should only do outward Penance, or perform bodily Repentance; should abstain from great Sins, and flee enormous Offences; and this for the Fear of Punishment, while the Inward Man keeps all the while his old Spots still, and no Care be taken to

Salvation not attainable without a Change of the Heart.

Without Faith

enter into the Inward and New Life in Christ Jesus; Shall not such a one nevertheless be damned? Yea; verily, I say, it shall not profit him a Straw to cry, Lord, Lord; but he shall be constrained to hear that terrible Voice, *Not for us, I know you not*: For most certain, and infallibly sure it is, not all that say, Lord, Lord, shall enter into the Kingdom of Heaven, but only those that do the Will of the Heavenly Father. Under which terrible Sentence of the Divine Majesty, it is manifest, that Men of all Orders and Ranks are comprized; if they do not inwardly, and from the Heart, truly repent and so become new Creatures in Christ. For no other will he ever acknowledge for his: ~~and those, but these always imported yet by a lively Faith and Hope, which Character of inward Repentance, the Palms of Davids (more particularly the power of it) to every where~~ **C H A P. V.**

What true Faith is? And of Justification by it.

John V. 1.
Whoever believeth that Jesus is the Christ, is born of God.

What Faith is.

FAITH is a solid Trust, and a firm and certain Perswasion of the Grace of God promised to us in Christ Jesus for the Remission of Sins, and Life Eternal, enkindled through the Word of God, and the Holy Ghost, in our Hearts. By which Faith, we have conferred upon us the Remission of our Sins, and that gratis; that is, for no Merits at all of ours, but for Christ's alone, and out of meer Grace, that so our Faith may remain hereby fixed up-

on a firm and solid Foundation, and we be immoveable in the Lord. And this Forgiveness of Sins, is our Justification, which is true, solid, and eternal, before God. For neither is it of Men or of Angels, but by the Obedience of the Son of God himself, and by his most precious Merits, and perfect Ransom; which by Faith we appropriate to us, fixing and applying the same to our selves; whence, neither the Imperfections of our Life, nor any Sins, are left remaining in us to condemn us, but they be covered as with the Vail of Grace, for Christ's sake, who henceforward liveth and worketh in us.

§. 1. Furthermore, by this solid and firm Faith, it follows, that Man doth now dedicate his whole Heart solely to God, in whom henceforth he resteth alone; to whom alone he is fast glewed, with whom alone he entereth into Fellowship. He is now joined to God, and so participates all Things that are of God, and of Christ, and is thence made one Spirit with God, gathering from him a Divine Power and Strength, with a new Life, which hath in it new Joys, new Recreations, new Occupations; wherein are Peace, Lightness of Heart, and durable Satisfaction, which make in us the Soul's Sabbath, and the Spirit's Rest. For by this is Justification, and by this is Sanctification in the Holy Ghost. What other Thing then is it, after all is said, to be justified by Christ, but to be regenerated through Faith? For where the true Faith is, there Christ verily is with all his Righteousness, Holiness, Redemption, and Remission, of Sin; with all his Merits, Justification, Adoption, and Inheritance of Life eternal. And this is the new Life and the new Creature, through Faith in Christ; which being a Substantial Change, is very properly called Regeneration. Whereupon the Apostle writing to the

The Proper
ties of a true
Faith.

III. miT
IIIIV. moH
.8c

V. doL

Hebrews,

Heb. XI. 1. *Hebrews*, calls Faith a *Substance*, thereby under-
 standing the undoubted, solid, and firm Truth
 of such Things as are hoped for, and a certain
 manifest and notable Conviction, Sensation, and
 Experience of such Things as are invisible.
 And so great and powerful indeed is the Con-
 solation of a true living Faith in our Hearts,
 as it cannot but convince, by arguing most firm-
 ly and most solidly from Experience and from
 a great Taste of the sovereign Good in the Soul,
 from the Quietude of Heart, and from Peace in
 God: Whereby that Preservation remains most
 certain, and that Hope of Salvation unshaken,
 which a Christian Man doubts not even to seal
 with his very life. And this is that Strength of
 Spirit, that Might of the Inward Man, that Vigor
 and Alacrity of Faith, that *Parhesia*, or holy Bold-
 ness; [*Eph. II. 8. 2. Phil. I. 27. Joh. II. 28. 1st*
2d. 21.] This is that Joy in God, [*1 Thes. II. 19. 1st*
ly.] This is that *Plerophoria*, that immovable and
 firm Certainty, that exceeding and superabundant
 Assurance, [*1 Thes. I. 5.*] for which none
 should even dare to die. This is that which,
 if any Man be truly perswaded of in his own
 Mind, and most firmly therein rooted, through
 the Holy Ghost infixed in his Heart, and impre-
 sed in his Understanding, he shall never fail: But
 it behoveth him therefore that believeth, to be
 lively and inward in most powerful Consola-
 tion, whereby that may come to the Mind
 which is supernatural: and he may receive Di-
 vine Recruits, and a Celestial Strength, to over-
 come the Fear of Death, and the Love of the
 World may hence be utterly extinguished in
 him. Mark it well: I say, so great and so so-
 lid a Perswasion, and so inward and close
 Union with Christ is hereto needful, that nei-
 ther Death nor Life may be able to dissolve it.
 Whereupon St. John well pronounceth, That

1 Tim. III. 3.
 Rom. VIII.
 38.

1 Joh. V. 4.

that is born of God, hath overcome the World. But now to be born of God, cannot be any vain, or figurative, or shadowy Thing; it must needs be a lively Thing, and very powerful; even something that is real, proper, and truly becoming God. For it were a Wickedness to believe that the living God can beget a dead Off-spring, or produce useless and dead Members; or chuse to make unserviceable Organs: Rather it is for certain Rule to be received, that God cannot, being a living God, but beget a living Man, that may be after his Likeness; even no other than the New Man in Christ Jesus. Now seeing then that our Faith is the *† Vicitrix*, by which we overcome the World, who can doubt hence, that it should overcome, being thus indued with such a powerful Strength, and such an exceeding great Force? Or, that this our Faith, which is commanded by God, and also by Him empowered to overcome the World, ought for this end, to be lively and vigorous, active and potent, over-ruling all our Affections, and working in us a Divine Confidence, a Heavenly Vivacity, and an Infalible and Triumphant Influence? Yea, How should it be otherwise than so? forasmuch as Christ himself is apprehended most truly by Faith, and is fixed in our Minds, and ingrafted in our Understandings: And by this Virtue of God, we do as it were return into God, and become intimate and One with God. And from Adam, as from a cursed Vine, we are thus transplanted into Christ, that living and blessed Vine. In Christ we now henceforth possess all his Goods; and in Christ, the Just One, we are, together with Him, Justified. Even as a Scion

† Viva est, & vicitrix, si modo vera fides.

Faith is living and victorious, if it be but True.

Deu. XXXII.
32, 33.

2Cor. V. 21.

*Justification
not by Works,
but by Faith.*

Scion that is ingrafted into a good Tree, grows flourishes, and bears Fruit; but without it, withers: So Man without Christ, is as a cursed Vine, and all his Works are sinful; the Grapes of it being Bitterness and Gall: But in Christ he is blessed and justified; wherefore St. Paul saith, That he that knew no Sin, for us became Sin, that we might be justified before God in him.

S. 3. By this then it appears manifestly, that Works do not justify; because we must be engrafted into Christ by Faith, before ever we can do any good Work; and so this Justification, O Man, is the Gift of God, freely given before, and preventing all thy Merits. And we may as well hence say, that a dead Man may see or hear, may stand or walk, or do any Good of himself; as that being spiritually dead, thou canst do any Good of thy self. As he therefore that is dead, cannot do any Work but he must first be raised from Death to Life; so thou likewise that art dead in Sin to God, cannot perform any Work to God, unless thou be first raised by Christ to Life: Which granted, it necessarily follows, thy Justification only proceeds from Faith in Christ. And Faith is like to a New-born Babe just come into the World, weak and naked, destitute, and set before the Eyes of its Saviour, from whom (as from its Parent) it receives Righteousness, Holiness, Life, Light, and the Holy Ghost. And after this manner is the naked Child, by the Mercy of God, clothed; and his spotted Garments being taken away, he receiveth of God, Grace, Health, Truth, and Holiness. This alone therefore, yea, this only receiving of Christ in the Heart, maketh a Man both holy and happy; and evidenceth that his true Justification is only through Faith, not through Works: I say, through Faith, which apprehending Christ with

all his Goodness, challengeth and maketh it all his own. Then Sin, Death, the Devil, and Hell, give back affrighted; and in much Confusion vanish away, as not able to stand before his noble Birth. And so powerfully, so lively, and so effectually doth the Merit of Christ, through Faith, work, and working abound, that even the Sins of the whole World cannot hurt such an one; forasmuch as he is deliver'd from the Bondage of Sin unto Death.

§. 4. Now seeing therefore that Christ by Faith liveth and dwelleth in thee, never think or believe, that this his Habitation, this his Indwelling in thee, is a dead Work; but rather that it is a living Thing, a quickning Principle, a vital Force, a powerful Working, an effectual Transformation, a thorough Renewing; for Faith performeth Two Things; First, it transplanteth thee into Christ, and giveth him freely to thee, with all that he hath: Secondly, it reneweth thee in Christ, that thou mayst grow green and flourish, and live in him. Neither is the wild Graft indeed brought into the Stock, for other purpose, but that it should flourish and bring forth Fruit in the same. For as by the Apostacy of Adam, and by the Seduction of the Devil, the Seed of the Serpent, and the diabolical Corruption of his Nature, is sown in Man, growing up into a Tree, and bearing the Fruits of Death: Even so by the Word of God, and by the Holy Ghost, Faith is sown in our Hearts as the Seed of God; in which Seed, after a wonderful manner, are shut up and comprehended all the Divine Virtues and Properties, which Day by Day are manifested: From whence, in a like manner as with the former, there doth flow forth a most glorious and new Image of God; and this bringeth forth a new Tree, the Fruits whereof are Obedience,

Patience,

What Justification properly is.

The Parts thereof.
1. Transplantation. 2. Renovation.

Patience, Humility, Meekness, Peace, Charity, Justice, Temperance, Fortitude; and a new Habit of Mind is required: and so descendeth into Man the whole Kingdom of God.

The Renovation by Faith.

The Consolation of them that have but little of this Raising Faith.

S. 4. For true and saving Faith, reneweth the whole Man, purifieth the Spirit, sanctifieth the Soul, and maketh clean the Heart: It knitteth this when cleansed, and uniteth it fast to God; and the Heart, when it is thus purged and set free from earthly Thirsts, then soareth easily Heavenwards: It hungrerh and thirsteth after Righteousness; it worketh Love, it bringeth Peace, Joy, Patience, Strength, Moderation in Adversity; it overcometh the World, with the Prince thereof; it maketh us the Sons of God, and Heirs of all Celestial Goodness, and Co-heirs with Christ. But if any one be without it, or ignorant of this Joy, which is given by Faith, acknowledging himself to be of little Faith, let him beware he distrust not therefore the merciful Goodness of the Lord; but rather let him trust in the Grace that is promised by Christ, which Promise remaineth certain, immoveable, and everlasting. And altho we, through human Infirmities, may often fall and go backwards, yet let us in the meanwhile, always account this sure and certain, that the Grace of God remaineth solid and firm, whensoever, by a true and serious Repentance, we arise from our Fall. For Christ is and will be Christ; yea, he will be thy Saviour, whether thou take hold of him by a strong or by a weak Faith; if so that thou take hold of him indeed, for he embraceth both alike, even the Weak and the Strong; Christ is alike to all. Moreover, the Promise of Grace is universal and perpetual; upon which, it is necessary Faith should be founded without Difference or Exception, be it great or little, be it firm

weak. In the mean time, lift up thy Heart with Hope, O Soul that art heavy laden! for God will in his good Time, and in his own appointed Season, bring that sincere and sensible *Pr. XXXVII.*
 by unto thee, although he hide himself a while *24.*
 in the inward Ground of thy Heart. Of which *LXXVII.*
 argument I shall say more in the following *8, 9, 10, 11.*
 book.

CHAP. VI.

The Kingdom of GOD Within.

How the Word of God by Faith, ought, as a Seed, to spread forth and live in Man.

Luke XVII. 21.

For behold the Kingdom of God is within you.

1. **F**ORasmuch as in Regeneration, or the *How all that*
 spiritual Renovation of Man, all Things *is outwardly*
 are in us: The Will of our Great God and Sa- *set forth in*
 vour was, that those Things which in Man *the Holy Scri-*
 ought to be done spiritually, and by Faith ful- *pture, must be*
 lled inwardly, should also be outwardly set *inwardly*
 forth in Writing; and the whole New Man, *transacted in*
 with the Process of his Formation, visibly paint- *Man.*
 ed and fully set forth in his holy Word. For
 being that his Word is the *Seed* of God in us,
 certainly it is necessary that it should spring up,
 and bring forth Fruit in us; and if out of that
 seed, there grow not by Faith that which the
 scripture outwardly doth teach and bear Wit-
 ness

ness of, then certain it is, that the Seed and Embryon is dead. Hence in Faith and in Spirit, I ought to taste and experience the Word of Life; and joyfully in the inward Sense of my Mind, to perceive, to hear, to see, to touch, and as it were, to handle those Things the Scripture doth dictate and declare most truly in the Letter. Nor indeed did God our Father, in his wise Counsel, manifest the Scripture, that, as a dead Letter, it should lie buried in Paper and Ink; but that it should receive Life in Faith and Spirit, and (as we vulgarly say) be turned into our very Juice and Blood, and so spring up and grow in us up to another Man, even a new and inward Man. And the Reason hereof is, because all, as I said, is to be fulfilled and performed in Faith, and Spirit, thro' Christ; even all whatsoever the Scriptures do outwardly teach, or point forth.

Some Instances of the inward fulfilling of Scripture.

1. In Cain and Abel.

2. In the universal Deluge.

§. 2. Let us shew this in the Example of Cain and Abel; whose Natures, Manners, and Actions, if you call to mind, you can hardly avoid to understand, according to the Spirit that History. This is plain, if you suppose but in the place of Cain and Abel, the Names of the Old and New Man, and all in like manner to be done and iterated in them, which in the History you read: For what are these Two Births? What is the Displeasure and Strife of both? What is that lying in wait of Cain against Abel? What else are all these, but the daily Strife of the Flesh and Spirit? And what other Enmity, but that of the Seed of the Woman, and the Seed of the Serpent? So also by the Flood from Heaven, the Corruption of the Flesh is to be drowned and washed away; but just and faithful Noah is to be preserved in the Ark, and a new Covenant is then to be made between thee and thy God through this spiritual

Baptism

Baptism. Moreover, the Power of *Babel*, or 3. *In the Tower of Babel.*
Confusion must not be built in thee: Or if it be, ought, by God's coming down, to be destroyed in thee. Thou must likewise, with *Abraham*, 4. *In the Per-
 grinations
 and Acts of
 Abraham,*
 go forth out of thine own Country; and all things are by thee to be left, even thy very life it self, that thou mayst walk Perfectly before God, win the Victory, and enter into the blessed Land of Promise, and Kingdom of God. And Christ means no other Thing, saying, *If any
 man come unto me, and hateth not his Father and Mother,
 his Wife and Children, his Brothers and Sisters;
 his own Life, he cannot be my
 Disciple;* he must bid all these adieu, rather than Christ. Furthermore, with *Abraham*, thou must fight against five Kings which are within thee; that is, the Flesh, World, Death, Devil, and Sin. And with *Lor*, thou must go out of *Udom and Gomorrah*; that is, thou must renounce 5. *In Lor, and
 his Wife.*
 thy wicked and worldly Life: Neither must thou, with *Lor's Wife*, look back. But as Christ commandeth, remember her; and look thou continually forward: that so thy Deliverance may be perfect, and thou fall not short of so great a salvation as is set before thee.

§. 3. Briefly, our great and holy God hath wonderfully composed all the holy Scriptures in this manner for our Faith, and for the Spirit's use: And they all ought therefore to be accordingly fulfilled in thee Spiritually. And hence to this, do belong even all the Wars and Battels of *Israel* against the Infidel and Heathen Nations. Nor is indeed any other Thing covered under the Bark of the Letter, and the History, than the same continual Strife between the Flesh and the Spirit. Of this Kind, and to this Purpose, is to be referr'd likewise whatsoever is constant concerning the *Mosaical* Priesthood, the Tabernacle, the Ark of the Covenant, the Propitiatory,

*All the Types
 of the Mosaic-
 cal Oeconomy
 to be fulfilled
 in Spirit by
 Faith.*

pitatory; and all the Things which relate there-
to. All which do appertain unto thee, O Chri-
stian! to whom it belongs to pray in Faith and
Spirit, to burn spiritual Incense, and to slay in
thee the Sin-Offering; by presenting thy Body,
through Mortification, as a reasonable Service,
Sacrifice, or Holocaust. For Christ Jesus will
have all these to be truly, really, and properly
done and performed in thee; and for that End
hath contracted them in the Spirit, so as they
may be fulfilled all in thee by Faith only, and
that sometimes, even almost in one Sigh. For
as Man is a Breviary of all Natures, an Abstract
of all Worlds, the Center and little World; so
is he, by Faith, a Compendium of the sacred
Scripture, and a living Abridgement of the
Word.

*All the New
Testament so
be fulfilled
also inwardly.*

*How Christ
ought to be in
us.*

§. 4. And to come now to the New Testa-
ment, What other Thing is it, according to
the Letter, than an external Testimony and
Pattern? because all Things in like manner, are
Internally to be reiterated and fulfilled by Faith
in Man. I say, even all the New Testament
so much as it is, ought to be in us: And that
one Thing it doth absolutely require and look
for at our Hands; because the Kingdom of God
is in us. Therefore, even as Christ by the Holy
Ghost, in the Faith of Mary, was conceived
and brought forth; so ought Christ in me like
wife to be conceived after a spiritual manner
and to be born, and to increase and grow up even
to the Fulness of his Stature, in all Righteous-
ness and Holiness, which is the perfect Manhood
in Christ. Furthermore, if I am indeed become
a new Creature in Christ, it then remains, that
I should henceforth live and walk only in Christ
that in him, and with him, I should flee into Exile,
being, as a Stranger and a Pilgrim here, so that
that with him I should exercise Humility, and

Contem

contempt of the World, and Patience, spending my self at the same time in Acts of Benevolence, Loving-kindness, and Charity; and in him, and with him, should pardon and forgive my Enemies their Injuries, use Mercy, love not my Friends but Enemies; should *bless* them that curse me, do good, with him, to them that hate me; and pray, with him, for them who most despitely use me and persecute me: And that I ought, with him, denying my own Will, to do in all things the Will of the Father; and, being tempted of Satan, to obtain the Victory, tho' by reason of the Truth that is in me, derided, despised, and contemned: And that, if necessity require, I ought to die for, and with him, after the Example of all the Saints; so to bear *Witness* hereby before him, and all the Blest, that he is in me, and I in him, as joined to him by Faith; whereby I thenceforth live as one with him. And this verily is that which is called, to be conformed to the Image of Christ; to be born with and in Christ, to put on Christ, to grow and wax strong in him, to live with him in exile, to be baptized in his Baptism, to be derided and scoffed at with him, to die with him, to suffer together with him, to be crucified together, to be buried together, to rise together with him from the Dead; and lastly, to reign together with him.

§. 5. Nor is this alone, by the Cross and Patience, and suffering Adversity from the World together with Christ, to be done; but also by daily Repentance and Mortification, and by inward Contrition for Sins committed, and a secret hidden Conformity with his Sufferings for his sakes. After this manner, thou art therefore to die daily with Christ, by crucifying thy own Flesh, if thou hast a mind to be joined indissolubly with Christ as with thy Head, and to be

How our Conformity to Christ, both in his Death and Resurrection, may be effected.

united with him as thy Life. All that is otherwise done, is not in thee, but without thee. It is far from Faith, if it be not thus made present to thee: If it be not in thy Heart and in thy Spirit, it will verily profit thee nothing; for Christ would have thee to be inwardly retained in him, so to live in him, as comprehended in him, and thereby to be inwardly comforted with the Comforts of his Spirit. All which, Faith in Christ doth perform, while that the Word of God doth live within us, and is as it were a living Witness in us, of those things which are spoken of in the holy Scripture. And after this Manner, and for the Cause, Faith is rightly called an *Hypostasis*, or a *Substance*.

The Substantiality of Faith, how to be understood.

§. 6. Thus out of this which we have heretofore said, it doth appear manifestly, that all the Sermons, Discourses, and Epistles of Christ, the Prophets, and Apostles, and in a Word, all the Scriptures in general, do for their complete fulfilling belong to Man, yea to all of us; not the Revelation only of the Doctrine which we are to believe, but even all the *Parables* and *Miracles*, which the History of Christ is replenished with. Neither was it necessary those Things should have been so appointed and written for the Knowledge of all People, unless they were also spiritually in us to be fulfilled. And therefore when I read that Christ cured others by Faith, I promise to my self the same Cure; because we live in Unity one with another; that is, Christ with me, and I with Christ. When I read how he cured the Blind, I strait am in good Hope that he will give me, being spiritually blinded, his Grace and Blessing, a spiritual Sight, opening the Eyes of my Understanding; and for all other Miracles, seeing there is the same Reason for them all. Wherefore, if thou be blind

either lame, or paralytick, or leprous, or even dead in sin, do thou understand all this which thou readst, to be really in thy self, acknowledge it faithfully, and confess it humbly to him: And he will surely make thee Whole in Him, heal all thy Maladies, and quicken that which is dead in thee, that so thou mayest have Part with him in the first Resurrection.

§. 7. The Sum of all is, *the Holy Scripture doth bear Witness outwardly to those Things which inwardly by Faith Man should in himself fulfil: So it pointeth out the Image outwardly, according to which inwardly, thou oughtest, O Man! to be formed.* Faith must do all that, I say, within Man, which the Scripture testifieth of outwardly: It describes the Image of God outwardly, which must be inwardly in thee by Faith; it describes the Kingdom of God in the Letter, which must be in thee by Faith after the Spirit: It describes Christ to thee from without, who must be within thee by Faith: It describes Adam and his Fall and Restauration; but these thou must find in thy self: It describes the new Jerusalem, and that must be in thee; and even thou thy self must be That: It describes this City of God adorned as a Bride for her Husband, and Man must himself be this City that is at Unity in it self, for God to dwell in, that so the Tabernacle of God may be with Men: It testifies outwardly of the new Birth, of the new Creature, of the new Creation, all which must be in thee; and thou thy self must be all this by Faith, or else the Scripture will profit thee nothing. All is of Faith, and of the Work of Faith in us, yea, of God himself: For this is no other verily than the Work of God, and the Kingdom of God in our Hearts.

How it realizes to us all that we meet with in God's Word.

CHAP. VII.

How the Law of God is written in
the Hearts of all Men.

Rom. II. 14, 15.

When the Gentiles that have not the Law, by Nature the Things contained in the Law these having not the Law, are a Law unto themselves; which shew the Work of the Law written in their Hearts.

*Of Innate
Notions.*

*The Law of
Nature.*

§. I WHEN the Lord God made Man after his Image, in perfect Righteousness and Holiness, when he adorned him with the Divine Virtues and Graces of all Kinds, as a most perfect Pattern of Divine Art, and an inimitable Workmanship most accurately set forth; Three Things he fixed in his Conscience so firmly, and there imprinted, that they could never be afterward put out or defaced. The first, is the natural Testimony of God: The Second, is an inbred Knowledge of the last Judgment, or of Rewards and Punishments in another Life. The Third, is the *Law of Nature*, or natural Justice, by which what is honest and virtuous, from what is dishonest and vicious, is discerned, and whereby Joy and Sorrow do naturally spring up in the Soul. For there was never any Nation so barbarous, which did not acknowledge some God to be, Nature arguing and convincing this by both inward and outward Reasons most firmly and irrefragably: Yea, they did acknowledge not only that there was a God, being taught

this by their own Conscience; but, also because therein sometimes they were grievously vexed with sharp and terrifying Thoughts, and sometimes did find again an inward Pleasure and Tranquillity, so as thereby they collected that God was just, and ought so necessarily to be; and that consequently he was both the Revenger of Evil, and the Rewarder of Good. By which Knowledge they went yet further, even to find out the Knowledge of a future State, or the Doctrine of the Immortality of the Soul, as appears by *Plato*, who most gravely hath discours'd and treated of this Matter. Last of all, by this Law of Nature, or this inbred Light, they gathered that God was the Author and Cause of Good, according to whose Nature the best and truest Worship was the Study of Virtue, and a Mind purged and defecated from Vices; wherefore they even defined the chief Good of Man by Virtue. And there were for that Cause Schools of moral Virtues founded and maintained by *Socrates* and other Philosophers: This being a fundamental Principle with them, that Righteousness is the chief Goodness, and a Life of Virtue the Chief End of Man.

§. 2. Which Things serve us for Instruction, how that God hath left in every Man a Spark of the Light of Nature, and as it were, a certain Token-Mark, or Footstep of the innate Knowledge of a Deity, and Understanding of his own Origination from God; that so thereby Man might be admonished of his Original, as God's Offspring; and by following these Footsteps, might so come to his Father in Heaven. And most certain it is, many of the Heathens were not ignorant of this Truth; amongst these we have *Aratus* the Poet spoken of by *St. Paul* †,

A Spark of natural Divinity left in Man.

† ὁ θεὸς ἰσχυρὸς ἐστίν.

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witnessing,

*The Hea-
thens by sin-
ing against
the Light of
Nature are
inexcusable.*

witnessing, that we are the Offspring of God. And Manilius, who thus saith, † *Is there any doubt that God dwells in our Hearts, and that our Souls return to Heaven, as they came from Heaven?* Moreover, as the Gentiles had this natural Testimony of God, so had they a Conscience besides, which was to them a convincing Argument, that as God was their Maker, so would he be their Judge also. And hereupon it cannot be but through their own Fault and Demerit, that they are condemned, seeing by this means they shall be left altogether without Excuse. For he who knoweth that God is, but doth not study to know him aright; and according to this Knowledge, to worship him rightly, he shall be inexcusable before God at the Day of Judgment; as the Apostle most solidly argueth. Seeing then that the Gentiles did by Nature know the Justice of God, and were taught what is Evil by their natural Conscience; and seeing also they that do Evil, are worthy of Death; not only because they do Evil, but because they are delighted therein, and thereby have condemned themselves; it manifestly follows, that they of the Gentiles, who not only did Evil, but were delighted in doing it, must thereby be self-condemned. And further, the Apostle speaketh of their Consciences in themselves in like manner accusing or excusing themselves, as which will be a Testimony at the Day of Judgment, for or against them, then when God shall judge the hidden Thoughts of Men.

*But the Chri-
stians, by sin-
ing also a-
gainst the
Light of
Grace, far
more inex-
cusable.*

§. 3. But if the Gentiles shall be inexcusable, because being indued with the natural Knowledge of God, they against their Consciences have not sought God; what shall they then say for them-

† *An dubium est habitare DEUM sub pectore nostro: In cælumque redire animas, cæloque venire?*

themselves to whom God hath manifested his written Word, and whom by Jesus Christ his only begotten Son, he hath so lovingly invited to Repentance, most earnestly calling them, that they abstain from Sin, and decline from all the Works of Unrighteousness, in order to participate by Faith of the Merit of Christ, and obtain thereby eternal Salvation and Glory? Wherefore every False Christian in that Day shall be condemned by two most substantial Witnesses; namely, by his own Conscience, or the Law of Nature, and by the revealed Word of God? Whereupon the terrible Sentence will ensue, Christ having declared how in that Day *it shall be easier and more tollerable for Sodom and Gomorrah, than for them; and that the Queen of the South shall arise to the Condemnation of the wicked Generation.* The Reason hereof is this, our great and glorious God made the Soul Immortal, and in that Soul he put a *Conscience*, to be as a Witness and a Judge: This can neither forget God, nor can it of it self conceal God. And hereupon follows the terrible Vexation and Restlessness of the Soul, and consequently the Pains of the Damned. Which also will be so much the more heavy hereafter, by how much the more, through Impenitence of Heart, the Wicked shall have heaped up to themselves the Wrath of God against the Day of Judgment. For even as God, by a most just Judgment, gave over the *Gentiles* into a reprobate Sense, because they contemned the inward Law of Nature, and rejected their Conscience, and the Law of God written in their Hearts; yea, and contemptuously resisted it; whereby becoming blind in their Understanding, they rushed violently into filthy and abominable Crimes, and most heinous Offences against his Divine Majesty, thereby heaping upon their Heads the just Wrath of God:

So

*The False
Christian con-
demn'd by the
Mouth of Two
Witnesses.*

So the false Christians, because they have contemned both these, that is, as well the inward as the outward Testimony of God, in not repenting, do thereby resist the Holy Ghost, and blaspheme God: For which Cause God giveth them over to a reprobate Sense, worse than Heathens and Turks. And moreover, he suffereth them to fall into terrible Heresies, to believe and follow Lies, that all those might be punished that are delighted in Unrighteousness. Whereupon it is, that such filthy Offences do creep abroad among Christians, and do bear Rule in their Lives, such pompous and satanical Pride, such unsatiable Covetousness, such abominable Intemperance, such beastly Lust, and in a Word, every kind of most inhuman Wickedness, all which do arise out of a wilful Blindness and Hardness of Heart, forasmuch as they are in a reprobate Sense. And the Reason is, because Christians, in their Manners and Conversation, will not follow the poor, the courteous, the meek, and the lowly Jesus; but are scandalized at him, thinking it even a Shame for them to lead his most holy and humble Life. So they despise him whom God hath given to the World, that they might live after his Example, might work with him in the Light, and might walk in his Steps. Hence the same most just God suffers them to follow Satan, by their taking the Life of the Devil upon them, full of all abominable Wickedness, that they might live after his Example, and with him execute all the Works of Darkness; because they have resolved in their Minds, not to walk in the Light, according to that Saying of Christ, *Walk ye in the Light while ye have the Light, that the Darkness do not overtake you.*

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§. 4. Lastly, If God did so punish the Heathens with such terrible Blindness, and such a reprobate Sense, because they contemned but the Law of Nature, which was but like unto the Smell of a smoking Lamp; and because they despised the Remainder of the Light of Nature, and Conscience, or did not approve it so as to have God in their Knowledge; whence it came to pass, that by their own Fault, they went without their Salvation: How much more true is it, that those shall not attain to it, in whose Hearts, not only by Nature, but also by Revelation and by the New Covenant, the Word of God is written, and yet do despise and cast behind them this Grace and special Favour? Of which New Covenant, God by the Prophet saith, *This shall be my Covenant, I will put my Law into their inward Parts, and I will write it in their Hearts, and a Man shall not any more teach his Neighbour, and a Brother his Brother, saying, KNOW THE LORD: For all Men shall then know me, saith the Lord, even from the least to the greatest; because I will forgive their Iniquity, and will not remember their Sins any more.* Hear also what is said by the Apostle, concerning those that voluntarily offend or sin against God, after the Knowledge they have received, how that for such there is no Sacrifice left, but a certain terrible Expectation of Judgment, and Offering by Fire, which consumeth the Adversary: For, *If we (saith he) sin wilfully, after that we have received the Knowledge of the Truth, [of the Gospel] there remaineth no more Sacrifice for Sins, but a fearful looking for of [the Divine] Judgment, and fiery Indignation, which shall devour the [nominal Disciples, but real] Adversaries [of Christ.]* For if he that did despise, or break the Law of Moses, was without any Mercy, by the Mouth of Two or Three Wit-

W. among Christians there is greater Wickedness than among the very Heathens.

The terrible Effects of despising the New Covenant.

Jer. XXXI. 33.

Heb. X. 26, 27.

Witnesses, to die the Death; how much more, do you think, urgeth he, do they deserve Death, and a worse Death also, who have contemned the Son of God, and even polluted the Blood of the Testament in which they are sanctified, and have contumaciously despised the Spirit of Grace? for we know, who hath said, *Vengeance is mine, and I will return it upon them.* And again, *The Lord shall judge his People.* Whence he concludeth, *It is a fearful thing to fall into the Hands of the Living God.* Which most heavy Sentence, without doubt, doth not belong to those who fall through human Frailty; but to those only, that wittingly and willingly do sin against Knowledge, and the Light of Conscience, and persevere in Impenitence to the End.

CHAP. VIII.

Without True Repentance, no Man can lay any Claim to Christ and his Merits.

Exod. XII. 48,

No Uncircumcised Person shall eat thereof, i. e. [of the Passover.]

That to challenge the Merits of Christ without true Repentance, is a most wretched Delusion.

§. 1. **T**HE Lord Jesus saith, *They that be whole, need no Physician, but they that are sick:* And he saith also, *I am not come to call the Righteous, but Sinners to Repentance.* Whence our Lord teacheth us, that he calleth indeed Sinners, but that he calleth them to Repentance;

ance: Which Repentance is the *Circumcision* after the Spirit; wherein is included both an Hatred of Sin, and Faith in Christ. And hence it followeth, that no Man can come unto the Lord without true Repentance and Conversion from his Sins, and without a true and lively Faith springing up together with it, which may draw the Penitent nigh unto Him. The Unclean may not celebrate the Passover with Him: No *Uncircumcised*, no Impenitent Person shall eat thereof; that is, partake of the Merits of his Sacrifice. Wherefore none should presume, without that Repentance, to which Christ hath called him, to challenge Christ and the Merits of his Death and Passion, as belonging to himself.

§. 2. Now Repentance is nothing else but a *What true Repentance is.* Death unto Sin; to the End that being dead thereto, we may live unto Christ by Faith. The true Repentance, I say, to which we are called of God, is no other thing than, through a real Contrition and hearty Penitence, to die unto Unrighteousness; through Faith, to receive and obtain Remission of the same; and thro' Righteousness, to live in Christ. So that there is no Repentance, properly so to be called, without Contrition preventing it, whereby the Heart is broken, and the Flesh is crucified. And hence, in the Epistle to the *Hebrews*, it is called, *Repentance from dead Works*; or, the leaving behind those Works which work in us Death. Some also have call'd it the Work of *dead Men*; because hereby we become dead unto the World. For we must be Dead before we can be made Alive again: To live unto Christ, is doing the Will of Christ, and abstaining from all those Works whose Reward is Death. So that to abstain from *Dead Works* is the principal Part of Repentance.

*The absolute
Necessity of
this, in order
to a spiritual
Cure.*

Gal. V. 21.

§. 3. Which if it be not done, then the Merit of Christ profiteth us not, neither can we have the least Claim to the Benefit of it. For seeing that Christ proffereth himself to be the Physician of our Souls, and his holy Blood, to be the only and most true Medicine of our spiritual Diseases: And no Medicine, though it be never so precious or powerful, can cure the sick Person, who will not reform Things hurtful, and such as resist the Power of the Medicine: Hence it remains, that the Blood of Christ, and his most precious Death, can profit nothing to those that purpose not for the future, to abstain from all Sin. Whence blessed Paul saith, *Who-soever doth such Things, (the Works of the Flesh) shall not inherit the Kingdom of Heaven*, nor have any Part in Christ. Moreover, if Christ by his holy Blood become our Medicine, who can ever doubt but that first we must be sick, and must know also that we be sick? For the Whole have no need of a Physician, but the Infirm and Sick: And none is spiritually sick so as to be sensible of it, who is not at the same time penitent; and none can be sensible of it as he ought, who is not sorrowful from his very Heart, for his Sins. For he who hath not a contrite Heart, and an humble Spirit, who is too secure as concerning the Wrath of God, who hath not fixedly resolved, and firmly, in his Mind, decreed, to flee all worldly Concupiscence; but who seeking after worldly Honour, Wealth and Pleasure, takes no Knowledge and Concern of his Sins; such an one is not a proper Patient for the heavenly Physician to work a Cure upon. Such as are so, know not that they are sick; and consequently they need no Physician: And Christ hence profiteth them nothing at all; for it is manifest, they apply not themselves for a Cure. Therefore again and again, let this be still remembered

by

by thee, that Christ Jesus called Sinners; but it was to Repentance that he called them; because a penitent, contrite, penfive and faithful Heart, only is capable of the most precious Blood, Death, and Merits of Christ. And I account him happy, whosoever he be, that heareth this holy Calling inwardly, and in his Heart, and that gladly obeyeth the same.

§. 4. Now that is a godly Sorrow for Sins, *What Sorrow which worketh Repentance to Salvation, not to it is which we repented of, as the Words be. The Holy Spirit works Repentance not to be repented of; and how it is produced in the Soul.* it doth produce this godly Sorrow in us; first by the Law, and next by a serious Meditation on the Passion of the Lord; because this not only abounds with the sensible Documents of Grace, but also hath in it an earnest Exhortation to Repentance, and a most terrible Glass of the divine Wrath. For if we search into the Cause of his most bitter Death, What else can we say was it, but our Sins? and if we join to this, the Divine Love, out of which God most willingly gave his own Son for us, we shall have also his singular Example, for our amazing Consideration, and most sweet Consolation; and shall be ravished with the most terrible and wonderful Abyss of the Divine Justice and Clemency. Oh the Infinite Extent of both! Oh boundless Depths! Oh the Righteousness and Mercy of God, past finding out! Which seeing they are so, who can, if he but sincerely loves Christ, be ever affected and delighted with Sin, which he knows Christ had even with his very Blood washed and purged? Consider now a little with me, O Man! if thou art subject to Pride, and art a Slave to Ambition, with what Contempt, and with how great Humility, Christ Jesus undertook to repair thy Pride, and make Amends for thy Insolence: If thou art greedy of the World, think of his Poverty, that

that he might satisfy for thy Covetousness, and cease at last (through the Help of God) so studiously to seek after Wealth, and so insatiably to thirst after the Riches of this wretched World. He with an incredible Grief of Mind, and with an Anguish and Agony not to be uttered, did satisfy for thee, and so abolish the Pleasures and Concupiscence of the Flesh: And thou, on the contrary, O Fool! continually dost give up thy self to Pleasures, and to the Lust and Desire of thy own wicked Heart! Oh! how evil is thy Preposterousness! How absurd thy Depravity and Wickedness! to take Delight, and suck Pleasure in those very Things which, to Christ, were so wonderfully bitter! Christ died to expiate thy Wrath, Hatred and Enmity; to atone for thy Rancor and Bitterness, for thy Lust of Revenge, and Implacableness of Spirit! This he did with extreme Mildness and Patience, Mercifulness and Long-suffering. And wilt thou, even for the least Cause, be angry, and account that Revenge sweet, sweeter than Life, even for which thy dear Redeemer did drink the most bitter Cup of Death it self? For, verily, so many as take the Name of Christians, and do not abstain from the Pleasures of Sin, do even Crucify Christ, and make a Mock of him, as it is said in the Epistle to the Hebrews, They crucify the Son of God afresh, and put him to an open Shame. Therefore it is impossible that these False Christians should participate of the Merits of Christ, which Merits they tread under Foot, according as it in the same Epistle is written. And because they pollute the Blood of the everlasting Testament, neither believe truly that their Sins are expiated by it, or have much Esteem of his Death, or think he died for their Sakes; but count that holy Blood of the Covenant where-

*The Fruits of
Christ's Pas-
sion.*

*And how his
Blood calls for
Vengeance a-
gainst those
that spiritual-
ly Crucify
him.*

Chap. VI. 6.
X. 29.

with he was sanctified, an unholy Thing; and because they do *Despise unto the Spirit of Grace*, that is, despise and repel it; even for that they by their wicked Lives deride, scorn, and condemn the mighty Grace of God when offered. The Blood of Christ, which was shed for them, crieth hence aloud for Vengeance against them; and this by the just Judgment of God, which they draw upon themselves. And truly, it is *Gal. V. 31.*

fearful thing (for such) to fall into the Hands of the Living God, as it is written: For God, even our God, is a *Living God*; not a lifeless Idol, that is not able to revenge this scornful Refusal and Contempt of his offer'd Grace. Which Divine Wrath and Vengeance, even their own Consciences do threaten them with, as that which will follow them close at the Heels; because hearing the Son of God did die a most terrible and ignominious Death for Sin, they take yet no Care to abstain from sinning.

§. 4. And this is the Cause why presently after the Death of Christ, Repentance was so *Why God doth* preached over all the World, both because he *require Re-* preached the Death for the Sins of the whole World, *pentance of* and because in all Places of the World Men *all Men.* *Joh. II. 2.* should repent. For it is written, *God now com-* *Acts XVII.*

mandeth all Men every where to repent. And that they might receive that Sovereign Medicine that cureth all Diseases, with a contrite, penitent, and faithful Heart; to the End the Grace of God be not frustrated and made of no Effect. For after true Repentance Remission of Sins doth follow immediately: Neither is it possible that any one should have his Sins remitted, but who repenteth; or that he should be Absolved, who grieveth not that he hath sinned, but rather rejoiceth in Sin. Since nothing is more preposterous, than that those Sins should be pardoned, the which thou never didst think to

abstain from; or more absurd, than to challenge the Merit of Christ to thy self, and in the mean time to wallow in thy Sin, which was the Cause of his Death. And yet there be many, alas! who, although in all their Life-time they never have repented once seriously, from their Heart that they had sinned, nor have abated at all of their Wrath, Covetousness, Pride, Malice, Envy, Hypocrisie, and Unrighteousness; but rather have grown up therein, and daily augmented their Sins more and more; yet dare expect notwithstanding the Remission of Sins, and claim to themselves the Merits of Christ as belonging unto them. Which indeed is a most blind and deplorable Impudence; however they may baptize it with the holy Name of *Faith*. These are such as flatter themselves to their own exceeding great Loss, fondly perswading themselves, through their own Foolishness, that they are good Christians; because, forsooth, they Outwardly know the Gospel, and believe that Christ died for their Sins; and by this Means think assuredly they shall be saved.

No Remission
can be with-
out it.

§. 5. But this is not Faith, but Fancy; and thou art an unhappy, and after a most miserable manner bewitched, *False Christian*, who canst suffer thy self to be deluded at this rate. For neither doth the Word of God teach, that by this Means Life eternal is to be obtained; neither did any of the Prophets or Apostles at any time so preach; but this is the unanimous Consent of all the Sacred Writers: "Thou
" who desirest to have thy Sins pardoned, first
" repent, and learn to abstain from thy Sins;
" and thus grieving from thy Heart that thou
" hast sinned, and purposing to be another
" Man, then believe thou earnestly in Christ.
But how should he be sorry for his Sins, who
never

Book I. Of the true Claim to Christ.

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never thinks how to avoid Sin? Or, how should he avoid them, who is not sorrowful for the committing of them? Wherefore Christ, with all his Apostles and Prophets, doth teach thee, O Man! that thou must die to the World and Sin; die to thy Pride, thy Covetousness, thy Lust, thy Wrath; and that thou must return with all thy Heart to the Lord, and then ask Pardon of Him. Which being done, thou art absolved, and made free from thy Sins; and then the heavenly Physician respecteth thee, and taketh Care of thee, who only healeth those that are of a contrite Heart. If thou insist upon any other way, Christ will profit thee nothing: And in vain is the boasting of thy Faith.

§. 6. For true Faith is that which reneweth the Man, which extinguisheth and mortifieth Sin in Man, and which quickeneth him in Christ; making him to live in Christ, in his Faith and his Charity, in his Humility, in his Meekness and Patience. And after this manner, Christ is to thee now become the way to Life; and thou, in like manner, O Christian! art a new Creature in him. But if thou intendest to go on to Sin, and hast not yet determined to leave off thine Iniquity; but applaudest all thy old Sins, the Actions of the Old Adam, How canst thou be another Creature? Or how canst thou belong to Christ, when thou dost not crucify the Flesh with all the Desires thereof, and its Concupiscences? Go thou then, and hear Four or Five Sermons a Day; and every Month, yea, every Week, get thee to Confession, and to the Communion. All these Things, verily, are far short of Remission of Sins; if thou bring not thither with thee a truly penitent Heart, and a contrite and faithful Spirit, which may make thee capable of this salutary Medicine, the

What Faith that is which lays hold on the Merits of Christ.

How short the Claim is which is from the outward Use of Ordinances and Sacraments.

Body and Blood of Christ. Truly it must be confess'd, that the holy Sacraments and the Word of God, are the most powerful Remedies, and most sovereign Helps: But they are only so to those that truly repent of their Sins from the Bottom of their Hearts, and that, with a daily faithful Mourning, detest the Way of their old and former Life, fully purposing to lead a new Life. For what profiteth it to anoint a Stone with precious Ointment? Or to administer a Medicine to a dead Man? Or, what Harvest shalt thou reap, if thou sowest amongst Thorns and Briars? Therefore thou must surely first pull up all these young Thorns and Thistles that choak the good Seed in thee, and root out all Things that hinder thee from reaping a good Harvest.

Who it is that has the only right Claim to the Benefits of Christ's Death.

§. 7. So then whosoever thou art, O Man! if thou cleavest to thy Sins, rather than to Christ, it is most sure that Christ will profit thee nothing; for the Birth of Christ helpeth him nothing, who careth not to be born with Christ, and nothing also availeth the Death of Christ to him, who hath not determined firmly in his own Mind, to die unto Sin; yea, nothing in like manner the Resurrection of Christ to him, who will not be Awaken'd, when he may, but refuseth in Christ to arise from Sin: Lastly, the Ascension of Christ profiteth nothing to one that will not ascend and lead a heavenly Life. But if being converted, with the Prodigal Son, thou deplore, hate, and flee from Sin, as from a Serpent, and dost pray from thy Heart to obtain Pardon of God, for the sake of his beloved Son; then indeed, (and not before) beholding by the Eye of Faith Jesus Christ crucified, and applying to thy self his most precious Wounds, thou, like unto the true Israelite, mayest with humble Confidence say, Good God,

have

BOOK I. Of the true Claim to Christ.

have Mercy upon me, a most miserable Sinner; for then Pardon is at hand, and Absolution is sealed to thee, in Spirit, whatsoever and how great soever thy Sins may be which thou hast committed against God. And so great truly, so exceeding great, is the Perfection of the Redemption purchased for thee by the Blood of Christ; and such the Perfection of applying the Grace and real Imputation of the whole Merit of Christ by Faith, and by a Following of his Steps; as nothing for certain can be greater or nobler. Thus it is most true that is written, *God giveth place to Repentance for Sins*; that is, by his pardoning freely, perfectly, and wholly, the Penitent, for Christ's sake; for, in Jer. XXXI. 1. *is the great good Pleasure of God to exercise Mercy, and to pardon Sins freely.* *My Bowels are troubled within me as towards them, I am merciful, and I will have Mercy of them: saith the Lord.* For then the Death of Christ is effectual, then it cometh to Perfection, and then it bringeth forth its Fruits; and therefore do the Angels of God in Heaven rejoice, because the Blood of Christ is become profitable to Sinners for whom it was shed.

F **C** **H** **A** **P.**

CHAP. IX

The Antichristian Life of the Formal Christian.

2 Timothy III. 5.

Having a Form of Godliness, but denying the Power thereof.

The Antichristian Life of most People under a Form of Christianity.

§ 1. WHILE every one names himself Christian, although he do not perform the Part of a Christian, it follows, that by such a Conversation Christ is both denied and belied; that by it the Saviour is contemned, derided and blasphemed; by it, is buffeted, scourged, and crucified; yea, cast out as dead and buried out of sight. According to which the Apostle saith expressly, that certain Persons

Heb. VI. 6.

crucified the Son of God again. And these too did even boast thereof, by their deriding him, and putting him, in their wicked Life, to open Shame, as much as in them did lie. And this is evident also, according to Daniel the Prophet, who

Dan. IX. 26.

foretellet that MESSIAH should in the last Days be rooted out, be, as it were, pulled up by the Roots, and cast out: Which Prophecie is vulgarly indeed expounded concerning Christ as crucified at Jerusalem. And thus it was by

Mat. XXVII.

the Jews certainly fulfilled, when they cried out, Away with him! Away with him! Crucifie him. But I would to God it were only so once fulfilled; and that Christ were not again in these our Days crucified amongst us daily, by the Antichristian Life of them that profess his Name, and

honour

Honour him with their Lips: and that he were
not cut off or rooted up; so that his most holy,
most excellent and most noble Life, at this Day,
is no where almost to be found! For verily,
this is a most true Saying, and which cannot
be doubted of, That where the Life of Christ is
not, there also Christ is not, let there be never so
much a Noise made about his Faith and Do-
ctrine.

Where the
Life of Christ
is not, there
Christ cannot
be.

§. 2. For what is Christian Faith without a
Christian Life? It is a barren Tree without Fruit,
according to the holy Apostle Jude, who cal-
leth the false Apostles, which may be under-
stood also of all false Christians in general, Sam-
mar Trees without Fruit, twice dead and plucked
up by the Roots; of which sort the World
alas! at this time is full. But which is yet no
more than that which Christ himself foretold
would surely come to pass, saying, When the
Son of Man cometh, shall he find Faith on the
Earth? Which Saying of his, we are not to
understand of that Faith which the World is
at present so full of, and which we may pro-
fess in our Mouths, and yet deny in our Works,
(as if it consisted in no more than this, namely,
to follow Christ in Word and in Shew; and not
in Deed and in Truth :) But we are to under-
stand it of the New Man, who is regenerated
after Christ, being the good Tree, whose Fruit
withereth not, which was indeed once dead,
but now is alive again, being renewed by Faith,
in whom therefore the Man Christ liveth, and
dwelleth henceforth by Faith. This, this is the
Faith that our Blessed Saviour meant; which,
according to his most sure Prophecy, is almost
no where to be found at this Day on the Earth.
For wherever true Faith is, there Christ is,
and there the Life of Christ consequently must
needs be: But on the contrary; whosoever doth

The true Chri-
stian Faith al-
most every
where extin-
guished, ac-
cording to
Christ's Pro-
diction.

Jude 12:

Luke XVIII;
8.

Eph. III. 17.

not imitate the Life of Christ by Faith, the same is without Christ; yea, there can be in him neither Faith nor Christ. And if any Man follow not Christ, that Man for certain hath no Faith; and whatever he may pretend, he hath not Christ, nor any Part in Christ; for Christ is cut off from him, and he from Christ; Christ is rooted up in him, and is wholly denied by him.

Wherein the
Denial of
Christ con-
sists.

Mar. X. 33.

Luke IX. 20.

S. 3. Concerning whom, thus speaketh the Lord, saying, *If any Man shall deny me before Men, him will I deny before my Father, and before his holy Angels.* This Denial of ours is not only transacted in Words, nor is it necessary to be performed by the Mouth, as when we formally renounce our Faith, and deny Christ; but much more, and far more powerfully, is it then done, when in our Deeds, wilfully we resist Christ, and do Despite to the Holy Ghost. And this is that which St. Paul calls a Denial in Works; speaking of some, that, being void of Judgment, and unto every good Work reprobate, profess that they know God, but in Works deny him, Tit. I. 16. For it is certain, that Christ is no less denied by a wicked and diabolical Life, than if he were expressly denied and abused by open Words. And as it is with open Wickedness, so it is also with Hypocrisie, and with a specious and verbal Holiness; to which purpose the Parable is extant of Two Sons; to one of whom his Father said, *My Son, go to work to Day in my Vineyard;* but he answered and said, *I will not;* yet afterwards, it seems, he repented him, and did go. And coming to the other Son, he said in like manner to him, who answered, *I go, Lord, and went not:* Which of these Two (said our Lord) did the Will of his Father? They (his Disciples) said, the first, who denied to go, yet afterwards did go and labour. But as for

for the other that said he would, but lied and
 dissembled, pray did not he hereby mock and
 deny his Father? verily he did. And so there
 are many at this Day, yea, very many, of our
 false Christians, crying, *Yea, Yea, and Lord,*
Lord! who yet are the worst of all others;
 pretending indeed a right, but not any of them
 doing the Commandment of the Father. And
 so such as these belongs the Saying of St. Paul,
They have indeed a Shew of Godliness, but de-
ny the Power thereof. Now, what else is it to
 deny the Power of Godliness, but to betray and
 violate one's Faith towards Christ: And so to
 play the *Heathen* under the Name, and Mask, of
 a Christian? These therefore St. Paul also right-
 ly calleth *Infidels*, or, *the Children of Infidelity,*
[and of Disobedience] as having no Faith; in
 whom the Spirit (not of Christ, but) of this
 World, according to the Course thereof, worketh. Eph. II. 2.
 Hence then all they that usurp a Christian's
 Name, and do nothing that is Christian, shall
 be denied also by Christ, as if he never knew
 them; he saying, *Depart from me, ye that work*
iniquity, because I know you not. As if he should
 say, just it is that I should now deny you, who
 first did deny me.

C H A P.

has been said in his other that he would be world, but he did not he hereby mock and his Father, very many of our

How the Life of the Men of the

World is contrary to CHRIST

and his Life: And the vulgar

Christianity no better than a false

Christianity.

Now, wherefore the Power of Godliness, but to betray and

one's Faith towards Christ: And to to

the Heavens under the Name and Mask of

Christianity: These therefore St. Paul also right-

He that is not with me, is against me.

and of Disobedience, as having no Faith: in

SHOULD any one but examine the

Life and Manners of these present

Times, after the Standard of the Life and Do-

ctrine delivered us by Christ, he would doub-

less find the Life of most Men to be

Christ, or ANTICHRISTIAN. For

their Life would appear even Diametrically

repugnant to the Life of Jesus Christ, and their

Maxims to his Maxims: And the most of them

that call themselves *Christians*, would, alas! easi-

ly be discovered by this Test to be of the Body

of *Antichrist*. For nothing is plainer, than that

the World lieth at this Day in Wickedness,

yea, in that *wicked one*; and that they who have

most solemnly renounced it, have nevertheless

not forsaken it; but would marry Light with

Darkness, and unite Christ and Antichrist toge-

ther. Since the greatest Part of the World,

whatever Profession they may take up to cover

themselves with, have in reality no other thing

in them at the Bottom, but the Idolatry of Co-

vetousness; which is, the Study of getting more

Vulgar Christi-
anity com-
pared with
the true Stan-
dard,

of the World, and of holding fast what there
if they already have, at any rate. Yea, what
indeed is the Life of all Men now, if we look
to the Life of Christ and of his first Dis-
ciples? Ah! Where are the Christians now?
Ah! how have they departed at this Day from
their first Love, and forsaken their first Rule?
The World is brought into Christendom, and
Christendom is brought into the World. So the
Love of the World reigneth every where, instead
of that of Christ. Many there are that make
great Noise for Religion, and for the Purity
of the Gospel of Christ. But after all, What
is their Life but Covetousness and mere Selfish-
ness? This is the best and the most of that
which is in the World, after which we so
readily run. Great Honour, great Possessions,
great Pomp, and a greater Name, not without
innumerable Train of Purits, and vile and wicked
affections, either secretly or more openly attend-
ing. But how agreeth all this with the poor and
humble Life of JESUS? Or how filteth so
much Bustle and Stirring, as is every where seen,
as a Disciple of the Cross? Or, how can so
much Glamour and Impatience, and for the sake
of the World, be reconciled to a Follower
of the most meek and patient Lamb of God?
But if this cannot be, what have they to do to
take the Name of CHRIST into their Mouths?
What have they to do with the Profession of
Christianity, which they deny in their Conver-
sation? For what else speaks! doth the Life of the
men of this Generation shew, but a sordid unchri-
stian Temper, and a base and earthly Habit of
Mind; but Avariciousness and Self-Interest, but
Worldly-mindedness and Contempt of Heaven
and heavenly Things; but the Lust of the Flesh
and the Wandring of the Eyes; but the Con-
cupiscence of the Heart, and the Ambition of
the

the Head; but the Pride of Life, and Affection of Grandeur; but Vain-gloriousness and Presumption; but the Politicks of the World and the Wisdom which cometh not from Above but Beneath; but the restless Pursuit after Shadows, and senseless Hunting after Fame and Glory; but a Thirst for those Things which never can satisfy, and an Hunger for the Serpent's Food, even for *Dust*; but the deifying of Reason, and the degrading of the Word of God but Infidelity and Irreligion; but false Valour and despicable Cowardice; but Inconstancy and Time-serving; but Ingratitude and Disloyalty; but Disobedience and Refractoriness; but Wrath and furious Strivings; but Wars and Seditions Civil and Ecclesiastical; but Discords and Contentions, both from within and without; but the Fire of Jealousie, and the Burning of Revenge; but secret Hatreds and Envyings; but Implacableness of Malice, and Incorrigibility of Injustice; but Insincerity and Hypocrisy; but wicked Deceits and Frauds; but treacherous Backbitings and Calumnies; but Lies, and Perjuries; but all manner of Uncleaness, and all manner of Unrighteousness. In a Word, the whole Life of the Children of this Generation is made up entirely of these Ingredients, *the Love of the World, with Self-Love, Self-Honour, and Self-Sacking*; or to say all in one, *Covetousness*. So that they are generally Lovers of the World rather than of God; all seeking their own not their Neighbour's Good, and greatly affecting for themselves Honour, Profit, and Pleasure in this Life.

The Life of Christ, and the Life of our modern Christians, set in a true light against each other.

§. 2. Now to this doubtless the Life of Christ is most opposite, and can with it have no Communion: Which Life, so contrary to that of the World, is nothing else in Truth, but the most pure and sincere Love of God and

Men

men; as variously branching it self forth in Humanity, in Friendliness, in Courtesie, in Beneficence, in Meekness, in Patience, in Obedience to the Death, in Mercifulness, in Righteousness, in Veracity, in Simplicity, in Purity, in Chastity, in Sanctity, in Contempt of the World, and of worldly Honours, in Refusal of Wealth and Measures, in Denial of our selves, in the bearing of the Cross continually, with all manner of tribulation and Affliction, for Christ's sake, and in the daily Study and Thirst after the Kingdom of God, and consequently in an inexpressible Desire to fulfil in all Things the Divine Will. Behold! this is the Life of Christ in Man, to which so greatly is oppos'd the false Christianity: This, this is to be *with* Christ, and for Christ; and to be redeemed from the Number of them that are *without* Christ, and *against* Christ.

§. 3. So then he that is not *with* Christ, is accounted as he that is *against* Christ; and he that *standeth* not in the Will of God together with Him, as he that *withstandeth* God; for he that is not *with* me, saith our Lord, is *against* me. But the modern Life of Persons outwardly professing Christianity, is for certain not with Him; and therefore it is against Him: It hath no Communion with Christ, but is contrary to Him; that is, not *Christian*, but *Antichristian*. For now most Men are at Discord with Christ; and hardly are there any who are of one Soul, one Will, one Mind, and one Spirit with Christ: And none but such as these ever can be *Christ's*, or be rightly called by his Name, and accounted for *Christians*; concerning whom therefore, the Apostle beareth witness, saying, *But we have the Mind of Christ*, (1 Cor. II. 16.) And again in another place, he giveth this Warning to the same effect, (*viz.*) *Let this Mind be in you, which*

He that hath not the Spirit of Christ is an Antichrist.

was also in Christ Jesus, Phil. II. 5. which some also do render, but more externally, Have the same Manners with Christ. Wherefore all the Children of the World, forasmuch as they have not in them the Mind which was in Christ Jesus, nor the same Manners and Conversation which he had, when he appeared in our mortal Flesh; let them never so much call themselves Christians, let them never so much boast of their Faith, or presume upon their Orthodoxy, despising others that are better than themselves; undeniably are not with, but are against Christ. But now he that is not with Christ, according to the Principles we have been taught of Him, is an Antichrist. He may not be so in Doctrine, but he is so certainly in Life.

The inconsiderable Number of True Christians.
Luke XIII.
32.
Isa. I. 8.

Micah. VII.
1, 2.

Ps. LXXIV.

§. 4. And this being so, In what Place of the Earth, I beseech you, shall we find true Christians? The Number of them may well be called a little Flock, as it is by the Lord himself. With whom the Prophet Isaiah agreeth, when he compareth the faithful Assembly of Sion, that is, the true Church, to a little Cottage in a Vineyard; and to a Watch-Tower or Lodge, in a Garden of Cucumbers; as likewise to a besieged, or rather, wasted City. And so also Micah, when he compareth it to a Cluster of Grapes; which Grapes the Gatherers left, by Negligence, in the Vineyard, saying, Who is me, for I am as when they have gathered the Summer-Fruits, with Grapes Cleanings of the Vintage: There is no Cluster great; the good Man is perished out of the Earth, and there is none Upright among Men. And blessed David likeneth it to a solitary Turtle, to a little Sparrow, hiding it self under the Eaves of the House; to a Pelican in the Wilderness, and to a Night-Owl in the Desert; and to one remaining amongst the Rubbish of a destroyed City.

Book I. Of false Christianity.

ruinous Heaps of an once glorious Palace or Temple: Such seems to be the State of Christianity at this Day in the World. Oh! how few are the true Christians? And where are they to be found? Oh! that we could but tell who they are, and by what outward Mark we might know them?

S. 5. God only knoweth where, and who these *Nevertheless;*
 are; but whosoever they are, certainly Christ *the Perpetuity*
 is and will be with them *even unto the End *of a True*
 of the World; neither will he ever leave them *Church, and*
 without sufficient Succour, or Encouragement, *of Christ's*
 according to his Word, *I will not leave you com-* *Promises to it,*
 fortless: For the Lord knoweth his, and those * *Must abide*
 that be his Christ's: And whom he is said *XXVIII. 20.*
 to know, them he taketh special Notice of, and *Joh. XIV. 18*
 distinguisheth signally from others. Amongst
 whom, if any one would be, the Apostle's Ad-
 monition must be had in remembrance, which
 is, that all depart from their Sins who usurp
 to themselves the Name of Christ: And there-
 fore, let every one that nameth the Name of Christ, *2 Tim II. 19*
 (says he) depart from all Iniquity. But as for
 them that are not so minded, let them even
 get themselves some other Name which may
 suit with them better. Nevertheless, the Foun-
 dation of God standeth sure, with respect to all
 them that hear his Call, and abide in his Will,
 having this Seal, The Lord knoweth them that
 are his. And every one that is so, will depart
 from Iniquity; and not name his Name without
 witnessing to his Life.

CHAP.

CHAP. XI.

Whosoever doth not Imitate the Life of Christ, hath not yet seriously Repented: Neither is such an one to be reputed a Christian Indeed, or a true Child of God.

Wherein is shewed

What the New Birth is, and what the Toak of Christ.

1 Pet. II. 21.

Christ hath left us an Example that we should follow his Steps.

Christ appointed by the Father to be our Master, both by Word and by Example.

§. 1. **G**OD the Father Almighty, gave us his Son, that he might be our Prophet, our Teacher, and our Master or Tutor: Whom therefore he commanded us to hear, by the Heavenly Voice, saying, *This is my beloved Son, in whom I am well-pleased; hear ye him.* Which Office the Son of God did accordingly most punctually execute, not in Words only, but by the Example of a most holy and unsported Life, as became a true Teacher that was from Heaven; and discharge, without fainting, in the fullest and most perfect manner possible. Whereupon St. Luke saith, *The former Treatise have I made, O Theophilus, of all that Jesus began both to DO and to TEACH, until the Day that he was taken up, or assumed, into Heaven, Acts I. 1, 2.*

Where

Where it is greatly to be observed, that the blessed Evangelist here places **DOING** before **TEACHING**. As if it were not enough to join Deeds and Doctrine together, thereby signifying that they ought never to be separated, but it were also of absolute Necessity for the former to have the Precedence of this, in any one that should ever attempt to set up for a Teacher sent from God. For it certainly becometh every true Teacher, who would teach others, first to *do* the Things himself which he teacheth. Now such a Teacher Christ evidently manifested himself to be, by his Example, whose *Life* therefore is the true Teaching, and the Book of Life.

Whence Life and Doctrine must always go together in every Teacher sent of Him.

§. 2. And for this very Cause, the Son of God became Man, and was conversant among Men upon Earth, that so he might shew unto us a lively Example of an Heavenly, Divine, Innocent, and Perfect Life; and that we might follow him as a Light in the Darkness shining before us, and leading us on. For which reason he calls himself, the *Light of the World*, and witnesses concerning himself after this manner, *He that followeth me, shall not walk in Darkness, but shall have the Light of Life.* Joh. VIII. 12.

Christ the Light of the World by his Example.

§. 3. Whence it evidently appears, that all they do abide in *Darkness*, and are never like to obtain the *Light of Life*, who do not follow Christ, by imitating his Life, and walking by Faith in his Steps. They all remain, and will remain, in the Dark, that follow not this Light. And what this *Darkness* is, the Apostle teacheth us, bidding us *cast off the Works of Darkness*, and put on the *Armour of Light*: As if he should have said in one Word, *Repent*. For we comprehend both the one and the other of these under the common Name of *Repentance*.

The Following of Christ is Walking in the Light.

Rom. XIII. 12.

True and god-
ly Repentance
how to be di-
stinguished
from the false
and worldly.

And Real
Christianity
from that
which is No-
tional.

Christ the per-
fect Mirror
and Model of
spiritual Re-
generation.

§. 4. And we have before abundantly demon-
strated, that the true and divine Repentance, as
it is never but conjoined with true Faith, doth
perfectly change the Man, crucifie the Flesh,
work a Transformation in the Soul, introduce
quite a new Manner of Life, and beget, through
the Holy Ghost, an heavenly Habit of Mind,
which is the Soul's *Armour of Light*. But that
we might not be carry'd away by the common
Mistake of the World, to think Christianity to
be somewhat that is Notional only, and not
Real; and to be more in Word, than in Effect;
and that there should be before our Eyes a li-
ving Exemplar of the vivified Spirit and the
new Man: God has been graciously pleas'd to
set before us evidently his own Son, not only
as a *Ransom*, and as our Mediator with Him;
but also as a *Mirror* of true Piety, as a Glass
of Life, and as the most perfect Idea of the
New Man that is thoroughly regenerated ac-
cording to Righteousness. He, I say, is given unto
us for the very Idea and Form of our Regenera-
tion: He in whom the fleshly *Adam*, the cor-
rupt Nature, by Sin never did; but in whom
God always did reign: He, who being in the
Form of God, took upon him the Form of a
Servant, and was made in our Likeness, that
there might be hereby the same Mind begotten
in us which was also in him, and that God
might likewise reign in us by Righteousness
and Holiness, as in him who is our Head. Him
it hath pleased God, even the Father, to place
before our Eyes; that so looking unto him, we
may be more and more continually renewed af-
ter his Image. In order to which, it will be
needful to take good heed to what here fol-
lows.

§. 5. Deploable Experience daily teaches us, *How the Root of all Evil consists properly in our Aversion from God.* that our Nature, Flesh and Blood, Body and Soul, is all filled with every kind of Unclean-ness, and polluted throughout with the Filth of Sin and Wickedness, and every Abomination and Ordure of Corruption. All which are the Properties and Works of the Devil, operating effectually in the Carnal Man; and as of him, so also (and that principally) of the depraved and perverse Will, through which the Diabolical Operation doth manifest it self. For the depraved Will is the Root of all Sins: And that being once taken away, there would be no longer any Sin remaining. The Power and Energy whereof doth herein chiefly consist, and display it self, that it turns Man aside from God, and averts his from God's Will. For whatever departeth from God, who is the Supreme Good, cannot but be Evil; and partaketh of the Nature of Supreme Evil it self: And whatever is thus averted from the Will of this Sovereign Good, by an Inversion of the Divine Order, cannot but be most Perverse; and is under the highest Breach of the Original Constitution of our Nature, as derived in the Beginning from God himself. So this *Aversion from God*, I mean the Aversion both of the Devil and Man, produced by the Fall; and thence Sin entred into the World, and by fleshly Propagation was afterward derived from one to another.

§. 6. From whence it is evident, that our Flesh *How by this the Diabolical Ferment is introduced into our Nature.* and Blood are penetrated with the very Diabolical Nature it self; and that our Carnal Will is tainted with the Satanical Wickedness, and therewith infected as with deadly Poison; which Poison is Pride; together with Lying, and the whole Crowd of Vices, and numberless Number of both fleshly and spiritual Lusts, so repugnant to the *Divine Nature*, and so every way

Joh. VIII. 44.

VI. 70.

Mat. XVI.

23.

*And how the
Wicked do
truly live in
the Devil.*

*An also'ute
Necessity hence
for the total
Renovation of
our Nature.*

way contrary to God; as a certain hellish Ferment powerfully working in the Soul, and perverting the right Order of all its natural Powers and Faculties. And by reason of this perverse Disposition, and devilish Contagion, it is that Christ called the *Pharises, Children of the Devil*; and to some even of his own Disciples, gave the Name of *Satan* or *Devil*: No otherwise than as if Covetousness, Lying, Pride, and every Evil Concupiscence were the Devil himself, with whom the natural or carnal Man is infected.

§. 7. Whereupon it moreover follows, that as many as do lead a Life void of Repentance, but full of Pride, Avarice, Lust, and Envy, they may all properly be said to *live in the Devil*, and to have the very Inclination and Nature of the Devil in them. In a Word, they participate of the Diabolical Nature; and they live in him, as he liveth in them. Notwithstanding which, they may put on indeed the Cover of outward Honesty, and veil themselves under a fair Shew of moral Virtues and Accomplishments, and may make a very specious Ostentation of Piety; while nevertheless inwardly, and in their Hearts, they remain still *Devils*, according to the Saying of Christ to the Jews: Which, though it be a dreadful Thing to speak, yet it is nothing but the Truth, a Truth confirmed both by the Word and by Experience.

§. 8. Seeing therefore that our Nature is so extremely and miserably depraved, so utterly corrupted, so abominably perverted by the Evil One, and so intirely vitiated by the chief Evil in all its Springs; there is no less than an absolute Necessity that it should be corrected in good earnest, that it should be amended thoroughly, and that for this End, it should be renewed wholly, since it is impossible for it to be otherwise effected; that is, without such a total

BOOK I. *Of true Christianity.*

tal Renovation. But now how shall this be wrought? Why after this Manner. As the chief Evil hath invaded our Nature, and intimately tainted it, so must the chief Good, in like manner, pervade and tincture this our Nature, that it may be made like unto it. That, I say, which the chief Evil had corrupted, by mingling it self with it, can no otherwise be corrected but by a thorough and vital Penetration of the chief Good, even of G O D himself, who for that very purpose took on him our Human Nature.

§. 9. Now then the Son of God became Man, not for his own, but for our sake; that he hereby, reconciling us by himself, to God, might make us Partakers of the Sovereign Good; having purged us and sanctified us from Evil for that End. For as much as it behoveth that which is to be sanctified, that it be sanctified by God, and with God. And as God is personally in Christ, so ought we with God, through Him, to be united by Faith; so that we may live in God, and God in us; Christ in us, and we in Christ; and that the Divine Will, lastly, may be in us, and we in it, so that we may be made the Righteousness of God in Christ, 2 Cor. V. 19, 20. Which is the only Reason and Means, for which and whereby Christ Jesus administers Medicine to our most corrupted and infected Nature. And so much the more powerfully as this Medicine doth operate in Man, so much more deeply doth it work for certain upon the Disorder, and destroy and pluck up the hidden Evil sticking in Nature.

§. 10. But Oh! how blessed is the Man in whom Christ is all, and doth all! whose Will, Thoughts, Sense, and Words, are the Will of Christ, the Thoughts of Christ, and the Sense of Christ; and whose Words are Christ's, not his own! Whose Mind, lastly, is the Mind of Christ,

Christ, according to that of the Apostle, *We have the Mind of Christ.* And so indeed it must needs be; because the Life of Christ is that new Life, yea, the new Man. It is the *New Man* indeed living in Christ after the Spirit; it is the new and heavenly Nature that must be put on by Faith; it is the putting off the *Old Man*, or Nature, by a Death unto Sin; it is a Life of Righteousness in the regenerated Soul, which is hidden with God in Christ. And whosoever lives this hidden Life in Christ, according to the Spirit, is that happy and blessed Person who hath overcome the wicked One; and is translated from Darkness to Light, and from Death to Life: For he liveth now in God, and Christ is henceforth become his very Life. So that whereas the First and Old *Adam* was before in him as a *living Soul*; the Second and New *Adam* is hereby made to him a *quickning Spirit*. Thus his Meekness is the Meekness of Christ; his Obedience is the Obedience of Christ; his Patience and Humility, are the Patience and Humility of Christ; and lastly, his Life it self, is no other than that of Christ, by whom, and in whom,

2 Cor. V. 17. he liveth. And this is that *New Creature*, which is created after God, and that Life of Christ in us whereof St. Paul so experimentally and favourily speaketh, saying, *I live, yet not I, but Christ liveth in me.* This is to live by the Faith of the Son of God; this is to follow Christ truly; this is to walk in the Light of his Life, and to bring forth the Fruits of Repentance. For by this Method the Old Man is destroyed: and the carnal Life declining, and setting, the new spiritual and heavenly Life ariseth, and breaketh forth as out of a Cloud, in its full Lustre. And whosoever hath this Life in him, is a *Real*, not only a *Titular*, Christian; he is a Christian not in Word, but in Deed; not in Shew, but in Truth;

Gal. II. 20.

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Truth; and not in Name, but in Nature. He is a very Member incorporated in Christ, a true Child of God, begotten of God and Christ, renewed in Christ, and after his Image quickned by Faith.

§. 11. And notwithstanding, that while our Inward Man liveth in Flesh and Blood, we can never obtain the Top of Perfection; nevertheless it is meet and necessary, that we should continually strive at least for it, and aspire thereafter; and that we should from the inmost Ground of our Soul, and with our whole Heart and Mind, earnestly pant and breath, wish and long, endeavour and study, that the Kingdom of Christ, not of Satan, may come into us, and that we may lead the Life of Christ upon the Earth, by his Spirit living in us, and bearing in us the Dominion. Let then all our Counsels, all our Contrivances, all our Cares, and all our Inward Groans and Prayers, still aim at this; and let this be all our Strife, how we may more and more mortifie the Old Man, by daily Repentance, as a Preparation to the Attainment of this high Prize. For so much as any one dieth to himself, even so much doth Christ live in him; so much of Corruption as is done away by the Holy Ghost, even so much of Divine Grace is introduced in the room thereof; so much as the Flesh is crucified, even so much is the Spirit quickned; so much as the Works of Darkness are destroyed, even so much is a Man enlightened; so much as the outward Man perisheth and is put to Death, even so much is the Inward Man renewed and invigorated; and so much as any one loseth of his depraved Affection, with the carnal Life, even so much gaineth he of undefiled Love, with the spiritual Life. For the Decrease of the Animal Life and Love, is the Increase of the Divine; and by how much the

The Perfection of the Life of Jesus Christ must at least be aimed at by every Christian.

Affections of the former, such as Self-Love, Ambition, Wrath, Covetousness, and Voluptuousness, are lessen'd and wasted; by so much are the contrary Affections, of the Spiritual and Divine Life in the Soul, such as Self-Denial, Humility, Love, Contentment, and Patience, strengthened and augmented. And as those pass away and die, by the bringing in of these; so is the Evil One in proportion cast out; and he being cast out, Christ cometh in, and liveth and reigneth in the Heart. The farther then a Man's Heart departeth from the World, from the Concupiscence of the Eyes, the Lust of the Flesh, and the Pride of Life: so much more there is of God, of Christ, and of the Holy Ghost, which floweth hereupon into him; and so much more deeply do they enter him, and more intimately and profoundly penetrate him. To conclude all, so much the more as Nature, Flesh, Darkness, and the World, do domineer in Man; so much the less is there of Grace, of Spirit, of Light, and of God found in him. And so on the contrary. For,

*What the
Cross of Christ
is to the Peni-
tent Soul.*

§. 12. This new kind of Life is Enmity to the Flesh, and is its most bitter Cross. Because it is that whereby it is subdued, coerced, brought under the Yoak; and with all its Desires and Concupiscences crucified. But yet this is that alone wherein the whole Power, Efficacy and Fruit of true Repentance must be owned to consist. For it is the Inclination of Flesh and Blood to lead a lawless and dissolute Life, according to its own Will and Humour, without Controul, amidst Pleasures and all sorts of Voluptuousness: 'tis this, and nought else, that it finds sweet and pleasant to it. The Life of Christ is to the Flesh Death it self, and to the Old Man a most heavy Cross, and an unsupportable Burthen; but to the New and Spiritual Man,

is an easie Yoak, a light and pleasant Burthen, and a most still and quiet Sabbath. And verily, verily, the true Rest and spiritual Sabbath of the Soul is sought for in vain elsewhere, than in the Faith of Christ, and in his Meekness, Humility, Patience, and Charity. Therefore he also himself hath said, *You shall find Rest to your Souls*: And likewise, *I will give you Rest*. This we shall surely find and obtain, as he has plainly told us, by coming unto him by Faith, by taking his Yoak upon us, and by learning of him, according to that Copy which he hath set us; Every Thing by this Means will be made easie and light. Verily, he that loveth Christ, will not think it bitter to suffer Death it self for Christ: Yea rather, it will be unto him exceeding great Joy. And this is that sweet Yoak of our Lord, that we are commanded to take on us, that our Soul may be refreshed and eased; and may, being unyoaked from that of Sin, find therein a Divine Quiet and Repose.

Mar. XI. 28,
29.

*What it is for
us to bear the
Yoak of Christ.*

*In order to
which the D-
vil's Yoak must
be first shaken
off.*

§. 13. Whosoever therefore has a Mind to yeild himself obedient to this Command of taking up Christ's Yoak, and of imitating his Life with all Diligence and Care; let him see well to it that, in the first place, he shake off from him the Devil's Yoak, by that Strength which is given from Above for that end; and repress the Impetuousness of the Animal Life, that the Flesh may not proceed to insult the Spirit as it hath formerly done. All must now be brought under the Obedience and Yoak of Christ, and be subjected henceforth to the wise and righteous Discipline of his Law: That is, the Will and Understanding, Reason and Appetite, with all the Carnal and Adamical Desires which did reign in the mortal Body, Rom. VI. 12.

The only Method by which this can be brought about.

§. 14. This Flesh indeed of ours is well pleased to be honoured, respected, courted, praised, and to abound with Riches and Pleasures: But to reduce all these under the Yoke and Discipline of Christ; to prefer Ignominy, Contempt, and Poverty before them; yea, to count himself altogether unworthy of all those Things which are great and splendid in the Eye of the World, is the *Cross* of Christ, whereby the Flesh is crucified. And in this is made to appear the very Humility of Christ, and his most noble Life, that a Man should generously despise these Things, which the World so greedily gapeth after. Surely this is no other than the Sublimity of the Mind of Christ, which can trample these Grandeurs and Pleasures under Foot. This is that Yoke and Burden which are so *easy* and *light* to the Spirit; that Law, the Law of Love, the *Commandments* whereof are not grievous, but delightful and pleasant. Lo! this is the Way of Christ, and no other: Walk ye therefore in it. For what else was the whole Life of Christ, but holy Poverty, extreme Contempt, and most sharp Persecution? who came not into the World that he might be served, but that he might serve us, even us; and for our Sakes took upon him the *Form of a Servant*, making himself of no Reputation, though he was the Son of God: As coming into Flesh not to be ministred unto, but to minister; and to give his very Life, even his own most precious Blood, for an Attainment of our Sins, and for a *Ransom* of as many as should yield to follow him in the Regeneration.

The Character of the Christian and Antichristian Life.

§. 15. It is the Property of the Animal Man, to pursue after Honours, and to hunt after all such Things as appear Great: But the Spiritual Man, on the other side, loveth the Humility of Christ, cleaveth to it, and longeth to be made nothing

nothing of. And whereas almost all Men do earnestly desire to excel others, or to be preferred and honour'd before them, and covet to be thought *Some Body*, that is, *somewhat* above others; there is hardly one found that coveteth to be reputed as a *Nothing*, or to be look'd upon as *no Body*. This, this belongs to the Rule of *Christ*; as the first to that of *Adam*. The carnal Man hence, who walks only according to this *Adamical* Rule and Custom, and hath not yet learned what *Christ* is, (being without experience what Humility, Meekness, and Charity are) accounts it a Folly to live as *Christ* lived, and thinks those only wise that live after their own Wills, freely indulging their Appetites, and securely taking their Fill of whatsoever their Hearts may wander after. Such an one, even then while he most of all *liveth in The Witch-Devil*, or leadeth a Devil's Life in Flesh, *craft of this Antichristian Life*. So blinded with the thick Darkness overclouding his Mind, as looking upon his own life, he most foolishly applauds himself in it; and is so captivated therewith as to think, that this is the best and most pleasing of any. And thus it is, that these poor and wretched Men, by giving themselves up to follow the foolish light of Carnal Wisdom, do both fall themselves into dangerous and pernicious Errors, and lead others in like manner into the same, to their common Ruin: Whereas on the contrary, those *The Charms thereof broken* whom the true and eternal Light hath illuminated, are so far from being attracted hereby, that they are struck with the utmost Horror of Mind, when they but cast their Eyes upon the Poms and gaudy Shews of the World, upon the Ambition and Pride, upon the Wrathfulness and revenge, and upon the Intemperance and Volutuonsness, and such other like Fruits of the carnal Life; and so flee from them with Disdain.

dain. And this causes them, from the very bottom of their Hearts, to sigh out their Complaints, in some such manner as this: "Good God! say they, how far is this from Christ! Oh! how far from the Knowledge of Christ! is the Man that doth thus! How far from true Repentance! How far from genuine Christianity! And how far, lastly, from the Disposition and Nature of the New Birth, or the Nativity of the Sons of God! For he liveth still, Ah! he liveth still in Adam, in the Old Creature, yea, in the Devil himself. For to offend presumptuously, and greedily to rush upon Sin, is nothing less than, as has been said, to live in the Devil.

What the New Birth, after this, into the Life of Christ is,

And after what manner experienc'd in the Soul,

§. 16. In whom therefore the Life of Christ is not found, the same is void of true Repentance: Neither is he a true Christian, nor in consequence thereof a Child of God. Nay, more than that, he is one wholly ignorant of Christ; for he who would rightly know Christ, both as the Saviour of the World, and as the Exemplar of Life, must know him to be meer Love; must be acquainted with him, as he is meer Meekness and Mildness, and must experience him to be meer Patience and Humility; by beholding the lively Copy hereof in his own Heart. These Virtues then of Christ thou must needs have within thee, and must have a most deep Love and Sense of them in the inmost Ground and Center of thy Heart, so that thou wouldest know him truly. Since as a Plant by its Savour and Smell, which it sends forth from it self, discovers of what Nature it is; even so in like manner is the Knowledge of Christ in thee to be discovered, by the sweet and precious Odour which is sent out from it all round about. And so oughtest thou to know and savour Christ, as, by the Mediation

mediation of a certain vivifying Virtue and Power flowing forth from him into thee, and by the Transition of a sort of Spiritual Frangency, or most rich Heavenly Essence and Tincture, into thine own Nature, (as it were after the manner of a secret divine Emanation); thou mayest most inwardly and centrally taste him in thy self: And mayest hence by Experience, be certain, that he is a most fragrant and odoriferous Stock of all Sweets, and a most precious (though hidden) *Manna* of all delicate and lovely Tastes; from which thy Soul may draw forth new Strength and vital Spirits continually, as also singular Joy, Solace, and Quiet. Lo! after this manner Man is made to *taste how sweet the Lord*! So is the Truth known; so is the Supreme and Eternal Good perceived; so is it relished! Then also is there a sensible and experimental demonstration made, that the Life of Christ doth vastly excel and transcend every other Life in Goodness, in Pleasantness, in Sweetness, in Dignity, and in Tranquillity; yea, that it doth most sweetly conspire with Life eternal it self, as being properly the Beginning of it here upon earth.

§. 17. Seeing therefore that nothing is better than the Life of Christ, nothing pleasanter, nothing sweeter, nothing more honourable, or fuller of more solid Satisfaction and Peace; nothing for certain ought to come into Competition with it. But as it exceedeth all others in its super-excellent Worthiness, and most noble Dignity; so likewise is it above all to be desired, and most earnestly, beyond all, to be wished, long'd, and sought for by fervent Breathings and Prayers. And as nothing can be more liken'd and compar'd to the everlasting Life of the Blessed; so he that liketh their Communion, and the enjoyment of that Life which they live in Heaven,

That nothing must come in competition with this.

ven, can never certainly mislike this. He, on the contrary, in whom the Life of Christ is not, and is empty of this saving and experimental Knowledge, not favouring the Things which are Christ's, cannot know what the Peace and Tranquillity of eternal Life is, what also the sovereign Good is, what the everlasting Truth, what the unperishable Word, what the true Quietude and Joy of the Soul, or what, lastly, the true Light and the true Love are: Seeing that all these are no other than Christ himself; and he that hath Christ, hath them; for Christ is all these to him that believeth in, and adhereth to him alone. Whence his beloved Disciple beareth witness also hereof, saying, *Every one that loveth, is born of God, and knoweth God: But he that loveth not, knoweth not God; for God is Love.* And hence,

1 Joh. IV. 7,
8.

*How this
New Birth
must manifest
it self.*

*How it is
characteris'd
by Love.*

1 Joh. IV. 16.

§. 18. It is manifest, that the Fruit of the New Birth, which is *born of God*; as likewise the new Life and Creature it self, whence they doth proceed, must not be supposed to consist in any vanishing Words, how Sound soever they may be; or in an external Form, and plausible Shew of Godliness, though never so specious, but in an abiding Substance, in the sovereign Virtue and Power of the Mind, the very Truth and Fountain-Life of all the Virtues besides, even in LOVE, which is GOD. For of whomsoever any one is born, it is necessary he should have the very same natural Properties and essential Qualities, and bear the same expressed Image and Character in his Person, as he who doth beget him to Life: So he then that saith of himself, he is born of God, let him demonstrate this by Love; for as much as God is Love. And as he is Love, whosoever hence dwelleth in Love, dwelleth in God, and God in him. Which is the Demonstration of this new and heavenly Birth shewing

showing that it proceedeth of God, and in his exact Image and Likeness; for *Love is of GOD*, 1 Joh. V. 7: and hereby do we express *Our Father, which is in Heaven*; whom without this it is impossible ever to express, or to have the least Title to call him by that gracious Name of *Father*.

§. 19. In like manner, the *Knowledge of God* And how by consists not in Words, or in a certain shadowy Knowledge. and superficial Science; but in a lively, amiable, pleasant, and most sincere and sweet Sensation, a most pure and untainted Pleasure, through Faith gently insinuating itself into all the Corners and Recesses of the Heart, and inner-most senses and Powers of the Mind, and quietly permeating and penetrating the same with an unexpressible Divine Sweetness. Oh! what is it to be filled with the very Sweetness of God himself, As this is an experimental Sensation of, God in the Soul, by the means of such an amorous Faith! This I say, even this is the true, living, and efficacious Knowledge of God; whereof the Psalmist's Spirit speaketh, saying, *My Heart and my flesh rejoice in the living God*. And again, in another place, *Thy loving Kindness* [in this internal Divine Sensation of a loving Soul] is *greater than the Life it self, or than Lives*; that is, all other Lives beside the Divine Life alone. Where it is plain, that this can be only meant of that lively Joy and Sweetness of Divine Experimental Knowledge, which is infused into a faithful Heart, and is shed abroad through the same, as the most sweet Ointment. And thus at length, Man liveth in God, and God in Man! Thus a Man knoweth God in Truth, and is known of God!

CHAP. XII.

A Christian ought to Die to himself,
and Live to Christ.

*Christ died for all, that they which live, should
not henceforth live unto themselves: But
unto Him who died for them, and rose
again.*

*That Christ
dy'd for all.*

*And we there-
fore ought all
to live to
Christ.*

*But this we
cannot do,
without dying
to ourselves.*

§. 1. **O**VER and above that this Sentence is full of exceeding Consolation, while it is hereby manifested that Christ died for all Men: It contains likewise in it, a most wholesome Doctrine concerning the Way and Method of the Christian Life; which is, how we ought to live not to ourselves, but to Him who died for us. For to live to Him, before we be dead to ourselves, and to the World, is utterly impossible. If therefore thou hast a Mind to live in Christ, thou must be dead to all the Desires of the World; and if thou hast resolved to live not to thy self, but to Christ, and for Christ, then must thou for his sake, be ready to renounce thine own natural Life, with all that thereto belongeth. But if thou art rather inclined to live to thy self, and to the World, it naturally hence follows, that thou must, in order hereto, renounce presently, all Communion and Commerce with Christ. For what Communion hath Light with Darknes, or Christ with the World? And what Concord or Agreement can the Spirit have with the Flesh?

§. 2. Now there be *Three* Kinds of Death: *The Three*
The one is *Spiritual*; the other is *Natural*; and *Kinds of*
the Third is *Eternal*. Of the *First* of these *Death.*
speaketh the Apostle, both in this Text and else-
where, frequently; which is when a Man dies
daily to himself; that is, by a Death to Carnali-
ty, Avarice, Pride, Voluptuousness, Wrath, and
such like other Sins and Passions of the corrupt
Nature. This Death is the Beginning of Life.

§. 3. Of the *Second* speaketh this our Apostle *The profit-*
also, writing to his *Philippians*, *in this manner, *able Exchange*
To me to live, is Christ; and to die is gain. As *of Life for*
if he should have said, even then when a Chri- *Death.*
stian shall pass through the *Natural* Death, Christ **Chap. I. 21*
still remains his Life; and thus Death is hereby
great Gain and Advantage to him. For in that
he exchangeth, by means of this, a short and
miserable Life for an eternal and blessed one,
and earthly and transitory Goods for those that
are heavenly and perpetual; this cannot sure but
be a most gainful Exchange to him. And Christ
having been here his Life, then when he comes
to be translated hence into the Arms of his be-
loved, and to be called up from Death to Life
Eternal; Whether it be *Gain* for such an one
to die, or to leave this World of Sin and Mi-
sery to go to him, there is none can doubt.

§. 4. But whosoever shall moreover be pleas'd *The great*
to accommodate this Saying to the *first* sort *Happiness of*
of Death, that is, the *Spiritual* also, he shall not *the Life of*
in my Opinion err. For thrice happy and blessed *Christ in the*
is that Soul, to whom *to live is Christ.* I mean *Soul.*
the Soul wherein Christ liveth; or that hath in
her the Life of Christ, by a most lively copy-
ing after the Original Graces which shine so
bright in him, but especially his Humility and
Meekness. O *Thrice*, yea, *seven* Times blessed
is the Man who thus *liveth Christ*! But, alas!
the far greatest part of Men have at this Day
H clothed

*And Unhappi-
piness of the
Life of the
Devil in the
same.*

cloathed themselves with the Devil, have put on his Life instead of Christ's; and to them to live is the Devil, seeing that their Life is the Devil all over: As for Instance, it is Pride, Wrath, Blasphemy, Lying, Idolatry, Covetousness, and all manner of Concupiscence; for this is the *Life of the Devil*.

*The faithful
Scrutiny, who
it is that dieth
live in us.*

§. 5. But thou, O Man! look about thee again and again, and consider who it is that liveth in thee. Blessed art thou, yea, most blessed art thou indeed, if thou canst but say, *to me to live is Christ*; not only in the World to come, but even now in this present World also. Here, even here, let Christ be thy Life; that he may be so for ever hereafter: And here to die the Death unto the World, and unto Sin, account it to thee all Gain. So then in both Senses, for thee to live, is Christ, and Gain to die. For is there any thing here more profitable, or more gainful, than to die in this relation, by the thorough mortifying of all the sinful Lusts and Affections in thee, that so Christ, by that means may live in thee, and thou in him? For by how much any one dieth to the World, or to himself, so doth Christ accordingly live in that Person. On then courageously, and faint not, but let Christ now live in thee in time, that thou mayest also live with him in Eternity.

*The Necessity
of crucifying
the Flesh, that
the Spirit may
be quickened.*

§. 6. Now seeing that the Mind, which weighed down with the mortal Body, and distracted with divers worldly Concupiscences and Motions, is not capable of any true Tranquillity and settled Peace, so long as it is thus depressed by one Enemy, and tossed to and fro by another; therefore thou must in the first place die to the Flesh, and be crucified to the World, before thou wilt be in a Condition of living unto Christ, or living Christ now in this present

Life. And this is that which the Divine Wisdom hath taught us, and skilfully exemplified to us, under several Figures and Images, in the Old Testament. For thus *Sarah*, when by reason of her Age she was unfit to bring forth Children, and was dead as to the Marriage-Bed, did yet conceive in her Womb, and brought forth *Isaac*, which is by Interpretation, *Laughter*, and was the Seed of the Promise; whereby is signified the Birth of Consolation, or of spiritual Joy. So then unless the Concupiscences of the Flesh be put to Death in thee first, it will not be possible for thee to conceive or procreate the Divine Joy of the Spirit.

This illustrated by several Images in Scripture.

1. Of Sarah

§. 7. The same is further evident from the Example also of *Abraham*: For unto him was the Promise concerning Christ, and the Seal thereof by Circumcision, given, after that he was gone out from his Father's House, and had left behind him his Inheritance. But the Covenant was not made unto him before he left his proper Habitation, and submitted to be a Sojourner and a Pilgrim in a strange Land, looking for another and better Inheritance, than that which he had quitted. Now this is a Figure unto us; and it sheweth us, that so long as any Man hath his Heart fixed upon this World, even so long as he is incapable of the Promise which is by Christ. For so long as he has not left the World, nor deny'd himself, it is impossible for him to taste Christ, or to savour the Things which are Christ's.

2. Of Abraham

§. 8. *Herod* being dead, Christ return'd into *Judea*. Which is a plain Teaching to us, that so long as the Mind doth play the Fox with the World, Christ cannot enter into it. And therefore thou must die, O Man! to the Fox *Herod*; that is, to the deceitful Spirit of the World, that so Jesus may come and live in thee.

Mat. II. 19, 20
3. Of the Exile of Christ till Herod's Death.

thee. What Agreement hath the Spirit of a *Herod* with that of the Lamb Christ? Or what hath worldly Cunning to do with the Simplicity of the Gospel? Or what Part hath he that persecutes with the Persecuted? Or what Fellowship can Hatred have with Love, or Malice with Mercy? Or will the *Herodian* Nature, if alive, ever cease to seek the *Young Child's* Life, or to destroy the New Birth in thee, while it is yet tender? See then that this be *Dead* in thee, and thou be mortified to the corrupt Politicks of this World; that thou be in a Condition to receive into thy Heart the Author of Life, and to be fed with the sincere Wisdom which comes from Above.

4. Of Paul.

Gal. II. 20.

Col. III. 3.

§. 9. All which do turn upon this, that thou must die unto *Adam*, before *Christ* can live in thee. Hence *St. Paul*, being thus Dead, was now able to say of himself, *I live*, by having this Life of Christ then revealed in him. Wherefore he also addeth, yet not *I*, but *Christ* liveth in me. And in another Epistle he also saith, ye are dead, when yet he writes to the Living; your Life is hid with Christ. For then every one is truly Dead, when he ceases to be that which he was before. Thus if Sin die in any one, he is properly said to be dead in that relation, because he ceases to be herein what he was before; whence a new Turn of Life is introduced into him, by the passing away of the Old, and of all old Things together with it; by which he is made quite a new sort of Creature. For if any Man be in Christ, all Things are then become new unto him, in this Newness of Life, and he himself is now perfectly a new Creature, and a new Man; being transformed from what he was, when he lived unto Sin, by the effectual Working of the Spirit and Life of Christ, which is put into him. Therefore, if we live

in the Spirit, let us, as the same Apostle adviseth, also walk in the Spirit. If we live in Christ, we must with him crucifie the Flesh with all the Affections thereof, must walk even as he walked. For it is not enough to boast of the Spirit in Words; but Words are to be approved by Works, and Faith to be evidenced by the Fruits thereof. And it is said unto all, *If ye live after the Flesh, ye shall die: But if ye through the Spirit, do mortify the Deeds of the Body, ye shall live.* But,

Rom. VIII. 13.

§. 10. Many are like Saul, who slew not Agag the King of the Amalakites, according as God had commanded him, but cast him into Prison. For so these, in like manner, do hide closely for a little while (and as it were imprison) their Concupiscences and Lusts, that they may upon Occasion more secretly indulge them. But let us take heed to this; and above all Things, let us be serious and instant in this Matter, that so we may not only hide our Sin, but that we may, by laying the Ax of Mortification to the Root thereof, utterly extinguish it. Unless this be done, we shall be cast out, with Saul, from our Kingdom, and shall lose the Crown of Everlasting Life. Thus the whole sacred Writ, with all its Histories, Types, and Figures, doth point out Christ and his Life, as to be expressed by us in a most diligent Imitation, and doth set forth this throughout, as its main Scope and End. Not to mention here the Book of Nature, or the Book of the Great World, without us; which also abundantly testifieth concerning God, and the Love of God towards Mankind, and the Work of the Regeneration and Renovation in Nature through Dying, with the various Transformations of the same, according to the several Seeds, or essential Ideas and Characters. So that the New Man in Christ is the princi-

The great Evil of sparing what God hath condemn'd to Death, exemplify'd.

The Need hence of laying the Ax to the Root of Evil in the Soul.

pal Subject of these Two Books; that is, of the Scripture, and of the Creation; and to him they both have respect as to God's chief End.

The Hypocritical Christian generally a Time-server.

§. 11. There are in the World a sort of Men not unlike to Trees, being ever changed with the Times. For as these easily lose their Leaves when the Winter draweth near, but as easily recover them again, when the Season changes and becomes more favourable: Even so many Persons in the Winter of Adversity, may keep in and hide their Concupiscences, and repress the Motions and Pleasures of their corrupt Nature; who yet immediately, upon a prosperous Turn of their Affairs, or a more favourable Season, do break out again as at the first, and as having recruited themselves with fresh Strength. This is the true and genuine Mark of all Hypocrites; than which nothing can be more abhorred by the true Christian, who is in all Seasons, and under all Revolutions, be they Publick or Private, unalterably fix'd in God: Who both in Prosperity and Adversity, maintaineth still an uniform Piety, and is equally just and faithful to all his Engagements, and steadily adhereth to his Saviour, taking all Things indifferently that his Lot hath cast upon him.

But the true Christian always the same.

No sparing where God commands not to spare.

1 Kings XX. 42.

§. 12. In the History of *Ahab* we have another Instance not much unlike to that of *Saul*, and which likewise deserves our most serious Reflection, that we be not imposed upon at any time by a natural Tenderness for our ghostly Enemies, contrary to the Command and Appointment of God. For when God deliver'd the King of *Syria* up into his Hands, on Condition that when he was taken, he should hold him fast in Prison, that so he might remain an Example to declare that God was stronger than all his Enemies, and would in due time require of the Blasphemers of his Name just and con-

dign

align Punishment; he, despising the Name of God, and slighting his Command, when he had accordingly taken his Enemy in the Battle, saluted him as his Brother, and so dismissed him. For which Disobedience, in giving Life to a Man deserving to die, and in letting go out of his Hands one that was even devoted under an *Anathema*, or a Man whom God appointed to utter Destruction, the Prophet pronounces the Pain of Death upon him by God's Appointment, in lieu of the captive King whom he had releas'd, and made a Confederacy with; assuring him, that his own Life should go for his Life, as it accordingly soon after came to pass. Like unto him are they who feed and cherish in their Bosom, their own Lusts, God's and their Enemies, which are appointed to Destruction, and so voluntarily do draw upon themselves Death, even the second Death.

Of what dangerous Consequence a natural Tenderness may be to the Life of true Christianity.

Ch. XXII.]

37.

S. 13. It is as true as Truth it self, that without the Mortification of the Flesh, neither Prayer, nor Piety, nor any Work of the Spirit, can be ever perfected in Man. And to figure out this to us the better, it pleas'd God to appoint that all the *Beasts* should be put to Death which approached the Holy Mountain of *Sinai*; which Thing is an Allegory, and is written for our Instruction and Edification. For by how much more ought we to slay our bestial Concupiscences and brutal Affections, if we would ascend unto the holy Mount of our God, would offer up the Incense of Prayer and spiritual Sacrifices, and would meditate upon the Divine Word, and give our selves up to internal Recollection? And if we do otherwise, Are we not already judged? There remains therefore, a fearful Expectation for us, if we transgress this Order: And if we think here to spare our own Flesh, we are strangely mistaken. The *Beast*, which

Of resisting unto Blood, and perfect Mortification hereto requir'd.

Exod. X'X.

38.

is our Fleſh, muſt in this Caſe die, that we may live, live unto God: But if this live in us, according to the Old *Adam*, then muſt we our ſelves die the Death.

Of Jacob's
wreſtling, and
of the new
Name,

§. 14. We read that a new Name was given to *Jacob*, even the Name *ISRAEL*, which interpreted a *Champion*, or a *Prince of God*, after that in wreſtling with the Angel, he had beheld the *Face of God*; wherefore alſo he called the Name of the Place *PENUEL*, which ſignifieth the Divine Preſence, or God's Face and familiar Appearance. But before that he was honour'd with this new Name, he was called *Jacob*, which pointeth out a *Supplanter*; for he was. And after his Example, unleſs thou through the Holy Ghoſt, do firſt tread down thine own Concupſcences, and ſupplant the Power of Satan in the elder Birth of Nature, become *Israel*, or the Prince or Captain of God, thou ſhalt never attain the Place of ſuch a Captain, nor ſhalt ever ſee the Face of God; thou ſhalt never arrive to the bleſſed *PENUEL*, or to the Viſion of the Divine Glory. In a Word thou muſt be *Jacob*, before thou canſt be *Israel*.

Of the true
Chriſtian's
heavenly Ma-
trimony.
Gen. XXIX.
17, 25.

§. 15. The ſame *Jacob*, that he might enjoy the fair and beautiful *Rachel*, was conſtrained to take firſt the homely and blear-eyed *Leah*. So thou, in like manner, if thou art really in love with *Rachel*, if thou art in good earneſt to match thy Soul, or rather thy Spirit, to Chriſt the true *Jacob*, the Supplanter of Satan, the Treader down of Sin, and Subduer of the Serpent's Birth, by intimate Communion and ſpiritual Matrimony, thou muſt firſt take *Leah*: thou muſt be diſpleaſed at thy ſelf, beholding thy Animal Man; thou muſt hate thy own Deformity, thou muſt deny thy ſelf, that ſo length, by keeping this Order, thou mayeſt be united with Chriſt in moſt ſtrict Union.

Leah and Rachel allegoriz'd.

There be very many, alas! that are deceiv'd by the Over-forwardness of their own Mind, even as Jacob was by *Laban*) thinking verily they have gotten *Rachel*; that is, that they had a Life truly Christian and well-pleasing to God; when afterward, the Truth being narrow-search'd into, they discover that they have had to do but with *Leah* only, and that hitherto they have led a Life which is altogether void of the Grace, Virtue, and Beauty of God, and consequently such as in the Sight of the Divine Majesty is most abhorred. Wherefore, before all Things, let us be displeas'd at our selves; let us be sure to appear ill-favoured in our own Eyes; and as it is said of *Leah*, that she was despised in her Father's House; so also let us be content to be in like manner despised and hated as she was, that so *the Lord may look upon our Affliction*, even as he did upon hers, by making us fruitful in Divine Grace. And thus having put on the true Humility, with meekness and Patience, let us think most contemptibly of our selves, and wait in God's Name for the fulfilling of the so desired Union, and the enjoying of the holy beautiful Virgin, the spiritual *Rachel*, the heavenly Wisdom.

§. 16. Consider, moreover, with what Dexterity and Alacrity he underwent the Service of *Leah* seven and Seven Years, for the Sake of this his beloved; her Love mitigating the Hardness of his Labour, and wearing out all that Time without the least Tediumness, even as if it had been but so many Days. And then consider how the most faithful Spouse of our Souls, Christ Jesus, served in like manner, full Three and Thirty Years in this World, a most hard Servitude, and that Time abundantly fulfilling that which was spoken by *Jacob* concerning his Service, *In the Day the Drought consumed me, and the Frost by*

The Servitude and Sufferings of Jacob most eminently fulfilled in Christ.

Gen. XXXI.

by Night; and my Sleep departed from mine Eyes according to that which is written of him, *Mat XX. 28.* Son of Man came not to be served, but to serve others, and to give his Life a Ransom.

Luke XXII. 27. I am among you as he that serveth. And shall I doubt yet to love Christ again? God forbid.

What Return the true Christian makes him for his Love. What! can we ever refuse for such Love this to serve him again, who took thus for the Form of a Servant; and for the Love him who hath done all this, even for us, to make War all our Life against his and our deadly Enemy, the World. How is it that the Love of Christ doth not even constrain us henceforth to Die unto our selves, that we may Live for him who died for us? Because we must judge that if One died for All, then were All of us dead! Oh! can there be the least Hesitation in returning him Life for Life, Body for Body, and Soul for Soul! Shall we after this, refuse to fight under his Banner, or resist for his sake even unto Blood! No: Let us in his Name, defy the World to do its worst, whom we have solemnly *abjured*: And never be so base as to entertain the least Thought of ever deserting to it.

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Book I. Of pure LOVE, &c.

CHAP. XIII.

Christian ought willingly for Christ,
and for obtaining in Him the End
of Man's Creation and Redem-
ption, to Die both to the World
and Himself.

2 Cor. VIII. 9.

know the Grace of our Lord Jesus Christ,
that though he was rich, yet for your Sakes
he became poor, that ye through his Poverty
might be rich.

FOR the sake of thy Christ, thou must *The pure Love*
Die to thy self: For the Love of Him *of Christ.*
thou must be willing to Die to all thy Sins,
to the whole World. All good Works
thou shalt be done, and an holy and innocent Life
thou shalt be lived; but this, not to merit any thing
thereby; but only out of pure Love towards Him.
thou canst merit nothing for thy self: Christ hath
done that for thee, when he made himself Poor
for thy sake, that so thou, by means of his Po-
verty, mightest become Rich. Let therefore this
Love of Christ prompt thee to all that Good
that thou shalt do; let this, I say, be the Motive of mortify-
ing thy Flesh with all its Concupiscences; and
the Remembrance of that Death which he
willingly accepted for thee, make thee al-
ready and willing to lay down even thy Life
for him; and out of a sincere Affection and Gra-
titude for all his inestimable Benefits, to ac-
cept the Cross at his Hand, and to resist the
World even unto Blood.

§. 2.

*The Trial of
this, by keep-
ing of his
Command-
ments.*

*The Pleasant-
ness of his
Yoke to this
Love.*

*All Things
easie to the
true Lover.*

§. 2. Be not deceived; for not in Tongue or in Word, but in Deed and in Truth, is he to be loved of thee. If thou lovest him, keep his Commandments, even as he himself hath expressly told thee: For unto thee he saith, *If Man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our Abode with him,* Joh. XIV. 23. For this, as the Holy Ghost witnesseth by the beloved John, is the Love of God, that we keep his Commandments: And his Commandments are not grievous. And our Saviour himself, in agreement herewith, doth affirm, *My Yoke is pleasant and my Burden light.* For to him that loveth Christ with all his Heart, it cannot but be easie and pleasant, for his sake, to want the Sweetness of worldly Trifles; it cannot but be a light Burden to bear what the Beloved is pleas'd to impose, to keep from a Principle within the Commandments of Love, to forsake and to be forsaken of the World, and by a total Death thereof, to live in Christ; as mitigating all Sense of Difficulty through the Vehemency of Love, and that everlasting Sweetness which is thence derived. But he that doth not embrace the Love of Christ from the Heart, being not carried towards him with a pure and sincere Affection, doth all Things that concern his Duty, heavily and awkwardly, and as it were with an Ill-Will and against his Grain. And no wonder then, if every Thing in the Exercise of an holy Love be found sharp and difficult to him, and appears always full of Labour and Pain. Whereas, to the contrary, to a true Lover of Christ, even Death it self, if it be requir'd for Him, is in any wise terrible; nay, so far from that is it, that it produces in him rather Joy and Pleasure: For 'tis the Triumph of Love to be able to suffer for the Beloved: And therefore

is written, that *Love is stronger than Death*: The Patient
and as a Mark of the true Christianity, it is de- *Suffering and*
ver'd to us, that we be in nothing terrified by our *Self-Denial of*
adversaries, the World and the Devil, but that *Love.*
e rather rejoice and be exceeding glad, if we be
persecuted even to the Death for his Name's
ake. For unto us it is given, saith the Apostle,
the behalf of Christ, not only to believe on him,
et also to suffer for his sake; and that even to
he laying down of our Natural Lives, if it
hall graciously please him, for his Name's sake,
o call us to so great an Honour and Favour.

§. 3. Consider *Moses* for thy Encouragement; *The Heroical*
consider his most noble and heroical Faith, *Instance of*
whereof such honourable Mention is made by *Moses.*
the Holy Ghost. For that he by Faith, when *Heb. XI. 24,*
was come to Tears, refused to be called the Son *25, 26.*
Pharaoh's Daughter; chusing rather to suffer
affliction with the People of God, than to enjoy the
pleasures of Sin for a Season; and esteeming the
reproach of Christ [or, for Christ] greater Riches
than the Treasures in Egypt. Which glorious
Testimony is given of him in the Epistle to the
Hebrews, in as much as he endured, seeing Him
who is invisible. *V. 27.*

§. 4. Consider *Daniel* set a-part with his Com- *Of Daniel.*
panions by the King of Babylon, and chosen out *Dan. I. 4, 8.*
from among the Captives, to attend in the great-
est Court of the World: Consider him standing
in the King's Palace, and appointed for his im-
mediate Service; who, when he was to be fed
from the King's own Table, and to have a daily
provision both of the King's Meat and the King's
Wine, till he should be fit to minister in the
Royal Presence, and to discharge such Offices as
he was educated for at the King's Cost and Care,
generously despising the same, as did also his
three Companions, with all the Delicacies of a
most profuse Court, desir'd the Prince of the
Eunuchs

And of his
three Compa-
nions.

The Applica-
tion hereof to
all the Seekers
of the true
Wisdom.

Eunuchs that he and they might rather
Pulse and drink Water, because he purposed
his Heart, that he would not defile himself
the Portion of the King's Meat, nor with the Wine
which he drank; as did they also with him
like manner. So much in young and tender
Minds (and so strongly) could the Love of
Vine Wisdom operate; with which to be divi-
ly enlightened, was all they wished for, and
they laboured after. This Wisdom descending
from Above, they courted early, and none
her; and in the Simplicity of Heart they sought
her diligently, despising for her sake all the
Temptations of Babylon. Go, and do thou
in like manner. If it be thy earnest Longing
to have Christ, the eternal Wisdom of the
Father, enter into thy Soul, take heed that thou
abstain from carnal Pleasures, as from the de-
cate and rich Dishes of the Babylonian Court.
Be not thou defiled with the King's Portion;
not thou polluted with the Spirit of the World;
neither be thou tempted to drink out of the
Golden Cup, which the great Queen arrayed
Purple, and deck'd with Gold and precious
Stone and Pearls, even the false Wisdom, Queen
of mystical Babylon, and Mother of spiritual
Fornications, holds in her Hand, and presents
thee; that she may make thee drunk with
Wine of her Fornication and Witchcraft.
Taste not; neither do thou so much as touch
handle the Babylonish Dainties which are set
before thee. If thou desirest to partake of
Table of Christ, and to have a Portion allotted
thee with Abraham in the Kingdom of Heaven,
to sit down with him and all the Saints, thou
must not partake of the Table of Christ's
Foes, nor yield to take thy Portion from
the Prince and God of this World: And if thou
hast truly a Mind to drink the Cup of

and, wherein there is the Spring of Wisdom,
 the Light of Knowledge, then must thou
 utterly reject the Cup of Babylon, let the Ap-
 pearance thereof be never so dazzling and allu-
 ing. Do thou as these Children did, and doubt
 not but thou shalt in like manner be visited with
 heavenly Wisdom, even as they were visited.
 And as they were made more beautiful when
 they lived thus soberly, and abstemiously, satis-
 fying Nature with nought but Lentils and
 water, so that they appeared fatter in Flesh
 and Fairer in their Countenances, than all the
 Children who did eat the Portion of the King's
 Table. So be thou assuredly perswaded in thy
 mind, that thy Soul will be more beautiful and
 dear in God's Eyes, and will get a much better
 and stronger Habit, and healthfuller Constitu-
 tion, throughout, even so as to be Partaker of
 the very Divine Nature it self, as thou shalt af-
 fect this manner of escape and subdue the Corruption
 that is in the World through Lust, by a thorough
 mortification of the Flesh, and Extinguishment
 of all earthly Desires. Wherefore also,
 §. 5. Consider holy Paul, whose Words are, *The noble In-*
stance of St. Paul.
the World is crucified to me, and I, to the World.
 For as he is, I am dead to the World, and the World
 to me. Behold, I say, and consider this blessed
 Apostle, whose Life was a Life of continual
 crucifixion to the World, and all that therein
 whereby he became, with his beloved Bro-
 ther Peter, a true Partaker of the Divine Life
 and Nature; and thus trampling by Faith, up-
 on the Life of this World, received the Seal
 of an eternal Weight of Glory in due time to
 be revealed. After whose Example all true
 Christians are indeed in the World, but are
 not of the World: And although they live in
 it, yet no Part of the Love thereof cleaves to
 them; they accounting it for a Shadow which
 passes

passes away, and which has no real or abiding Substance. So that all worldly Poms and Vanities are as nothing to them; all the Glory the World is no more than a little Air Smoak; all the Concupiscence of the Eyes and Flesh, with the Pride of Life, appear to them but Deceit and Vanity; all are no better than Shadows; yea, all are in their best Estate, Vain and Disappointment; Honours, Riches and Pleasures, are nothing therefore esteemed by them, for they account them all but as Dust, that they may gain Christ; and as altogether Vanity in respect of Christ, do they utterly despise them all. For the World is dead and crucified to them, and they to the World likewise are dead and crucified.

The Happiness of this perfect Self-denial, out of a pure Love.

§. 6. Oh! how happy and blessed is that Man who is so divinely indued! Oh! happy Man indeed, dead to the World, and alive to God. Oh! thrice happy! Happy Soul! separated from the World, and collected into Christ. Blessed! for ever blessed is the Man into whose Heart such Divine Graces are infused, as may withdraw it wholly from every Tendency to inferior Things, and exalt it to the supernal Light and Glory in the Heavens: Which Grace, to obtain it, is needful for a true Christian to pray continually and instantly to God; seeing that it is not possible for a true Christian to live without it.

Two things necessary for a Christian,

§. 7. Wherefore as Solomon, the wisest of Kings, prayed for the Grace of heavenly Wisdom, and by this means obtained the Desire of God, the Fountain of all Wisdom and Grace: So do thou in like manner that thou obtain also thy Desire, profess to thee the Treasure of true Christianity, which is the Wisdom of God. And as the holy Agur was heard also of God, when he prayed unto him, saying, *Two Things I desire of thee*. Oh deny them not unto me; namely, That

Give me neither Riches nor Poverty; but give me so much as is necessary for my Life: Even so let a Christian in like manner pray, saying, "Two Things I desire of thee, O Lord, even these Two Things, That I may die to my Self and to the World. Since without these Two it is utterly impossible to be a true Christian. And if thou thinkest otherwise, thou art certainly deceived: and thou shalt hear from the Mouth of Christ this Sentence, *I know you not.* But,

§. 8. Notwithstanding it is a grievous Cross *A spiritual Life is a Cross to the Flesh.* to Flesh and Blood, to die thus to Self and the World; yet the Spirit overcometh, and triumpheth in us over all Difficulties and Oppositions. So great is the Force of the Spirit: yea, so great is the Love of Christ, that true Christians pass through all these Things, as a most sweet Yoak and most easie Burden to them, for the sake of their Beloved. And although these that are so, are hated of the World, yet are they beloved of God: For the Enmity of this World, is the Friendship of God: And in like manner, the Enmity of God, is the Friendship of the World. Therefore,

§. 9. Whosoever will be a Friend of the World, is the Enemy of God: And whosoever *The Friendship of the World is Enmity with God.* consequently would be the Friend of God, must not count it hard to be treated as an Enemy by the World, or by the God of it; seeing that the Friendship of the same, is such perfect Enmity with God, as the Holy Ghost witnesseth to us by St. James, and as our blessed Lord also himself plainly professeth; that so there may be left in us no manner of Excuse, in case of committing Adultery with the Spirit of this World. The Words of the Disciple, are these emphatical ones, crying to *Adulterous Souls,* *Know ye not that the Friendship of the World is Enmity with God: Whosoever therefore will be a*

Friend of the World, is the Enemy of God, Jam. IV

4 And the Words of the Master are these comfortable ones, encouraging his true Disciples and sincere Lovers, *If ye were of the World, the World would love his own: But because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you, Joh. XV. 19*

For as the Sea receives into it, and will bear living Men, but casts out the Dead; even so is it with the World, that is a raging and a foaming Sea. As the Sea, I say, casteth out the

dead Bodies, so casteth out the World in like manner those that are dead, for the Testimony of Jesus; for it will not bear them, but will reject and persecute them, and so drive them out of the World. And we ought not therefore to be ignorant, that the World is an Adversary to those that are dead to the World, and that it so esteemeth also them: but that it is otherwise to as many as live in the Pomp and Splendor thereof, whom it commendeth and favoureth; because they live in it, and it is in them. Let us consider then these Things, my

Brethren, as we ought, and remember the Words of our Lord, who hath said, *If the World hate you, ye know that it hated me before it hated you*

Who are the Redeemed from the World. §. 10. Now he in whose Heart the Love of the World abideth not; and in whose Mind Pride, Covetousness, Voluptuousness, Wrath, Revenge, Indignation, and all the Desires and Passions of the animal Nature are mortified; is not received of the World, but is cast out by it notwithstanding he is elect and precious in the Sight of God, to whom and in whom he liveth being dead as to the Life of the World. For unto him indeed the World is dead, and he unto the World; this Man liveth henceforth in Christ, and Christ in him: And all those that are so, Christ doth acknowledge for his own, but

but to others it will be said by him, *I know you*
as who in like manner knew him not; that
 acknowledged him not before Men, but were
 ashamed of his Life. Verily, verily, he will
 not know them in that Day who are ashamed
 of his Meekness, of his Humility, and his Pa-
 tience; and who despise the Shame of his Cross.
 In short, he who refuses to live with Christ
 here in *Time*, how shall he live with Christ in
eternity? And how thinkest thou, shall he live
 in thee, or with thee, after this Life; see-
 ing thou canst not or wilt not, now live with
 him in this Life? For if thou wilt not suffer
 Christ to live in thee, before this World be end-
 ed, What expectest thou, O Fool, in that which
 is to come? Ah! with whom wilt thou live
 hereafter, thou that canst not live with him
 here? Learn therefore, O Man, here to die to
 the World, and to thy self, that so thou mayest
 live to God both here and hereafter, and thy
 life may be revealed in Christ when he shall
 appear. It remains then firm, that he shall not
 have Life in the World to come, whose Life in
 this World is not in Christ.

§. 11. And here now strictly examine thy
 life, O Man! and see whether it be more like *Union with*
 Christ's or the Devil's Life; for certainly, *Christ, or with*
 with one of these thou shalt be joined after *the Devil.*
 death, according as thou hast here lived in
 the Flesh, and as thou hast been here joined to
 one or to the other. Now whosoever is dead
 to himself, the same is in love with no bodily
 concerns or Businesses, but is wholly alienated
 from them; and is as one quite dead to the
 World. And whosoever is dead to the World,
 the same, for certain, cannot be in Love with
 the World, or with any of the Things of the
 World whatsoever; he being now perfectly
 mortified

mortified to that Life and Love of the World and worldly Things, which before lived in him. Now therefore if it be demanded, *What is it then to die to the World?* The Answer is very plain, that it is no other Thing than not to love the World, or the Things thereof, but for the sake of Christ to despise them utterly. Wherefore also the Holy Ghost saith to these dying ones, *Love not the World, neither the Things that are in the World.* For we are sure, that he who loveth the World is not of God, but of the World; neither can he indeed be of God, according to that Divine Maxim of St. John, *If any Man love the World, the Love of the Father is not in him, 1 Joh. II. 15.* If he love the World, he may be also loved of the World: But if the Love of God be in him, no wonder is it, if the World hate him, which is so at Enmity with God. Moreover, if the Love of God be not in him, but the Love of the World, What shall he do in Heaven? Will not Heaven it self be made to him hereby as Hell? And what likewise hath he to do in the World, who in his Heart is dead to the World? Where the Heart is, there the Life is also: If it be with God, then it is not with the World, or in the World: And if it be with the World, then we know that it cannot be with God, or in God. If the Heart be but with Christ, the Life also of that Man will necessarily be in Christ: But if it be not with him, then will he have no Share in him, but in Antichrist; and his Life shall never be found to be in Christ but in Satan. Neither is he to be accounted a Child of God, but a Son of Belial, whose Heart is fixed not in God, but in the Son of Perdition; being ensnared by the Love of the World, to the Obedience of the Prince of the Power thereof. And he that hath this World's Love in him, shall easily be overcome by it, even as

Wherever the Heart is, there is the Life: If it be with God, then it is not with the World, or in the World: And if it be with the World, then we know that it cannot be with God, or in God.

as Sampson was by Dalilah; and to must suffer all that Torment which the World can bring upon him, and all that Vexation of Heart which the worldly Life doth, or can, produce.

§. 12. Moreover, the Love of the World only belongs to the old Creature, not to the new Birth; for the World is nothing but outward Honour, and Glory, and Riches, but the Desire of the Eyes, and Pleasure of the Flesh, with the Elevation of the selfish Life: in which the Old Man is conversant, and delighteth himself. On the contrary, the new Man hath no Peace or Rest, but in Christ alone: He hath all Things in Christ; who is his Honour, his Glory, his Wealth, and his Pleasure. For what can be more honourable and glorious to a Man? Or, what is more enriching, and to be desired, than the Image of God renewed by Christ? Or, if we seek for Pleasures, What Man in his Wits can doubt that God doth give Delight to them that are his, above all Creatures, and doth recreate and solace them more than can be expressed?

Love of the World compared with the pure Love of Christ.

§. 13. Furthermore, What think you of that which the Scripture teacheth, how Man was not made for the *World's* sake, but the *World* for *Man's* sake? Man was not made to fill his Belly with delicate Food, or to pamper his own Genius, or to heap up Riches, or to spread his Empire far abroad; he was not made to get most ample Possessions, to build for himself many Barns, or to grasp greedily the Grounds and Fruits of the Earth; he was not fure made out of the Dust, to be gorgeously attired, and to abound in Jewels and Vessels of Gold and Silver. Man was made to be Lord of the Earth, not to be a Slave of it; to *subdue* it with all the Affections thereof; not to be *subdued* by it, or them; not to put his Delight or Joy therein, as in his Pa-

Man not made for the sake of the World.

radise, and to know nothing, and hope for nothing but what is before his Eyes: Wherefore he ought not to be influenced by any terrible Cause, or worldly Motive whatsoever; or to be moved by any Thing that is frail; yea, though of it self it may seem never so good, pleasant and precious: No truly; for he must go hence for as much as he is but a Tenant for Life, in this great World. He was not made for it, nor can he abide in it. And as naked he came into it, so naked must he go out of it again. Into many at once are born, and as it were by Heaps promiscuously and without Distinction: Dead driveth them all out hence again by Heaps, both they that did enter into it at one Time, and they that successively made their Entrance into it at several Times; and will not suffer any of us to carry with us the least Mite of all the Treasure we shall here have gathered, but sendeth us quite empty away, if we have no other Riches but those of this World: Whereby it evidently appeareth, that we were not created for this temporal Life; or that this World was never designed to be the principal End of our Creation, seeing that we live therein but as Pilgrims and Guests only. And therefore another Cause brought us into this World, and for that we were born; which is GOD himself, and the *Image of God* which we bear in *Christ Jesus*, and unto which we are renewed by the *Spirit*. By this then we are now, I hope, convinced most evidently, that we are especially created for the Kingdom of God, and for Life eternal; which our Saviour Christ hath recovered for us, and to which, and into whom, we are regenerated by the Holy Ghost. How preposterous a Thing then is it for any one to fix his Heart to the World, and give his Mind to terrestrial Things, when we know the other to be

is infinitely more noble than the whole World? Yea, how ridiculous a Thing is it for a Man to attend and spend his whole Time on poultry earthly Things? Man, who is the most excellent of all the Creatures; Man, who was made to carry about him the Image of God in Christ, and who by him is renewed after this Image! Wherefore, as I said before, so say I again; *Man for the World was not created, but the World for Man.*

§. 14. And therefore carrieth he about with him, the Image of God in Christ; of which the Excellency and Nobility is so great, that all Men, with all their Labour and Might; yea, and all Angels too, could not repair so much as one Soul, or renew in it the Image of God. But for this Cause, it was necessary that Christ should lie, that so the Image of God, which was by sin defaced and destroyed in Man, should, thro' the Righteousness of Christ, be renewed by the Holy Ghost; and Man might hence become forthwith the Habitation of Christ, and the House of God.

But for the sake of God, and to be the Habitation of Christ.

§. 15. Now this being known and duly considered to Mind, if any one be right in his Senses, he will never for certain compare the Riches of the World, or the Honours and Pleasures thereof, with the Price of his Soul; which would be great Madnefs. Surely he will say, "Shall I now then give my Soul, which Christ hath so dearly bought, for an handful of Gold and Silver, for the Money of this World, or for the Honour and Pleasure which it can afford me? No, God forbid. Sure I can never be such a Swine as this! For what is it to cast Jew-

The extravagant Madnefs of Man not to pursue the End of his Creation.

els into the Mire, and Pearls before Swine, for them to trample under their Feet, if this should not be it? And this plainly is the Mind of the Lord, when he saith, *What is a Man profited, if he shall gain the whole World, and lose his own* Mat. VII. 6. XVI 16.

And his miserable Bruteness in adhering to the World.

Soul? Or what shall a Man give in Exchange for his Soul? The whole World, alas! with all the Power and Glory thereof, cannot help one Soul, since the Soul dieth not; but the World with all that is of it, passeth away.

CHAP. XIV.

The true Christian's Contempt of the World, and Hatred of his own Life for Christ.

Luke XIV. 26.

If any Man come to me, and hate not, his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple.

Joh. XII, 25, He that loveth his Life, shall lose it; and he that hateth his Life in this World, shall keep it unto Life eternal.

*Three Parts
of Self-Denial*

§. 1. **T**HAT a Man may thus hate himself, it will be needful that, in the first place, he cease to love himself. 2dly, That he daily die unto Sin: And 3dly, That he maintain a daily Combat with himself, even a continual Warfare with his Flesh or animal Nature.

*Self-Love the
first Enemy
of the Soul.*

§. 2. First, There is nothing in the whole Earth more pernicious to Man, or a greater Obstruction to his eternal Salvation, than to love himself; which is not here to be understood of a natural Love and Care, which we are all bound

and to have for our selves, but only of a fleshly and inordinate Love, or Affection, for our own selves principally, and without regard to the Order of our Being, and of the whole Creation likewise with us. And in this Sense, the Reader therefore is admonished to take *Self-Love*, wherever I shall have Occasion to mention it throughout this B O O K.

§. 3. Man ought to love nothing but God. *a Self-Love is* And seeing that God alone is to be loved, *Liberty.* followeth, That he who loveth himself, is an idolater, and maketh himself as God. What everyone loveth, in that his Heart is fixed; and where his Heart is fix'd, thereto payeth he his devotion. He is a Servant of it, whatsoever it is, and devoted to it. Neither can we but be taken with the Love and Servitude of some or other Thing, so as we become *Servants* thereof, despoiling our selves of our proper *Liberties*; and consequently we have, in this broken and divided State, as many *Lords* whom we are subject unto, as we have *Objects* whom we love. But if thy Love, O Man! be sincerely and simply directed towards God, then thou art subject to no other Lord; then art thou enslaved to no other Object; and it is manifest thou art hereby at *Liberty*. Wherefore thou must be very circumspect, that thou follow after nothing that may hinder the Divine Love in thee; and that thou suffer not thy Soul to gad abroad, or thy affections to run out into any of the Creatures.

§. 4. And if thou desirest to possess God alone *Self Love the* as much as thou art able, thy *All* must thou *Root of all* be sure to consecrate to Him. But if thou love *Anxiousness* thy self, and please thy self, instead of loving *and Sadness,* and pleasing God, much Pensiveness, Sorrow, *as Divine* Fear, and dreadful Sadness inevitably will befall thee. *Love of Peace* And on the contrary, if thou lovest God, *and Tranquility.* and rejoicest in Him only, and dost dedicate thy

thy self only to Him, then will He be thy Comfort, and never shalt thou be overcome with Sorrow, or Fear, and never depress'd with Sickness and Melancholy.

This Root of Self-Love must be extirpated, to obtain the Love of GOD, and Peace of Mind.

§. 5. He who seeks himself every where, and in all Things, and follows after nought but his own Profit, Praise, and Honour, never attains to Tranquillity; for always something or other meets him that brings Perturbation. Therefore beware thou believe not that the Increase of Wealth, Fame, and Honour in this World, is to thee good and profitable; but rather set before thee always, the best Things, the heavenly Treasures, and immortal Honours and Glories, and condemn all such mean and passing Things, and strive for this end to extirpate the very Root of Concupiscence, which hinders thee in the Pursuit of the Love of God. For as much as in this Love thou shalt find all the Riches of God, and all the Pleasures of Paradise to be contained.

The foolish Choice of this corrupt Love.

§. 6. Now seeing then that the Commodities of this Life, such as Praise, Honour, Riches, Pleasure, and even the World it self which bestoweth them, are frail and still floating away, but the Love of God endureth for ever: The Delight for certain cannot be durable, which thou takest in the Love of thy self, and in earthly Things; because it may vary upon very light Occasions. Whereas, contrariwise, the Mind that is firmly set upon Divine Love, cannot but continually rejoice. Ah! how vain, frail, and brittle is all that which is not grounded upon God. Oh! how is all vanished, vanished away of a sudden! Behold, the Dream is fled. But do thou, O Christian, forsake all Things, and thou shalt then find all Things by Faith. For he that findeth God, findeth all Things: But the

The Way to find All Things.

Love

Lover of himself and the World, findeth not God.

§. 7. The Love of our selves is begotten of Self-Love the World, not of God; and Self-Love, which *the greatest Obstacle to true Wisdom.* earthly, is the chief Enemy to the heavenly Wisdom: And therefore, though many in their Sermons or Books, boast and make a great Noise of this Wisdom, yet remaineth this precious Pearl unknown and hidden to us, so long as in Life and Manners we are far from it, and know little experimentally of it. And the only way *Humility the Companion of Wisdom.* to find it, is to unlearn and forget humane Wisdom, and to put off Self-Appause and Self-Love. As for human and earthly Wisdom, which the whole World boasteth so much of, thou must be ready to exchange it for the Celestial and Divine: And must not think it hard, even to be accounted a Fool in the World's Eye for the sake of Christ, in whom are laid up for thee, all the Treasures of this Wisdom from above, if thou lovest him.

§. 8. But it is impossible to love God, unless *The Way to obtain Rest in God.* thou hate thy self; that is, unless thou be sincerely displeas'd with thy self for thy Sins; unless thou crucifie thine own Flesh, and mortifie thy own proper Will: For by how much *Wherein the Love of GOD properly consists.* any Man is attentive to the Love of God, so much more doth he study always to mortifie and keep under the Concupiscence of the Flesh, and his own selfish Appetites: Also, the further thou departest from thy self, and from thy own proper Love, through the Power and Energy of Divine Love, by so much the nearer art thou hidden in God, and in his Love through Faith. For even as the inward Peace depends on a Vacancy and Leisure from the outward Things, so it must needs be, that when this inward Peace is once established, and all within is at leisure, and the Heart free from all

all Creatures; that the Heart so freed, should cleave to God alone; and going back from all other Things, the Soul consequently must enter into God, and rest in God.

*Christ the
Way, the
Truth, and
the Life.*

§. 8. Moreover, he that goeth about to deny himself therein, sheweth plainly, that he doth not his own Work, but Christ's. For I am, saith Christ, *the Way, the Truth, and the Life*. As if he should have said, "Without the Way, no Man goeth on; without the Truth, no thing is known; and without Life, no Man liveth: Therefore look upon *Me*, who am the *Way* which you ought to walk in; the *Truth* which you ought to believe in; and the *Life* which you ought to live and hope in: I am the *Way* that endureth for all Ages; the infallible *Truth*, and the *Life* everlasting. The Royal Way to immortal Life, is through my Merit; the Truth it self is in my Word; and Life is through the Power and Efficacy of my Death: And therefore if ye continue in this *Way*, the *Truth* will carry you on to eternal *Life*. If ye will not err, come follow *Me*; if ye will know the *Truth*, believe *Me*; and if ye will possess *Life eternal*, put your whole Trust in *Me*, who for you endured the Death of the Cross. And what is that Royal *Way*, that Infallible *Truth*, and that Endless *Life*; the best and most noble Way, and Truth, and Life, of all others? Truly, other Way there can be none but the most holy and precious Merit of Christ; nor other Truth, but the Word of God; nor other Life, but Immortality of Happiness in Heaven.

*How our Life
ought to be
conform'd af-
ter the Life
of Christ.*

§. 10. Now then if thou desirest, O Christ-ian, to be exalted into Heaven, and immortaliz'd in this glorious Life, it behoveth thee here to believe in Christ, and after his Example, to follow *Humility* in this World, which alone

alone is the *KING's Way*. If thou wouldest not be deceived of the World, take then hold of his *Word* by Faith, and follow thou the Footsteps of his holy Life; because this is the chiefest and the infallible *Truth*. If thou desirest to live with Christ, then with him and through him, thou must die to Sin, and become a new Creature; because this is *Life*. In brief, Christ is the *Way*, the *Truth*, and the *Life*; and the *Life* no less by Example, than by Merit. *Be ye then Followers of God, as most dear Children*, saith *St. Paul*. And let us, therefore, with all our Might and Power, endeavour this one Thing, that our Life may as near as possible be most like unto Christ's Life. So that if other Things be wanting to confound the false Christians, even this Example of Christ may alone be sufficient.

§. 11. For we may surely be ashamed thus to lead our Lives in Pleasures, when Christ Jesus led His in Sorrows; and to acquaint ourselves with earthly Joy, when He was acquainted with Grief even to his Death. And well may we be confounded to seek the Applause, and court the Favour of this World, when we behold how he was *rejected and despised of Men*; and to hide, as it were, our Faces from Him, as if we even counted it a Shame for us to have such a Captain of our Salvation; or to follow Him, who treading upon the World, endured the Cross. Now if a Soldier forget his own private Satisfaction and Ease, when he sees his Captain, by fighting valiantly, receive his Death; but thou art for getting the Pleasures, and for acquiring the Honour of the World, even before thy Captain's Eyes, when he was used by it most contemptuously, and nail'd for thee to the accursed Tree; Shall I not say, that thou verily dost not fight under his Banner. For is not his Banner the *Cross*? But, alas! we will notwithstanding

The Reasonableness of this Conformity.

Many call'd
Christians,
but few Fol-
lowers of
Christ.

withstanding be accounted Christians. All of us would be sav'd by the Death of Christ: Yet how few be there that imitate the Life of Christ? No certainly, if it were the Part of a Christian to be a Seeker after worldly Wealth, perishing Fame, and temporal Honours, Christ our Captain would never have commanded to bear the Loss of them, for the sake of the Eternal and Sovereign Good. Behold with me, now his Life and Doctrine, and thou shalt own that there is nothing more *unlike* than the World and He: Nothing more opposite, than the Wisdom of the World and his Wisdom. Behold the Manger, that Stable, those Swadling-Cloaths Well: Are not they a Spectacle to thee of the Contempt of these worldly Things? And can any one then say, that these Examples will be apt to draw thee off from the true and right Way, by not attending to his Doctrine? Nay, rather, I say, it is a Means to bring thee in to the right Way, when thou shalt compare his Doctrine and Way with his Example. Hereupon he well saith, and proclaimeth, that He is both the *Way* and the *Truth*.

That Christ's
Doctrine and
Example
must not be se-
parated.

§. 12. So then, if they that are Christians indeed, by Contempt, by Tribulation, by Reproaches, walking by the Truth of his Doctrine in the Path of his Examples, do attempt to make the best of their Way to *Heaven*; hence verily, it followeth, that thou that seekest hereafter Honour and Wealth, and thirstest after worldly Promotion, thereby art in the very ready Way to *Hell*. Wherefore return thou, and come out of that broad High-way which leadeth unto Death, wherein thou art so pleased at present: and come thou now into this *Way* wherein the Traveller cannot stray, and embrace the *Truth* that cannot deceive, and live

Him who is *Life* it self. This *Way* is *Truth*,
his *Truth* is the *Way*.

§. 13. Oh! the horrible Blindness! A Worm *Humility the*
the Earth will make himself Great, when *Way to Christ.*
the Lord of Glory in the World, did willing-
give up his own Life! Blush therefore, blush,
faithful Soul! and do not thou, when thy
heavenly Bridegroom, the celestial *Isaac*, co-
meth as it were on foot to meet thee, sit a-loft
in thy Camel; but like to *Rebecca*, who behold-
ing her Husband, for Bashfulness covered her
face, and coming down from her Camel, went
on foot with him; so do thou, from the toil-
some Beast of thy proud Heart, descend lowly
upon the Ground, and meet thy Spouse, and he
will infold thee in his Arms, and bring thee
to his Heart. Go from thine own Land, and
from thine Acquaintance, and from thy Father's
house, and come into the Land which he *will*
bring thee, who is thy Beloved, and thy Lord
God; so said God unto *Abraham*. Go thou in
like manner as becometh a true Child of *A-*
raham, out of the House of thy *Self-Love* and
Self-Will.

§. 14. For *Self-Love* corrupts true Judgment, *The Fruits of*
blinds the Understanding, disturbs the Reason, *Self-Love.*
reduces the Will, corrupts the Conscience, shuts
the Gates of Life, and knows not God, or even
his Neighbour made after the Image of God;
expels Virtue, hunts after Honours, lies in
wait for Riches, lusts after Pleasures; and last-
ly, in a Word, prefers Earth before Heaven.
Now whosoever doth so love this Life, shall
lose it. But whosoever hateth his own Life;
that is, denieth his *Self-Love*; this Man shall
surely keep it to eternal Life. Moreover, *Self-*
Love is the Root of Impenitence, and the
Wheel of Damnation; with the which, as ma-
ny as are bewitched, they are without *Humi-*
lity;

lity; and consequently, they are also without the Acknowledgement, or Confession of their Sins, the Remission whereof can hence be obtained by them, with no Tears: Forasmuch as they are † Tears, not for having offended God, but merely for their own Loss and Suffering.

All to be parted with for the sake of GOD.

§. 15. The Kingdom of Heaven is in the Gospel compared to a precious Stone, or a Pearl of great Value; which, to obtain, the Jewels went and sold All that he had. This Pearl is God himself, or Eternal Life; to obtain which all other Things are of Necessity to be left. Of this we have a most positive and clear Example in Jesus Christ, who descended from Heaven, not for his own, but for thy Sake; not to serve or profit himself, but to serve and profit thee; and shalt thou then doubt to seek Him alone, who did thus as it were forget himself for thee, and who for thee even gave Himself unto Death? It is the Part, no doubt, of a faithful Spouse, to seek to please none but her Husband only; And desirest thou, being espoused to Christ, still to please the World? Ah! let not the World deflower thee, and rob thee of thy Honour! Thou art always to remember, that thy Soul is espoused to Christ, and that not without a Sacrifice; and with this express Condition also annexed, that thou must not love any but Christ alone, that so he may delight in thee, and rejoice over thee, as over his Bride. For which End, firmly perswade thy self, that for the Sake of Him, thou oughtest not only to love, but even to condemn, and put all things behind quite out of thy Mind; that thy Bridegroom may account thee worthy of his loving Embraces.

Which is the Virgin Soul that is made the Spouse of Jesus Christ.

† Non fuerunt Lacryma offensi DEI, sed pro prii damni.

§. 16. For if thou presumest to divide thy love, so that thou beholdest not Christ alone in all Things, thou art then no Virgin, but an adulteress; for it behoveth the Love of a Christian to be a *chast Virgin*, and without Spot. Thence as, in the Law of *Moses*, it was lawful for the High-Priest to marry with a *Virgin* only; so Christ our true High-Priest, desires a *Virgin Soul*, or one which is taken with nothing besides his Love; and so knows not, and loves not, her own self in respect of Christ. And this is that which he himself professeth in express Words, saying, *If any Man come unto me, and hateth not his own Soul, he cannot be my Disciple.*

Of the Virginity and Fornication of the Soul.

§. 17. What it is so to do, that is, for a Man to *hate himself*, let us shew in a Word. We all carry about with us the Old Man, and are consequently the Old Man himself; whose Nature and Property it is to do nothing but in, to love himself, to follow his private Projects and Honours, and to pamper his own Will and the Flesh. For the Flesh is at all Times like unto it self; it studieth it self, it giveth Honour to it self; it applandeth it self; it serveth it self; it respecteth it self in all Things; it is easily grieved, is envious, bitter, covetous of Revenge: All which thou dost, and art; for seeing these Properties arise and flow from thy heart, this is thy very Life, even the Life of the Old Man in thee. Wherefore thou must necessarily hate thy self under this Consideration, and thine own natural or animal Life, if thou desirest to be Christ's Disciple. For he that loveth himself, hereby loveth his own pride and his own Covetousness; yea, loveth his own Wrath, Hatred, Envy, Lying, Perfidiousness, Unrighteousness, and all his own wicked Lusts. These thou must not love, excuse, or cover; but thou must hate them, forsake

What it is so to be a Disciple of Christ.

Why he must hate his own Flesh.

them, and totally mortifie them, if thou hast a Mind to be a *Christian* indeed. And thus by *hating thy Life* in this World, thou shalt certainly *preserve* it for the World to come unto *Life eternal*.

CHAP. XV.

What the true Cross of Christ is.

SHEWING

What it is for a Man to deny himself, and how the Old Man should die daily, and the New Man be daily renewed.

Luke IX. 23.

If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me.

What the Old Man is. **O**F the Old and New Man, thus speaketh St. Paul, and that as the True

Eph. IV. 22, which is in Jesus; (*viz.*) That ye put off, according to your former Conversation, the Old Man

23, 24.

which is corrupted according to the deceitful Lusts, and be renewed in the Spirit of your Mind; that ye put on the New Man, which is created, [fashioned and imaged] according to God, in the act Justice and Holiness of Truth, as hath been before by us observed. And he expresseth the Reason also why this should so be, in Words to this Effect: "For ye are bought with a great

See Chap. I.

"Price

Price; therefore glorifie, and bear about with you, God in your Hearts. And also, Know ye not that your Body is the Temple of the Holy Ghost; therefore glorifie God in your Body, and in your Spirit; which are God's. What

the Old Man is, we † said even now; name- † See the first
y, Pride, Covetousness, Lasciviousness, Unright- mer Chapter,

cousness, Wrath, Enmity, Hatred, and the

like: All which must die in a true Christian;

to the End the New Man may spring up in

him, and be Day by Day renewed. The Old

Man therefore dying, the New Man is quicken-

ed in proportion to it: That is, as Pride wast-

eth, so Humility succeedeth by the Grace of

the Holy Ghost; as Wrath is quenched in the

soul, so Meekness shineth in the room of it;

thus also Covetousness being extinguished, Trust

in God is increased; and the Love of the World

being taken away, the Love of God cometh in

its Place, and waxeth warm and vigorous.

§. 2. This then is the New Man with his Mem- What the
bers; these are the Fruits of the Spirit; this New Man is:
the living and powerful Faith; this is Christ Gal.V. 6, 22.

in us, and his most noble Life; this is new O-

bedience; this is the new Commandment; this

is the Fruit of the new Birth in us; in which

Birth thou must live, if that thou wilt be a

Child of God, or art desirous at least so to be.

For they, and none but they, that live in the

new Birth, are to be called the Children of God,

and are to be numbered among the Sons of the

Holiest. And therefore, for the sake of this,

surely a Man ought to deny himself, to part

with what touches most his Honour, to lay

down his own Will, his own Judgment, and

his own Estimation; with all his Love and

his Pleasure, all his Profit and Interest in this

World; to forego freely his own Right; and

not only to think himself unworthy of all other

Things, but, what is more than all this, even so much as to live his own Life. Whence a true Christian, being one that is indued with the Humility of Jesus Christ, doth willingly and readily acknowledge that a Man cannot by his own Right, challenge any of those Things which God bestoweth on him, or lay Claim to the very least of all his Benefits; seeing that the Things that are, are meerly the free Gift of Divine Munificence to Man; whereupon he useth also the same as the Goods of Another, and with Fear and Trembling; not to his own private Pleasure or Satisfaction, or as Instrument of his private Profit, Praise, and Estimation in the World.

*The Carnal
and Spiritual
Christian
compared.*

§. 3. Go to then, let us now compare together a true Christian who denieth himself, and a false Christian, who is possess'd with this disorderly Love of Self. If you offer this latter what he takes to be an Affront, presently you shall see him wax hot, break out into Anger, and shew much Discontent: And if you happen but to reprove him a little, then will he straight brow and play the Madman, both in Words and Deeds, that he may be reveng'd; and will frequently bind his Allegation with an Oath. All which doings are of the Old Man; to whom it is proper to be angry, and to practise Hatred and Revenge. On the contrary, he that is a Christian indeed, and hath denied himself, is gentle, courteous, well-pleas'd, patient, easily to be intreated, thinking nothing of Revenge, full of Compassion and Tenderness; confessing himself to be unworthy of all that he hath, and worthy of all the Evil which he heareth of himself, and of much more; because all these are contained under the Name of *Self-Denial*.

§. 4. In which high Patience, Meekness, and Lowliness, our Lord Christ is gone before us, who, that he might set us an Example, chose to deny himself; whereof he speaketh, saying, *The Son of Man came not to be ministered unto, but to minister unto others.* And again, *I am in the midst of you, as one that ministrereth.* And in another Place, *The Son of Man hath not where to lay his Head.* And also again, *I am a Worm, and no Man.* And in like manner did blessed David, when Shimei reviled him, deny also himself, saying to this purpose, *The Lord hath commanded him; for I am a Worm in the Sight of the Lord; I am worthy even of far worse Things: He is the Lord; yea, the Lord hath said unto him, Curse David: Who then shall say, wherefore hast thou done so?* Briefly, all the Saints of God, and the holy Prophets, have denied themselves, holding themselves altogether unworthy of every good Thing. So hereupon they did bear all Things patiently and contentedly; they cursed no Man; they gave Thanks for their Injuries, and returned Good for Evil; they blessed their persecutors, and prayed for them that slew them: and so by many Tribulations have they entred the Kingdom of Heaven. And thou also in like manner must enter, if at all. Thou hast now declared to thee what it is to deny thy self; even to acknowledge thy self unworthy of every good Thing, and worthy of all the Evils that may or can befall thee. And this is the Cross of Christ which he hath commanded and encouraged us to carry, saying to us, *He that will be my Disciple, let him deny himself, and take up my Cross.*

§. 5. For this Self-denying Life of Christ, is the Cross to the Old Man; and to Flesh and Blood it is a sharp Punishment; yea, Death it self: because the natural Man had much rather lead

How Christ denied himself.

Mar. XX. 28.

Luke XXII.

27.

IX. 58.

Psal. XXII. 7.

2 Sam. XVI.

10.

How all the Saints have followed him in this Denial.

Acts V. 40.

41.

XIV. 22.

Mat. X.

XVI. 24.

Luke IX. 23.

an unbridled Life, after his own Will, in all kind of worldly Pleasure, than in Humility, Lowliness, Patience; or than to assume the Life of Christ, which would be its Death. Which nevertheless is to be done out of Necessity. Since whatsoever is of the Old Man ought to die in a Christian. For thou shalt never put on the Humility of Christ, unless thou put off the Pride of the Old Man: Nor put on the Poverty of Christ, unless thou cut off Avarice, by the very Heart-Strings; nor the Contempt of Glory, and Reproach of his Cross, unless thou pull up Ambition by the Root; nor the Meekness and Patience of Christ, unless thou correct thy Desire of Revenge, and mortifie thy Wrath. All which Things the Scripture calleth by the Terms of the Denial of one's Self, the bearing of Christ's Cross, and the following of Christ; and this for no hope of Profit, Merit, Meed, Reward, Interest, Praise, or Glory, but only for the Love of Christ; and because Christ hath done this first, because this is Christ's Life, and because Christ hath left us this Command.

*The Image of
God the
greatest Dignity
of Man.*

§. 6. Furthermore, as we are to conceive and believe that the Image of God is the greatest Dignity and Honour of Man; so feeling this is the Image of God in Christ, and in us; a greater Honour than which, none can ever happen to Man: It were surely a Thing very unworthy in us, to expect other Reward of our Work and daily Labour. Since even those that consider all Things by the Honour of this World, do attend commonly to that only, by which alone they are made in their Opinion Better than others; when (what they call) *Fortune* hath bestowed all such Things upon them as the World can draw them with. What a Madness then would it be in any, that seeketh after the Image and Glory of God, that it may be inwardly renewed

renewed in his Soul, to attend to any thing besides
it? Or to desire that the Things also of the
World, may together with it be bestow'd of
God upon him; or indeed any Thing besides
this very Image, by which God himself with all
his Fulness is reflected in the Soul? But the Ma-
nifestation of this Divine Image and Glory in
the human Soul is generally obstructed by want
of this due and fix'd Attention, which teacheth
us to watch over and deny our selves, in all what-
soever may prevent or hinder the same. Now
what is it in Man, that striveth so continually
in him after the Honour and *Image of the World*,
whereby he is not one jot the better before God,
whatever he may be before Men, and perhaps
is even a great deal worse than others? Verily,
it is nothing else but the poysonous and accursed
Root of inordinate Self-Love. And this alone
is that which makes a Difference where God
hath made none, and is for drawing all Things
most absurdly to it self. 'Tis this accursed Root,
I say, which makes all the Difference, where
God and Nature have not made it. Of this
both witness the Hour of our Birth, and also
the Hour of our Death. For the greatest in
the World have one and the same Body of Flesh
and Blood, in like manner as the very least and
meanest of Men. So that no Man is one Hair's
Breadth better than another. The one is born
even as the other, and the one dieth even as the
other: For all Men have one Entrance into Life,
and the like going out of it. The Beginning and
End of all Men then as to this World is One; and
there is no King that had any other Beginning
and Birth, or End of Life, than the Beggar up-
on the Dunghil! Neither is one better than a-
nother; nor one entreth this Life or goeth forth
with better Conditions than the other. Where-
fore, What a Madnes is this of ours? We

*What it is
that strives so
in Man after
the Image of
the World,
and its Ho-
nour.*

*The natural
Equality of
Men.*

*Wisd. VII.6;
Job I. 21.*

Fools vex our selves willingly ; and to other Crosses we super-add this of our own. All which is effectually Self-Love ; which is absolutely forbidden us, if we would follow Christ. Hence therefore, if we would imitate, let us deny our selves, and let us not add the Wheel (the restless Wheel) of Ambition, to the Vice of Self-Love from whence that mad and giddy Hunting after this World's Honour doth spring ; which, who soever loveth, applandeth, and flattereth himself in, serving the Poms, the Honours, and the Praises thereof ; it is certain that he averts his Mind from God to the World, and from Christ to himself. And to such an one as this appertains that of our blessed Saviour : " If thou wilt keep thy " Self, thy Soul, and thy Life, with all that is " most precious and dear, thou must hate all " these ; but if thou be resolved to love them " thou art truly in the Way of Perdition. For *whosoever will save his Life, shall lose it : But whosoever will lose his Life for my Name's sake, shall save it.* Which paradoxical Sentence, the Old Adam, to whom it is always pleasing to be accounted some Body, doth, out of his own inward Image and Life, refuse ; and is an Adversary to. And thereupon it is that there be very few who know this Life or Genius of the Old Adam ; or who, this being known, dare engage and encounter with it. And especially when we must needs extirpate both it and all other Things that therewith have their Beginning with us, as also their Continuance with us ; but that must die with Christ. Such are Pride, Covetousness, Ambition, Voluptuousness, and Wrathfulness ; all which we must slay and bury in the Humility of Jesus Christ, in the Poverty, Contumely, Suffering, and Gentleness of Jesus Christ.

Luke IX. 24.

§. 7. But whosoever is dead after this manner to himself, the same will easily thenceforth condemn the World, with all the Poms thereof, and will trample upon Wealth, Honour and Pleasures; as comprizing all these, and all that can be ever wished for in One Christ. He is a true Stranger to this World, but a continual Guest and Table-Friend of Christ, who after a little while, will fill his Heart with Joy exceeding; and even in this Life will keep a daily jubilee with him, and in the other, an eternal jubilee with him together with all the Saints.

CHAP. XVI.

The continual Combat of the Flesh and Spirit.

Rom. VII. 23.

I see another Law in my Members, warring against the Law of my Mind.

§. 1. **I**N every true Christian there is a twofold *The twofold* Man, Exterious and Interior. These *Man in one* Two are not one in another; but one *against Person.* another: Forasmuch as the Life of one is the Death of the other. For as the Outward Man liveth, so dieth, in proportion, the Inward Man; and as the Inward Man liveth, so the Outward Man also dieth, according to that of St. Paul, *If our Outward Man be corrupted, yet the Inward* 2 Cor. IV. 16. *is Day by Day renewed.* The same Apostle speaking of these Two, calleth one, *The Law of Rom. VII. 23* *the Mind,* and the other, *The Law of the Mem-* Gal. V. 17. *bers.*

bers. And in another Place he names *the Flesh*, and *the Spirit*. *The Flesh*, saith he, *veteth against the Spirit, and the Spirit against the Flesh*. Therefore, whenever the Spirit overcometh in a Man, then Man liveth in a new Nature; he liveth according to a new Nature, and a new Creature; he liveth in God in Christ; he liveth after the Spirit, and thence is called *Spiritual*. But when the Flesh is reigning and domineering in him, then the same Man liveth in the Devil and in the old Nature, is under the Dominion of the World, is a Slave to the Flesh, is without the Kingdom of God, and is called *Carnal*.

The Difference of the Carnal and Spiritual Man.

§. 2. And furthermore, to be wise according to the *Flesh*, and to be *carnally minded*, is *Death*; but to be wise according to the *Spirit*, or to be *spiritually minded*, is *Life*, even *Life Eternal*. Therefore according to the Rule and Predominance of either of these, so Man obtaineth his Name in holy Scripture: Even according to either the carnal or the spiritual Man liveth and moveth, speaketh and worketh in him. Hence if fleshly Concupiscence, with its Strength, be overcome, this will be an invincible Argument of the Strength which the Spirit hath in the Inward Man: But if this faint in the Combat, then it is a true Sign of the Weakness both of the *Faith* and of the *Spirit*. Because thou art to know that these Two, *Faith* and *Spirit*, are *One Thing*, according to that of the Apostle.

2 Cor. IV. 13. *We having the same Spirit of Faith, according to it is written, I believed, and therefore have I spoken; we also believe, and therefore we speak.* For which cause we faint not, while we look not at the Things which are Visible and Temporal, but at the Things which are Invisible and Eternal. But though our Outward Man perish, yet, through the abundant Grace of God redounding in us

2 Cor. IV. 13.

Pl. CXVI.

109

Glory, the Inward Man is renewed [in the Spirit] Day by Day.

§. 3. Moreover, when any one hath tamed once himself, and mortified his own Affections and Passions, and hath learnt to keep them all in their respective Duties; there is no doubt but that an one is stronger than he that overcometh the most strong Tower, or that taketh a fortified Town, according to the holy Proverb: *The patient Man is better than a strong Man, and he that ruleth over his own Mind, than he that gaineth a City.* If therefore thou hast a Desire to be a mighty Conqueror, and settest thy Heart upon the greatest Victory, and wouldest obtain the most glorious Laurels and immortal Palms,

There is no greater Victory than the Conquest of Self.

Prov. XVI.

32.

Or even so great.

en conquer thou thy self, subdue thy Passions, quell thy Lusts, overcome thy Pride, throw down the Walls of thy Babel, trample upon thy Ambition, tread thy carnal Wisdom under foot, and be sure to give no Quarter to Covetousness and evil Concupiscence: And so thou hast overturned in thee the Kingdom of the Devil, who ruleth in the World by such Means. Of which sort of Victors there be, alas! who truly may be call'd Conquerors of the World, very few to be found; whereas there be many Conquerors of Cities.

§. 4. If thou cleave to the Body over-much, thou slayest thy Soul. Now it is better that the Soul overcome, that so the Body therewith may be preserv'd, than that the Body overcoming, the Body and the Soul should thereby perish together. For our Saviour Christ hath said, *He that loveth his own Life [meaning thereby the Bodily Life] loseth it; and he that hateth his own Life [the same Bodily Life] in this World, keepeth it to eternal Life.* But whatsoever, this Strife of the Spirit against the Flesh, may have in it sharp Things to be born with,

The exceeding great Benefit of this Victory, not only to the Conqueror, but even to the Conquered.

1 Joh. XII.

25.

Rev. II. 10.

1 Joh. V. 4.

with, yet it brings forth in the End, a famous Victory, and most beautiful Crown. Wherefore, *be thou faithful unto Death, saith the Son of God, the mighty Conqueror, and I will give thee a Crown of Life.* And the Disciple that lay in his Bosom, saith, *This is the Victory which overcome the World, even our Faith.* But what is it, thou wilt say, to overcome the World? Know then, it is to subdue and drive out the Spirit of the World from thee, and to have Fellowship with the Works and Manners thereof, but to resist the same. And what are we properly here to understand by the *World*? Is it the *World within us*, and the Spirit thereof in the inward Ground of our Hearts. Which Spirit being overcome, we become stronger than the *World*, and so overcoming the *World*, we are also stronger than our selves, even than our selves in our Strength and best Estate; through Him that is able to subdue all Things unto us, by his mighty Grace which worketh in us according to his Will, that he may be glorified both in our *Bodies* and our *Souls*. Here then consult with the Spirit and advise: For the Victory of the Soul keepeth the whole Man; and the *Body* being conquered, shall not fail hereafter to partake in the Triumph of its Conqueror.

Of remaining
Infirmities
not inconsistent
with a
State of Sal-
vation.

1 Joh. III.

§. 5. But if some should here say; "What shall I then be damned, if Sin sometimes subject me, and carry me away, though I am willing to yield to it? And must I therefore be put out of the Number of the Sons of God, and be accounted as one of the Progeny of the Devil, according to that received Maxim (viz.) *He that sinneth is of the Devil*?" God forbid. For if thou find in thee a Conflict of the Spirit and a Strife with the Flesh, and feel frequently a great Uneasiness, that thou dost Things that thou wouldest not; this is in thee a

estation of a faithful Heart, and a Sign that the Faith (or the Spirit) which is in thee, is contrary to the Flesh. For St. Paul, by his own example, teacheth that this Strife may be found sometimes even in very good and faithful Souls, when he professeth plainly, that he perceived another Law in his Members resisting the Law of the Mind, (that is, the new Creature, or the new inward Man,) and taking him captive in the Law of Sin, by causing him sometimes to do the Things he would not: For to will was always indeed (as he tells us) present with him; but to finish and perfect that which is good, and which he willed, he was not able; for as much as he could not do of himself the Good that he would, but to do the Evil he would not, that was always present and easie to him. Therefore during this Combat, most lamentably he exclaimeth, *Unhappy Man that I am! who shall deliver me from the Body of this Death?* Like unto which is that also which Christ himself pronounceth, (*viz.*) *The Spirit truly is ready, but the Flesh is weak.*

§. 6. Sin therefore doth not rule in Man, so long as this Strife is perceived in him; neither is it to be said, that Sin exerciseth its Dominion over him who daily fighteth against it, and so suffereth it not peaceably to rule, by the Spirit rising up, and continually resisting it. This consequently cannot damn a Man: For though by constant Experience, he is made sensible that his Flesh is *weak*, yea, exceeding weak; yet feeling he nevertheless, that the Spirit in him is ready and willing to obey perfectly the Divine Law.

§. 7. It is the Condition of all the Saints, like to have Sins and Infirmities, according to that of this great Saint, saying, *I know that in me, (that is, in my Flesh) dwelleth, no good thing.* Also according to that of blessed John, *we say, we have no Sin, we deceive our selves.*

This

Mark XIV.

38.

Of the Resistance to be made continually against these.

The Difference of Sin dwelling and reigning in the Soul.

Rom. VIII.

1.

This now is what vulgarly we call Sin dwelling in us; thereby to distinguish it from Sin reigning in us, whose Property alone it is to condemn; since no Man is ever condemned of God because of the former. For that Sin we contend with, and do not consent to, is not imputed unto us. And hence with St. Paul speaking to the Romans, we can very well cry out and say, Now then there is no Condemnation of those which are in Christ Jesus, who live not of the Flesh; that is, who do not suffer the fleshly Concupiscence and Wisdom to bear Rule over them. But as for as many as are not exercised in this daily Strife, nor acquainted with this Combat of Flesh and Spirit, these are born again, they having Sins still reigning over them: And therefore they are overcome, and are the Servants of Sin and Satan; and consequently damned: For the Law of the Spirit of Life hath not made them free from the Law of Sin and Death, so long as they suffer Sin to rule over them, and to reign in their Members.

A Fit Type of
this Spiritual
Warfare.

Joh. XIII.

13.

XV. 63.

S. 8. This Strife is shadowed out unto us the Type of the Canaanites, whose Remains was suffered to dwell amongst the Children of Israel, but not to rule over them: Even so the holy Men of God do every one of them feel and suffer in themselves some Imperfections remaining; but in the mean time they suffer them not to rule over them: For thus indeed it becomes the New Man in Christ, who is a true Israel and a Champion of God, and who (as a Prince) hath Power with God, and therefore shall prevail: Whereas the Old Man shall be subdued and brought under him. Hence the daily Strife against the Old Man, is a living Demonstration of the New; for it argueth plainly, that there are two contending Powers. Spiritual Strength

And Victory shew a true *Israelite*: And the Warfare of the Spirit approveth him to be a Christian indeed. For the Land of *Canaan*, according to the Type, is conversant and occupied in War. But if it happen sometimes that the Flesh, or the *Canaanite*, doth invade the Territories, it is then the Part of the true *Israel*, not to suffer the Tyrant long; but, having gathered his new Strength, and called together a fresh Army, by the Grace of God in Christ, to endeavour, by serious Repentance and Remission of Sins, to arise from his Fall. For which he must, by Faith, implore and intreat earnestly the true *Joshua*, or Jesus, to gain him the Victory; even that true Prince of his People, to lead him forth, and to overcome for him these spiritual *Canaanites*. Which being done, his Sin is blotted out of Mind, is cancelled, is obliterated for ever, and he pardon'd fully; and then the Man is again renewed to life, and is transplanted into Christ.

§. 9. Wherefore they who feel many Imperfections yet in their Flesh, and cannot perform Things according to their Mind, let me persuade them as true Converts, and hearty Penitents, to cleave to the Merits of Jesus Christ, and actually, intreating him earnestly to hide their sins under the Mantle of his most perfect Obedience, and then after that to cleanse them thoroughly from all Unrighteousness, by the Sanctification of the Spirit. This is the Means that God hath willed; and this is the Way and lawful Appointment of the *salutary Imputation* of the Merits of Jesus Christ; for the Imputation of his precious Merits is only belonging to the penitent: And then only, when daily Repentance goeth before, and followeth after, accompanied with Faith and Obedience, it is made available to him. Which the Impenitent not per-

A seasonable Advice during this Combat of the Flesh and Spirit.

Heb. X. 29.

performing, but pleasing the Flesh in every Thing, and sitting at rest under Sin that reigneth in them; nothing in the World can surely be more absurd than for such as these to challenge the Merit of Christ, as belonging unto them. For how can the Blood of Christ profit them, which is even by themselves trodden under foot? And if so be that the Spirit of Christ dwelleth not in them, Are they not damned because of Sin? Since through his Spirit they must by Faith mortifie the Deeds of the Flesh if they would live, and would be Children and Heirs of God.

CHAP. XVII.

A Christian's Inheritance not of this World.

1 Tim. VI. 7, 8.

We brought nothing into this World, neither shall we carry any thing out of it; having therefore Food and Raiment, let us be therewith content.

That all things are to be used for Necessity.

That Riches are Trials.

§. 1. **S**EEING God Almighty created separate good Things, to that End, and did bestow them on Man as certain Helps and necessary Furtherances in his Pilgrimage, it meet they should not be otherwise converted but be used and taken from our most loving God with Thanksgiving mingled with Fear and Trembling. And whatsoever Things are more than necessary, these are all left to Man as

Trials

trial by God, for to prove him : that by this
may be seen how his Mind standeth between
these Terrestrials and God himself; that is, whe-
ther he adhere to God alone, rest in God alone,
and seek only after the celestial and invilible
Goods : Or on the contrary, whether he suck
in and feed on the Inticements of sublunary
Things, addict himself to this temporal Life,
and prefer this earthly Paradise before the hea-
venly. Thence God, our Father Almighty, the
most Free Being of all Beings, by reason of Things
temporal, (and with respect to them properly)
gave unto Man, his Offspring and Image, a free
Election and Choice ; that so in him, by Riches,
by Honours, by the Talents and Graces of Na-
ture, and by other goodly Gifts, it might be ma-
nifested in some sort, whether, he did truly
cleave unto God, eye him, move in him, live
in him; or whether being seduced with the
splendor and false Shews of the Creature, he
did turn his Mind from God, cleave unto the
Creature, respect God's Shadow in it more than
God himself, and live without God, and even
contrary to God.

*That our Tri-
al hereby is in
the Choice we
make.*

§. 2. After which manner every one verily
, by his own Sentence and Trial, declared
guilty : and, convicted by himself, remains inex-
cusable ; according to that of the Law-giver,
who having delivered the Law, made the Peo-
ple such an Address as this, by way of Appeal,
to every one in particular : " Consider what I
have propounded this Day before thee : I
have set before thee *Life and Good ; and Death
and Evil ;* that thou mightest chuse Life, and
mightest bless thy self, by cleaving to the
Lord thy God alone, and walking in his
Ways, *because he is thy Life and the Length
of thy Days,* and to obey his Voice is Blessing
for evermore. Wherefore let not thine Heart

*That there is
a Liberty of
Choice with
respect to
Temporals.*

" turn away from thy God, neither suffer
 " Will to be drawn away to the Creature
 " to love and serve that; but adhere
 " him only: And let thy Delight be in
 " Law, to keep his Commandments, and
 " Statutes, and his Judgments, that thou
 " mayest live and multiply, and thou mayest
 " dwell and prosper in the Land which the
 " Lord sware unto thy Fathers to give thee.
 And for certain, nothing can be more solemn,
 a more full and authentick Declaration of the
 Liberty of Election, than what he said in the
 Presence of them all, (*viz.*) *I call Heaven and
 Earth to record this Day against you, that I have
 set before you Life and Death, Blessing and Cursing;
 therefore chuse Life, that both thou and thy Seed
 may live, Deut. XXX. 19.* To love God is Life;
 to love the Creature is Death: There is now
 Good but God; and there is no Evil, but in a Sepa-
 ration from the One only Good. All Things
 therefore in this World, are expos'd to our
 Senses, not to drag us down to them, but to
 lift us up to God: Not for the Cause of Delicacy,
 onness and Pleasure, but as Proofs and Trials
 of our Fidelity; in which Trials, the Fall is
 easie when we once begin to fall from God.

That Com-
 placency in
 the Creature
 is the forbid-
 den Fruit.

§. 3. And this is that *forbidden Tree*, with the
 Fruits thereof; the eating of which is so strik-
 ly prohibited, lest that our Mind resting
 in them, might take Delight, and so play the Adul-
 tress, after the manner of this evil and de-
 ceitful Generation, who knows no other Pleasure
 but what is taken in and received from earthly
 Objects; abusing thus thereby the Creatures of
 God, as Meat, Drink, and Apparel, to the Plea-
 sures of the Flesh, and to vain sordid Delights
 wherewith the most of People at this Day are
 drawn aside from God.

§. 4. But it is the Part certainly, of all true Christians, to think, that they be in this World strangers, or as Pilgrims, whose Necessities these earthly Things should serve, not for Delicacies, but for Necessity: And that they should not set therefore their Delight in the World, but should place it in God alone: Since if they do otherwise, they do but intangle themselves in Sin; and so, being seduced with wicked Concupiscence, while they become womanly, wanton, and effeminate, and are no true Israelites, they with Eve eat of the forbidden Fruit. Hence they that are Christians indeed, do not desire curiously and deliciously to feast themselves withainty Bits, but do hunger after the Food which corrupteth not: They follow not also the Pomp and Finery of Apparel that is earthly, but aspire after the Cloathing of Divine Light, and glorified Bodies. In a Word, to a true Christian, all Things in this World that may please others, are nothing but a Cross and Temptation, but Gall and Venom, but Allurements of Sin, and Baits of Death. And rightly indeed are they so termed: For whatsoever a Man, that he may obey his Concupiscence, and pamper the Flesh, usurps without the Fear of God, cannot but be Venom and Poyson to the Soul; whatsoever to the Body it may seem healthful and pleasant.

That it is the Womanly Part in us that is captivated by it.

That a true Christian cannot take no Delight in worldly things.

That they are rather a Cross to him.

§. 5. But such is the Dulness of fallen Man, that no Man lays it to Heart to know the forbidden Tree; but every Man and Woman most intemperately is fed with the Concupiscence of the Flesh, which is the Fruit of the forbidden Tree. A Christian, on the contrary, who useth all Things with the Fear of God; and as a stranger, watching himself with Diligence, and having a great Care that he offend not his heavenly Father either in Meat, or in Drink, or

That it is a great Stupidity to be contented otherwise minded.

That he who useth all things with the Fear of God is only in wise.

In Cloathing, or in Houses, or in any other good Thing of this Life, either by his own temperate Use, or by that of his Table-Friends and Companions, will be sure to take heed of Abuses of this kind most diligently, will not feed upon the forbidden Fruit, yea, will not so much as gaze on the tempting Tree; for with the Eyes of Faith he beholdeth stedfastly the future good Things, and for the sake thereof, regardeth not this elementary and mortal Body. For what profiteth it the Body, which by nature is to be eaten with Worms, if in this World it swell in all kind of Pleasure? *Naked* (said Job I. 21. *Eccl. V. 15.* *holy Job*) *came I out of my Mother's Womb, and naked shall I return again.* A naked, infirm, and brickle Body, we all bring with us into the World; yea, as an unprofitable Burden we bring it with us, and carry it through the World; which, as the Spoil of Death, is taken from us again, when we go out of the World, for we carry it not out again, but it is carried out by others, when we are departed, having been strip'd first *naked* of all that is in the World. For *naked we came, and naked shall we return thither.* And all know that the Rich and Poor here are *One*. As we brought nothing so we carry away nothing of the World along with us: Lo, all is gone as a deceitful Shadow. We shall find nothing in our Hands of all that we have grasped; we shall awake every Man empty out of his Dream; the Prince and the Beggar go forth alike, when they have acted here a little while their Parts: We go forth hence, in the Word, even as we entred, and in truth, poorer than we entred.

*The Entrance
into, and going
out of
this World
compar'd.*

§. 6. For being born, we had both a Body and an Life; and Things not yet being ripe, there were nevertheless at hand for us, Cloathing with Meat and Drink; all which, being dead

we leave behind us. And so now whatsoever we had even from our very Birth to the Hour of Death, and which was in this World, the poor solace of a miserable Necessity, is all taken from us as in one Moment: Yea, even the Bread of Mercy and of Grief too, is taken away, the Use and Possession whereof Death hath interdicted. So therefore nothing is more wretched, and poor, and naked, than a dead Person, who be not cloathed with Christ, and rich in God.

§. 7. Go to then, O ye Mortals, because we are Strangers and Pilgrims in this World, and because we must leave all these Things when we die, will we or nill we; let us cease, at least, to be grievous to our Souls in such Things, and let us frankly acknowledge it to be one kind of Madness (and not the least) to gather Wealth with great Labour, for a frail Body, which Body we cannot carry out of the World; and that specially seeing also there is another World, and another Body, and another Life. Call these Things, I say, O ye Mortals, to Mind: To you I speak, who in truth are *Strangers and Pilgrims* before the Eyes of God, as in the *Psalms* and elsewhere, it is witnessed for your Instruction. But alas! very few of you do testifie that you think so by your Deeds; for if we be Strangers in this World, then it followeth, that our Country is elsewhere. This is manifest to Man of himself; and if we but confer Time with Eternity, the visible World with the Invisible, the earthly Habitation with the Heavenly, the mortal with immortal Things, and those which are frail, with those which are Eternal, this will still more evidently appear. In which Comparison, or Meditation of contrary Objects and Things, our Soul is greatly enlightned.

How the Consideration of our leaving this World, ought to affect us.

How the Comparison of eternal with temporal Things doth introduce Light and Wisdom.

*The Folly of
them who
chuse to have
their Inheri-
tance in this
Life.*

*The Bestiali-
ty of such a
Choice as this.*

Ps. XLIX, 12.

The wise

*Choice of the
true Christian.*

§. 8. And thus by Faith, we behold Things, to the Knowledge whereof, they are not admitted, who to this Contemplation are not at leisure, or are for it unfit: And therefore like a Sow in the Mire, so wallow they in earthly Dung, being drowned in Covetousness, being nailed down to the World, being sunk in to a State of Brutishness; being overwhelmed with Cares, and solicitous Study of earthly Shadows; being given up to Selfishness, and gripe of Dust: but as concerning the Soul, altogether blind; howsoever, otherwise they may have a quick Sight, and even the Eyes of a *Vulture* or a *Lynx*, as to the World. The Reason of which is, because such as these have so addicted themselves to this frail and worldly Life, as to this is alone the most pleasant, the best, and most noble. Whereas true Christians, esteeming Things with a sound Judgment, and a right estimation, do account it rather an Exile, a Valley of Tears, a Den of Misery, a Prison of Grief, and a Dungeon of Sorrow. Hence it comes, that those who love the World, do not exceed brute Beasts in Understanding, or in Prudence; and a Man of the World is said to *die like a Beast*, as saith the Psalmist; for as much as they think not on the heavenly and eternal Things, neither do they rejoyce in God, but in the World, and are pleased only in earthly Things. In these Things they take sweet Delight and Rest; and having obtained these, think they are exceeding well. Wretched Men, indeed! wretched are these all manner of Ways, blind, and stupid Blocks, mere Animals, sitting here in the Darkness of Ignorance, and hence removing to that of Death and Damnation.

§. 9. But that we may not abide without Understanding, and without Honour, like to the Beasts that perish, we must firmly imprint this in our Minds

Minds, that we are Strangers and Pilgrims in this World, after the Example of Christ, whose Doctrine and Life we ought equally to love, and to him always to apply our selves as to an Image and Pattern for all true Christians to follow; and to conform to him our Manners, our Thoughts, our Designs, and the whole Course of our Lives and Conversations. Wherefore above all Things, and in all Things, it becometh us to look unto Him, who, when He was the most noble of all Men, chose voluntarily that Life in which nothing Noble might appear according to the World; nothing notable for Himself, besides extreme Poverty, and a Contempt of Honour, Wealth, and Pleasures: Which Three are held by the World, for three Gods, and set up in the room of the true God blessed for ever. These he contemn'd, to whom all the World did Sacrifice; and therefore he confesseth, *That the Son of Man had not whereon to rest his Head.*

Being the same as that of Christ.

§. 10. So David in like manner, before he was called to the Kingdom, was poor, vile, and condemned; and being made King, he yet esteem'd all Kingly Splendor as nothing, in comparison of Life eternal, and the Kingdom of God in the Heavens. Whereupon the Psalmist singeth, *How amiable are thy Tabernacles, O God of Power? My Soul longeth, yea, even fainteth for the Courts of the Lord: My Heart and my Flesh were exalted in the Living God: Better is one Day in thy House, than a thousand elsewhere. I have indeed a Kingdom, I have Subjects and People subdu'd unto me, I have Kingly Palaces, and the Tower of Sion; but these are nothing in respect of thy Tabernacle, O Lord. And I had rather be but a Door-keeper in thy House, than*

Pf. LXXXIV
12, 10.

† *Quæ Tria pro Trino numine Mundus habet.*

*And of Job.
So likewise of
all the Apo-
stles.*

Acts VII. 60.

*And the first
Christians in
general.*

*Their Pay-
ment and Co-
formity to it.*

to dwell a Prince in these. Neither was *Job* of another Mind, when he rejoiced in his Redeemer; nor *Peter*, nor *Paul*, nor any of the other Apostles, who intended not the Riches of this World, but fought after the Riches of another and better World; and therefore took upon them the poor Life of Christ, walking in Charity, Lowliness, and Patience, whereby they contemned this Earth, and triumph'd over the World. They pray'd hence for them that crucified them; they thanked them that reproached them; they blessed them that reviled them; in Persecutions they praised God; by many Tribulations they professed that they were called to enter into the Kingdom of Heaven: And when they were slain, they (with Christ their Head) prayed, *Father forgive them, and lay not this Sin to their Charge.* So dead were they to all Wrath, Revenge, Bitterness, Ambition, Pride, Love of the World, and Love of Self, and so did they live in Christ, and in his Love, his Meekness, his Humility, and his Patience. And thus were they perfectly made alive in Christ by Faith; and by this Faith they lived. Which most noble way of living, to the Lover of this World is altogether unknown: And this is because he liveth not in Christ: And being ignorant that the true Life is in Christ, it cometh thence to pass that he is dead in his Trespases and Sins. Hence Wrath, Hatred, Envy, Covetousness, Pride, and Lust of Revenge, are found to live in him. And as many as live not in the Spirit of Christ, they are none of his; and are accounted by him as dead. Neither live they in Christ by Faith, who follow not his Steps; whatsoever they may perswade others, and boast of themselves.

§. 11. The true Christians, on the contrary, understand that it's their Duty to follow the Steps

steps of Christ, to conform their Lives to the
Life of Christ, and to take from him, as from an
original, or a most authentick Author, the Rule
both of Life and Doctrine. They have his Life
in a Word, for their Exemplar; and their Book
is Christ himself. From whom they derive all
their Learning, according to that true Saying,

Omnia nos Christi Vita docere potest. That is, *Their Book*
The Life of Christ in all Things well can teach. *which com-*
prehends all
Learning.

Now these being found to be Such, and know-
ing that none but this is the only true Life
which is in Christ Jesus, and the only true Wis-
dom that is in him, utterly do despise the Life
and Wisdom of the World. And these, and
none but these, are to be call'd his True Dis-
ciples; for as much as they delight to be always
reading Christ, meditating upon Christ, studying
Christ, and to be continually busied in tran-
scribing him; so as they would gladly, if they
could, never so much as look off upon any o-
ther Book. These say, with the Apostles, *We* 2 Cor. IV.
look not at the Things which are seen, but at the 18.
Things which are not seen: For those Things
which are seen, are Temporal: But those Things
that are not seen, are Eternal. And with all the
Holy Ancients they farther declare: *We have here* Heb. XIII.
no continuing City, but we seek after one to come. 14.

§. 12. But if it be true, that here we be *Man created*
strangers, and have not any abiding Place in this *for a better*
World, it followeth, that we were not created *Inheritance*
for the sake of this present World; and further *than for this*
it followeth then, that there remaineth for us *World.*
another World, another Country, another City,
other Dwellings, other Tabernacles; for which
we should think it Gain to lay down even an
hundred Worlds, yea, our very Life it self. All
which a true Christian well knowing, and se-
riously

riously reflecting on, rejoiceth in his Spirit that he was ordained to eternal Life, and hath continuing City prepared for him in the Heavens, for which he was created after the heavenly Image. And hence attending this one Thing how he may grow rich in God, and attain the blessed End of his Creation; he laugheth at the Madness of those that being made blind with the Love of the World, fear not miserably to afflict their own Souls for the sake of brittle and frail Things; which can give them at best no real Satisfaction, and whence they are so unhappy as to lose their Souls.

CHAP. XVIII.

The extravagant Madness of preferring Temporal Things before Eternal.

Numb. XI. 1.

The Lord heard it, and his Anger was kindled; and the Fire of the Lord burnt among them, and consumed them that were in the uttermost Parts of the Camp.

The Madness of Christians apostatizing to the World. S. I. **T**HE Children of Israel murmured against Moses, and said, *Who shall give us Flesh to eat? We remember, said they, the Fishes, the Cucumbers, and the Melons, which we did eat in Egypt freely.* Which is a Type of the Men of this time, who under the Pretext and Title of the Gospel, seek generally after nothing but earthly and carnal Things, use more Diligence

to be Rich and Great, than to become Blessed and Happy; study to please Men more than to please God, and attribute more to the Conspicience of the Flesh, than to the Poverty of the Spirit. Whereas the Character of a true Christian, is to have more Care of *Eternal* than of *Temporal* Honour; to seek more the Glory that endureth, than this which is but momentary; to thirst after the *Heavenly*, and let, for their sake, the *Earthly* Riches go; to neglect *Present* Things, in pursuing after those *to come*, which are more solid and real, tho' to us here invisible; and lastly, to crucifie and mortifie the *Flesh*, that the *Spirit* may live. This it is to be a true Christian.

§. 2. And in a Word, it is the Sum of all Christianity, to follow Christ our Lord. For *Somma Religionis est imitari eum quem colis*, saith *Augustin*: That is, *The whole of Religion consists in this, (viz.) to imitate Him whom thou dost worship*: Or that thou thy self be a Follower and a Copier of the God whom thou honourest and serveest. This, out of the Light of Nature, was well understood by *Plato*, in whose School this was a Maxim, *The Perfection of Man consisteth in the Imitation of God*. Hence nothing else left to us, but that Christ ought to be the Example and Pattern of our Life; and that all our Counsels, Studies, and Purposes, and indeed, all our Cogitations, should only respect that One Thing; How we should come to him, that so by him we may be saved, and live with him eternally; expecting in the mean time with Joy, the Dissolution of this our earthly Prison. And to that blessed State for certain, we shall attain, if we thither direct all our Labours, Actions, and Endeavours; making this our Business and Vocation by Faith, and so go earnestly on with a firm Desire and Hope of eternal Life.

Christ the Christian's Rule.

Man's Perfection the Imitation of God.

Life. Or, to speak yet more significantly, we need never fear to attain it, if we never lay aside the Memory of his eternal Happiness in all our Actions, but look steadily to the End in them all; because through this Method of habituating our selves to the Presence of God, there is begotten in Man a certain holy Desire and Thirst of eternal Things; and withal, the Desire and Coveting of earthly Things, which is insatiable in its own Nature, at the same time is restrained. And this is the true Subjection of the Flesh. Wherefore, according to the Saying of St. Paul, *Whatsoever ye do in Word or Deed, do all things in the Name of our Lord Jesus Christ, giving Thanks to God the Father through him.*

Col. III. 17.
1 Cor. X. 31.

Of doing all
things in the
Name of God.

Ps. XLVIII.
10.

§. 3. And the Name of God is nothing else but the Honour, Praise, and Glory of God. According to thy Name, let it be, O God, and thy Praise to the Ends of the World, saith David. Which Scope and End, if all our Works and Life did chiefly respect, then we doubtless should always think of Eternity, and our Works would be done in God, and consequently our selves would also be in God. Briefly, God our chief Good, who is the eternal Life, should of all our Thoughts, Works, and Words, be the first Mover, if we would not fail of eternal Salvation. That is that which St. Paul most elegantly expresseth to his beloved Timothy, saying, *But thou, Man of God, flee these Things; to wit, Covetousness, and the Love of the World.*

1 Tim. VI. 11.

The Man of
God, and the
Man of the
World.

§. 4. He calleth a Christian, a *Man of God*, because born of God, and living in God, and therefore he is the Son and Heir of God. Even as contrariwise, a *Man of the World* is one who liveth after a worldly Life, whose Inheritance is the World, and whose Belly is filled with the Goods of the Earth, as it is in the Psalm

Which

Which Way, the Christian is far from ; for he has his Mind fix'd on the invisible Eternals, seeking after Divine Faith and Love, and shewing himself insatiably covetous of the Heavenly and Angelical Life, for which he was created, and not for the Earthly and Bestial. And if it come not so to pass, but this Temporal is preferr'd to the Eternal Life, then Man sinketh into enormous and presumptuous Sins, which the most just God will punish with the Eternal Fire that is here prefigured out to us, by the *Burning* of the Tents, the *Fire* sent from Heaven, as from a jealous God, to punish the extravagant Excesses of the *Israelites*.

§. 5. Wherefore as often as such like Plagues *Why Plagues* as these are sent upon the Wicked, Inundation, *are sent upon* Fire, War, Famine, Pestilence, and Earthquake, *the World.* let us always call to mind, and duly remember, that these are the most just Punishments of God, when moved to Anger ; and let us not be like to the People of *Israel*, who were unmindful of Heavenly, and did follow after transitory Things ; who did prefer the present Things before future, and who had more Care of the Body than of the Soul : Let us not be, I say, as they were : And the same Things let us not err in. For if we walk in their Steps, and hanker after the *O-*missions of *Egypt*, despising for the sake thereof, the blessed Land which we are travelling to ; let us not think it hard, if we also be punished even as they were punished.

§. 6. It is an extreme Point of Ingratitude *The great In-* and Contempt of God, both here and hereafter *gratitude as* to be punished, to forget God, for whom we *well as Extra-* bear about us both Body and Soul, and *vagance, of* whom we received them both ; and instead of *the false Chri-* Him to worship the Idols of the Creatures, the *stian's Choice,* Work of Mens Hands, and to place in our Esteem Eternal Things after such as are Transitory.

*The dreadful
Consequences
of such a
Choice.*

tory. For these Creatures of God are given us but for Necessity; and not that we should set our Hearts and Minds upon them, the which God alone deservedly challengeth to himself. They are not given to us for *themselves*, but that they might be unto us as Prints, Footsteps, and Testimonies of God; whereby we can come nearer to the Knowledge and Love of God, the Author of them all. Which Divine Institution and Service of the Creature, when the Love of the World dares arrogate and appropriate to it self; then are the Slaves hereof, by the most just Vengeance of God, together with proper Idolaters, turned into the *Fire of Hell*; whereof *Sodom* and *Gomorrhah* were a Type, as likewise this *Burning* of the *Israelitish* Camp. I deny not, but all Creatures are of themselves good; but when Men once set their Hearts upon them, and that not after a lawful manner, but so as to doat upon them, and worship them as *Idols*, then they become an Abomination before God, no otherwise than the most detestable and execrable Images of Gold and Silver, and so they become the Fuel and Matter of Eternal Fire, not but that Gold and Silver of themselves are good Creatures. In brief, the Love and Joy of the Wealth and Honour of Christians, are not circumscribed but in Eternity it self, where there followeth even Life Eternal: For where thy Treasure is, there is thy Heart and thy Life. But on the contrary, from the Concupiscence and Love of the World, nothing else can follow but Death and Damnation; forasmuch as the World passeth away with all the Pomp thereof; but he that doth the Will of God, continueth for ever. And hereupon St. *John* earnestly beseecheth the Faithful to withdraw their Love from the World, which deceives all its Adorners, saying

ing, *Little Children, do not love the World, nor* 1 Joh. II. 15.
those Things that be in the World.

§. 7. By all which, it is most manifestly shew'd, *Why the Crea-*
 at God would not have us love any Creature: *tures are not*
 st, Because Love is the *Heart* of Man, and *to be loved,*
 e most noble of all Affections; which there- *but God alone.*

re is due to God alone, as to the chiefest and
 ly Good. *Secondly*, Because it is a great Folly

love that which cannot love us again; where-
 on in vain are frail and transitory Things be-

ved; and by Good-right is God alone to be
 ved above all Creatures, who out of his ex-

eding Love, created us to Eternal Life, re-
 emed us, and sanctified us. *Thirdly*, Because

naturally, *like* Things are loved by *like*; and
 erefore God made thee after his own Image

ed *Likeness*, that thou mightest love Him, and
 y Neighbour created after the same Image.

Fourthly, Because although our Soul be, like to
 Wax, ready to take any Impression put upon it,

rather like a Glass representing all Objects
 t before it, whether of Heaven or Earth; yet

it born only to set God before it. *Fifthly*,
 s the Patriarch *Jacob*, when he lived in *Meso-*

potamia amongst Strangers, and after Twenty
 ears Service, demanded his Two Wives and

s Wages; and being provoked with the sweet
 emory of his Country, did think and desire to

turn to the same: Even so our Soul, among
 orldly Occupations, and all the Business of our
 outward Callings, as the Load-Stone, ought ne-
 r to decline from the Pole of Eternity, and
 om our true Country. *Sixthly*, Because Men
 e either Good or Evil, by reason of that
 hich they love; therefore he that loveth God,
 rticipateth of every kind of Virtue and good
 hing: On the other side, he that loveth the
 World, is defiled with all the Sins and Evils
 ereof. *Seventhly*, Even as King *Nebuchadne-*
zar,

*How by the
Love of the
World Man
is transform'd
into a Beast.*

2ar, when he loved the World more than meet, lost by it the essential Form of a Man, and degenerated into a very Beast: So all that blotting out of their Hearts the Image of God, become according to the interiour Man, Wolves, Dogs, Lions, and Bears; for so indeed and better, are all those that addict themselves wholly to the Love of this World. *Last of all*, Whosoever every one here favoureth in his Heart, shall be manifested in him, and he will follow whether it be God or the World; which the Two he turneth himself into.

CHAP. XIX.

He is of God most beloved, who
most wretched in his own Eyes.

SHEWING

How a Man, through the Knowledge
of Christ, of his own Misery, is led to
after the Grace of God.

Isa. LXVI. 2.

To this Man will I look, even to him that
is poor and of a contrite Spirit and trembleth
at my Word.

*That the
poorer any
Man is in
Spirit; the fit-
ter Object he
is of the hea-
venly Riches.*

§. 1. **T**HIS most comfortable Word
is our most gracious and merciful God
spoken to us by the Prophet *Isaiah*, to lift up
our Minds, and erect our Hearts, when we
are oppress'd with the Sense of our Poverty and
Misery.

Misery: This most sweet Declaration, this joyful Sentence is out-spoken from him himself, by his *Eternal Word*, as from his *Mercy Seat* in the Heavens, to bind up the broken Spirit, and pour into it the Oil of heavenly Consolation, and the precious Balsam of saving Health. For whom, saith the merciful Lord and Saviour, would I shew Respect, but to the little and poor ones, and them that are of a wounded and contrite Heart, fearing before me, and trembling at my Words? Thus doth he set forth his tender Regard for as many as their own *Misery* has taught to despise and contemn themselves, and to seek with Fear and Trembling, a Remedy suitable to what they want. Will God then look to him that is *Poor*? to him that is wretched, and blind, and naked? Be not thou then ashamed to acknowledge before Him, thine own littleness and *Poor*ness: Be not thou discouraged from confessing unto Him thy Wretchedness, and Blindness, and Nakedness. Will he have Respect to a contrite and a bruised Spirit? Will he look down upon a trembling Reed, or upon broken stubble, which feareth to be scattered by the breath of his Word? Let thine Heart then melt before Him; and let thy Spirit break, as it were into Shivers, at his Presence. Be thou sure to despise thy self as a weak Reed that hath no strength, and as the very Chaff it self which is driven about by every Wind: And so fear thou before the Majesty of the Lord, humbling thy soul to the Dust, and acknowledging thy self unworthy of all Divine Grace and Favour.

§. 2. The Contempt of our selves is the first Step to obtain Acceptance with God: And nothing more draws the Eyes of Heaven upon us, to favour us, than this Self-Abasement. Whosoever is desirous to find Grace and Mercy, let him declare himself in his own Judgment unworthy,

M

worthy,

IV. 160

That to have
a Sense of one's
own Misery is
the right way
to obtain the
Grace of God.

IV. 161

That the Con-
tempt of Self,
is the first
Step to Ac-
ceptance with
God.

Gal. VI. 3.

The Wisdom
of Self Abuse-
ment.

2 Sam. VI. 22.

The Matter
out of which
God makes
Fools.

worthly, altogether unworthy of them; and let him account himself as one that is *Nothing*. But whosoever seems *Something* to himself, is not wretched enough, nor humbled enough in his own Opinion; and consequently not capable of Divine Grace; whereupon St. Paul saith, *If any Man esteem himself something, when he is nothing, he deceiveth himself.*

§. 3. For God alone is all Things; and he that only knoweth this, but doth not inwardly in his Heart approve it, and shew it forth in his Example, thereby argueth the Knowledge of God in him to be yet but very superficial and slight. Therefore if thou wilt give God indeed the Glory, and teach it by Act, That God is all Things, it must needs be that thou use a most sharp Judgment against thy own self, and believe most assuredly, that thou art *Nothing*; after the Example of David, who, dancing before the Ark of the Lord, when Michai contemned him as an abject Person, answered, *I will yet be more vile than I have been.* He that will needs be *Something*, the same is the Matter out of which God maketh *Nothing*. And he that to the contrary loveth to be reputed as *Nothing*, and in his own Judgment is so, this is the Matter out of which the great Workman maketh *Something*. He that will be wise in his own Opinion, is the Matter out of which God maketh a Fool. And he that considereth his own Folly is the Subject out of which God formeth a Wise Man. He who professeth himself before God to be more miserable and worse than all Men is, in the Judgment of God, made the greatest and chiefest of all others: And he that in his own Judgment, is the greatest of Sinners, shall not be ashamed in the great Congregation; for him doth God delight to honour as if he were the greatest of Saints.

§. 4. This is in Truth that Humility which God exalteth; this is the Misery which he re-
specteth; this is the Nothing of Man, out of
which God createth Something. For no other-
wise than the old World was created by God,
even so is He, out of this their Nothing, wont
to produce the Men of God, and to create them
after his own Likeness. Of which Things we
have David for Example, whose Littleness our
most gracious God beholding, transformed him
into a most noble Instrument of his Glory. Then
next we have Jacob, whose Saying this is, *I am*
less than all thy Mercies: And above all, Christ,
the Christian's true Pattern, who was dejected
below the very common sort of Men, and who
for us was even accursed, and made a *Worm*:
Oh! how was he an Example hereof, and into
how great Majesty did his heavenly Father exalt

The Exalta-
tion of Humi-
lity.

Gen. XXXII.
19.

Psal. XXII. 7
Isa. LIII. 4.

§. 5. For in like manner as a Workman shew-
ing his Skill upon some special Piece of Work,
to the End he may labour it more exactly, taketh
new Matter that is polluted with no Man's
hands: Even so that Man that God will make
to be Something, must be first nothing: And
he that will make himself Great, and believeth
himself to be Something, this Man cannot be the
Matter for Divine Works; because that only
which is Nothing and Void, is that out of which
he, after a wonderful manner, shapeth all Things;
which the blessed Virgin Mary knew full well,
saying, *He hath regarded the Lowliness of his Hand-*
maid; therefore from henceforth all Generations
shall call me blessed.

The Method
of God's Work-
manship to be-
gin always
with No-
thing.

Luke I. 48.

§. 6. But who is this blessed lowly one that is
Nothing in his own Eyes? He is indeed inward-
and in Heart so, who thinketh himself wor-
thy of no Divine Benefit, either corporeal or spi-
ritual. For he that arrogateth any Thing to

The Necessity
hence of the
mystical An-
nihilation in
order to a
new Creation

himself, this Man esteemeth himself Something when in truth he is Nothing; and therefore the furthest off from Divine Graces, and most of all unfit to be a Subject for God's new Creation. For he that thinketh himself to be Something when he is Nothing, that is, Nothing in God's Sight, shall find Nothing in the Grace of God, but must of Necessity lose all the Benefit of it; because it is Nothing to him, so long as he accounteth himself not unworthy of it. Lo, this is that which rendereth Grace it self of no Benefit, and shutteth out that which containeth all Things in it; and to which all Things are possible when received with Faith and Thankfulness. Since the Grace of our Lord Jesus Christ abideth not with any Man, neither can abide with him who holdeth himself to be Something, or who judgeth himself worthy of any Thing that is given him from Above. Because if he judge himself worthy of any Thing, he taketh not all Things *gratis* of God: For it is *Grace*, not *Merit*, what ever we are, or obtain for our selves from Heaven. And besides, nothing is indeed proper to Man, except Sin, Misery, and Infirmary; all other Things are God's, and being God's; flow from God.

Man compar'd to a Shadow.

§. 7. Behold now the Shadow of a Man, which is no more Something than it is a Man, and consider with thy self hereupon, that Man also is himself no more than a *Shadow*, as he is considered merely *in himself*, that is, independently upon God by whom he subsists. As therefore the Shadow followeth constantly the Motion of a Man, from whom it hath its Being. Even so should Man follow the Motion of God from whom he hath his. And what else is the whole Creation, indeed, but as it were a *Shadow*, being compar'd with the Infinite Being on which it depends, and whereby it subsists.

ut Man, that would for any Thing depend on himself, walketh more especially in a *vain Shadow*; and therefore all his Thoughts are *Smoak*, and his Devisings nought but *Emptiness*: Because *himself* he hath neither Life, nor Motion, nor being; but all that he hath is in *God*, and of *God*: Thus Man, as a shadowy Representation, carrieth his Life, his Motion, and all that he hath received, of *God*; according to that of *St. Paul*, *In Him we live, move, and have our Being*. Also consider in like manner the Shadow of a Tree; and let it be, if you please, of a good Tree, and bearing good Fruit: And ask of the Shadow, what it hath to boast of? Be not deceived, for a Shadow beareth no Fruit: And although Apples *appear* in the Shadow of the Tree, they do not therefore belong to the Shadow, but to the Tree. Now think thou the like is to thy self; the good Fruits that appear in thee, are but *apparent*, and are not thine own. But moreover, as the Apple groweth not out of that which is seen of the Tree, (as the unskilful Vulgar may be apt to think) although it hang thereon no otherwise than a Child hangeth on the Mother's Breasts, but from a certain Seminal Virtue impregnated from Heaven, whereby the Tree is made, *out of the † Center of † Ex centro* the Seed, to fructifie, and the Fruit also to grow *Seminis*. while it *hange*th upon the Tree.

§. 8. Thus is Man by Nature a *dry Tree*, That God only yielding no Fruit: God is his Strength, whereby *is his substance* Life is renewed in him, and he is *made fat and tial life and* green, even like a green Olive-Tree in the House *Power*. of God, whose *Fatness* overfloweth. Thus verily, all Men are of themselves such fruitless Trees, which have no Sap of Life in them, being quite dried and withered; the Lord only is their living Force and vegetating Power. It is the Divine Seminal Virtue which must impregnate them, to

make them flourish and bear Fruit; according to Psalm. XXXVII. 1. *The Lord is the Strength of my Life.* And to that of Luke XXIII. 31. *For if they do these Things to a green Tree, What will they do to a dry Tree?* As also to what is written both in the Law and the Prophets: *E-*

Hos. XIV. 9. *I, saith the Lord, will hear, and will direct him that he shall flourish; yea, of me shall his Fruit proceed. Or, I have heard him and observed him. I am [unto thee] like a green Tree, and from me thy Fruit shall sound.* And thus by Moses is God hence compar'd likewise to a Rock, from whom are generated living Stones; that is, Spirits or Souls subsisting in him as in their Original; and their Support and Foundation, as well as Life and Power. For so it is written in the Law concerning them that did not abide in and adhere

Deut XXXII. 18. *to their Rock, whereby they become dead and good for nought: Of the Rock that begat thee, thou art unmindful; or, thou hast forgotten the very Principle of thy Life and Being, and forsaken Him who is the Strength and Stay thereof. And our blessed Saviour hence plainly tells us: "If you remain in me, you shall bear much Fruit: But if not, ye shall be cast forth as withered Branches; because as the Branch cannot bear Fruit in it self, except it abide in the Vine; no more can ye, except ye abide in me. See Joh. XV. 4, 5, 6.*

The only Way §. 9. But when a Man is truly wretched in *to be respected* his own Sight, and is moved at all Times by, *of God.* and trusteth only in, the heavenly Grace of Jesus Christ, beholding himself out of Christ as Nothing, then doth God graciously respect him; which Divine Respect is never but after the manner of a God; it never cometh to pass, after a human Manner, and without a secret Force and Efficacy attending it; but is full always of a real Virtue, Life, and Consolation. And

And as none but humble and contrite Hearts are capable of this Divine Aspect, this Heavenly Favour; so by how much the more clear, more amiable, and more frequent it is, so much the less do they think themselves worthy of it.

§. 10. What a noble Instance hereof have we shadowed out to us in the Patriarch Jacob, who pronounceth himself unworthy of all Divine and Temporal Blessings. Now therefore, according to his worthy Example and heroick Pattern, a Heart that is truly humbled and contrite before God, acknowledgeth himself unworthy of the least Heavenly Visitation, and is exceedingly abashed to receive any Divine Consolation, be it never so little: Whence with Vehemence, he crieth, "O Lord, my Soul, thine Hand-maid is unworthy of this thy great Love and Mercy, which thou hast shewed me in Christ Jesus; I am less than the least of all the Mercies, and of all the Truth which thou hast shewed unto thy Servants; for behold, since thou gavest me thy Son for the Staff of my Life to walk with, I come with two Bands, with the Blessings of Grace and Glory.

Jacob herein a Type of the humble and industrious Christian.

§. 11. And indeed, if a Man should weep a whole Sea of Tears, it were by no means a sufficient Price for the least Heavenly Favour or Consolation. Therefore, as is universally known and confess'd amongst us, the Grace of God is merely a most pure and free Gift; and the Merit of Man nothing else but Punishment both here and hereafter. This every one knows indeed, thro' Faith, and also acknowledges freely: Consequently every Man is guilty of his own Misery, and is most graciously pardoned and justified of God; but this cannot be without Acknowledgement, and that not of the Mouth, but of the Heart, that so he may obtain the Favour and Grace of God. Whereupon St. Paul saith, *If I*

The great Reasonableness of such a Procedure as this.

must needs glory, I will glory of the Things which concern mine Infirmities; and gives us to understand, that therefore he would boast of the Infirmities which he felt in himself, that so the Power of Christ might dwell in him.

How the Infirmity in the Creature more exalts God's Power and Grace.

§. 12. For such truly is the Mercifulness of God, as He will not see his Works suffer Corruption: But so much the weaker the Creature is in it self, so much more Fortitude is there divinely infused into it; for in the Weakness of the Creature, the Power of God is exalted the more; according to that which the Lord said unto Paul, *My Grace is sufficient for thee; for my Power is made perfect in Infirmity.* Wherefore by how much a true Christian is in his own Opinion, more vile and wretched, by so much doth God pardon him more freely, to the greater Manifestation of the Riches of his Glory in a Vessel of Mercy; not looking herein at all to any Merit of his; and so much the more doth he delight to visit him with the heavenly Consolations, which are infinitely more sincere and noble than all human Joys.

Wherein the true Poverty of Spirit consists, which is accepted.

§. 13. Furthermore, it is not he that is poor and destitute of all human Succour and Comfort, but it is he that from the Bottom of his Heart, acknowledgeth his Transgression, and is grieved for his Sins; that is, the poor miserable Man in his own Eyes, who is made the proper Subject of Divine Mercy. If Sin were not, verily there could be no Misery in the World; and so much Misery could not befall Man, but that he is worthy of much more. Far be it from us then to grieve, because many heavenly Benefits are not bestowed on us; seeing we are not worthy even of the least of them, no nor of the very Life we carry about with us. Which although our Flesh think a very hard Saying, yet if we will obtain the Grace of God, the Truth

to be spoken; and every true Penitent Sinner must be a most severe Judge and Upbraider of himself. Wherein then should a Man open his Mouth? Truly, I think whatever Man thou seest, it is better for thee much to say, thou must say nothing; it is better for thee to lay thy Hand upon thy Mouth, then to open it at all in thine own Justification; it is better for thee to open it only in these two Words, (*viz.*) *Peccavi and Miserere*; that is, *Lord! I have sinned; have thou Mercy upon me a Sinner.* And certainly, God himself requireth not of a Man, that he deplore his Sins, and humbly crave Pardon; which Two, whosoever shall neglect, may be said to have omitted the best and most needful Part.

§. 14. Weep not therefore, O Man! for thy *How the Door*
 Body, either because it is naked, or because it *of Grace is*
 afflicted with Hunger and Cold, or because it *open'd in*
 suffereth Persecution, or because it is restrain'd in *Christ to the*
 Bonds, or because it is sick and weak; but hum- *poor Penitent.*
 ble thou thy self before the Lord, and send forth
 Tears for thy Soul, which is constrained to dwell
 in Flesh and Blood as in a *House of Bondage*,
 and thereby is render'd obnoxious to Sin and
 Death. *Unhappy Man, that I am?* thou must
 say, *Oh! who shall deliver me from this Body of*
 Sin? And this Christian Acknowledgment and
 consciousness of thine own proper and inward
 Slavery, this godly Sorrow working Repentance,
 is Thirst after the Grace of God, this Faith
 firmly fastned on Christ alone, do open to thee
 the Door of Grace in Christ, by which God
 cometh into thy Soul. Be zealous therefore and
 knock: *For, behold I stand (saith the Lord) at Rev. III. 20,*
the Door, and knock; if any Man hear my Voice,
and open the Door, I will come in to him, and I
will sup with him, and he with me. Which Supper
 is nothing verily, but the perfect Remission of
 Sins,

Sins, as it is joined with Divine Consolation, and a Divine Life and Happiness.

The Effects
that follow
the opening of
this Door.
Acts XIV. 27.

Pf. LXXXV.
11, 12.

Luke VII. 37.

Rev. I. 6.

Psal. LI. 19.

§. 15. At this sacred Door of Faith, our most loving God, at his own time, doth meet the wretched Soul, and enter in, that he may take Possession, filling the same with ineffable Joy: there it is that the Truth riseth from the Earth, and Justice looketh from Heaven: Here it is that Mercy and Truth meet one another; that Justice and Peace do kiss each other: Here it is that the returning Offender *Magdalene*, the Soul of Man now all broken within and confused, and pouring forth Tears, anointeth the precious Feet of her Lord, washeth them with her Tears, and wipeth them with the Hairs of her Head, expressing all the Marks of a most profound Humility. Here it is that the spiritual and mystical Priest in the holy Ornaments of Faith, offereth up the true Sacrifice, even the contrite Heart and lowly Spirit, with the Incense of true Repentance and Contrition. This is the true *Holy Water*, the Water of Purification, wherewith the mystical *Israel* are washed and made clean, by Faith and the Efficacy of the Blood of Christ. And thus now, O Christians, it appeareth how by the Acknowledgment of your own Misery, and by Faith in Christ, ye may attain to the Grace of God: And that by how much any one is in his own Judgment more wretched, even so much is he the more dearly beloved of God; and shall be by him adorned with greater Favours and higher Blessings.

CHAP. XX.

Now by true Contrition a Christian's Life is daily amended, and he made continually more and more fit for the Kingdom of Heaven.

2 Corinth. VII. 10. *Godly Sorrow worketh Repentance to Salvation not to be repented of: But the Sorrow of the World, worketh Death.*

1. **T**RUE Christianity consists only in *That true* pure Faith, Love, and an holy Life; *Contrition* which Holiness of Life springing up in the Soul *proceeds to a* with Faith and Love, and therewith flowing out *daily Renova-* of it, hath its Beginning out of *true Contrition.* *tion of Life.* and this Contrition is never without a strict and severe Knowledge of one's self, whereby we perceive daily more and more our own defects, and so are led to amend them Day by Day: And thereby we arrive to a participating of the Righteousness and Holiness of Christ by *1 Cor. I. 30.* Faith, the which cannot be obtained by any other Means. Wherein if we do walk, as having the continual Fear of God before us, after the Example of good Children and loyal Subjects, we must be sure not to nourish any thing that belongs to the *Flesh.* *All Things are lawful* *1 Cor. VI. 12.* *for me, (saith the true Christian) but all Things* *are not expedient.* *Also all Things are indeed* *1 Cor. X. 23.* *useful for me; but all Things edify not, or make* *us better:* For even as a dutiful Son in his Father's

*That Faith
and Repent-
ance must be
demonstrated
by Works.*

Father's House doth not all what seemeth good unto him; though it were even lawful for him so to do; but warily observeth the Will and Pleasure of his Father, and as it were, by the Eye of his *Imagination* setting him still before him, doth consult with him, before ever he come to say or do any Thing: So a true Christian, as the Child of God, will behave himself in his Father's House, which is the Church of God; will not allow himself in all Things lawful, but will chastise his Senses with Christian Moderation, and will neither do or speak any thing without consulting first his Father in Heaven, or without having the Fear of God before his Eyes as actually present.

*The Folly of
pursuing after
the Satisfac-
tions of this
World.*

§. 2. Notwithstanding this, it is certain, that for the most part, Men are without the Fear of God; and thence it is that they do addict themselves so to worldly Pleasure; not knowing, or not considering that it is better far, continually to fear God, than to wallow in the Mire of the Pleasures of this World; for the Fear of God is the very Foundation and Beginning of Wisdom, and of true Devotion; all which the Covetousness and Delight of this World doth utterly extinguish. For even as by daily Contrition, and habitual Mortification of the Flesh, Man is Day by Day renewed, according to that of the Apostle, *Although our outward Man be daily broken, yet our inward Man is daily renewed* and repaired, in bearing heavenly Fruits and celestial

*The Wisdom
of denying
them for
Christ.*

2 Cor. IV. 16.

*The Fruits of
worldly Plea-
sures.*

Graces, of an unexplicable Sweetness. So contrariwise, the Pleasure of the World is the Beginning of Folly; and the Pursuit after it, Madness: For it bringeth along with it Heaviness of Heart, Vexation of Spirit, and a wounding of Conscience; yea, so great hence is the Calamity of the Soul, and so heavy the Loss of the heavenly Gift (a Loss which necessarily floweth from

from the Pleasure of the Flesh, and from worldly Delights) as he that duly calls the same to mind, cannot but exceedingly fear and dread any of the fleshly and worldly Joys, which serve but to divert him from those that are Spiritual and Heavenly; and to quench in him the most sweet Grace of Devotion that brings the Soul into the Kingdom of God.

§ 3. Two Things now there be, which, who-
ever considereth, and seriously pondereth with
himself, he can be neither affected with worldly
Pleasures, nor moved with outward Calamities.
The one is the Pain of the Damned; which who-
ever shall consider of deeply, it will be impos-
sible that he should be ever heartily merry.
The other is, the Life Eternal of the Blessed.
And whosoever hath but once taken this right-
ly to Heart, he cannot for that Cause ever put
it out of his Mind again, nor get quite free of
it, do almost, whatever he can. Nevertheless,
the Levity of our Hearts hinders us that we
cannot so seriously revolve hereupon as we ought
to do. And hence it is no wonder, we are both
without this wholesome Contrition and Sorrow,
and also so very ignorant of, and unexperienced
in, the Celestial and Divine Joys.

Two Considerations by which the World's Enchantment is to be broken.

§ 4. Now it is the Property and Marks of a
true Christian, to be always equally minded: For
he rejoiceth very sparingly (if at all) in earthly
things, being full of the Divine Pleasures, and
of Life Eternal. Neither is he carried away
immoderately with Calamities, or dejected in
Adversity, but for the Loss of the Soul only,
which he beareth so, as for that Cause all his
life-time he doth not refuse to account it a
thing worthy of Lamentation. And for this
only therefore, even for this immortal Spirit,
that it may not be lost, he's concern'd. For a
Christian, he knows, loseth nothing that is even
never

The Unconcernedness of a true Christian with respect to this World.

Mat. XIX. 29.

*His Careful-
ness in the
Pursuit of
a better.*

*His wise Re-
solution so
proceed in the
Spiritual Pro-
gress.*

never so little, of these frail Things which
rish, but he shall receive for so a thousand-fold
in another World: But if the Soul once perishes
it can never be repaired, or again recovered.
Blessed then is the Man that findeth this
Sorrow, and with that findeth the Celestial
Spiritual Pleasure also. But how often, al-
do we perversly and absurdly laugh, when
ought rather to weep! seeing there is no true
Liberty, no solid Delight, no substantial Satis-
faction, but in the Fear of God, and in a right
Conscience: The which, without Faith, and
without an holy Life, can never be attained
nor kept. For Faith accompanied with the
Holy Divine Sorrow which is wrought by the
Holy Ghost, doth go on Day by Day to correct
all the Defects of Man: Which most sure Means
if any Man neglect, he loseth the best Gift
and best Part of Living; forasmuch as therein
he is an Adversary to the New Life, he hinder-
eth the Kingdom of God in himself, he contin-
ueth a Captive under the Chains of Sin; ne-
ther can he be set free from the Weight of Cor-
ruption, nor cured of the Blindness and Har-
dness of his Heart.

§. 5. Whereupon it followeth, that he only
doth deserve the Name of a prudent and a wise
Man, who doleth with all his Might and
Industry, whatever he understands to be an Obstacle
to his Amendment of Life, and to his Pro-
ficiency in the Heavenly Gifts and Divine Oracles.
Neither doth he that is thus minded, determine
to flee those Things only whereby Calamities
may arise to the Body, and to the Faculties and
Concerns thereof; but much more doth he avoid
those which he perceives to be grievous to the
Mind, or any ways burthensome to the Spirit,
and an Impediment of the Soul's Spiritual Pro-
gress.

§. 6. Blessed is the Man who flees from what *The Obstruction*
 may obstruct the Correction of his Faults, *ons in it to be*
 stop his Progress in the Way of Christ. *avoided.*
 and happy is the Man who has learnt how
 to avoid all what may hurt his Body and
 Goods, but more especially all what may hurt
 his Soul. For this is the true Wisdom, and to
 withstand all that may oppose our true and eter-
 nal Happiness, is indeed the true Valour, which
 shall be crowned with Immortal Honour. *Christian Ho-*
 Be therefore, but be of good Courage; yea, be *nour and Cou-*
 thou strong in the Lord, and very courageous, *rage of the*
 as thou mayest observe to do according to all the *highest Necess-*
 Word and the Law of Perfection, which (not *ity.*
 loses the Servant, but) Christ the Son hath him- *Josh. I. 7.*
 self commanded thee. Be thou a good Soldier of
 his Christ, and strictly observe all his Orders,
 turning from them to the Right-Hand or to the
 Left, that so thou mayest indeed prosper whither-
 ever thou goest; when thou goest forth to Battle
 against his and thine Enemies, and in all what
 ever thou doest. Be of good cheer then; for, *The overcom-*
 hold, he will be with thee, and approve thy *ing of Evil by*
 as a Man of Valour, in resisting the wicked *Good.*
 World, and the Evil thereof, according to that
 St. Paul, *Be not overcome of Evil, but over-*
 come Evil with Good. An evil Habit must be *Rom. XII. 21.*
 overcome with a good One: See thou despair
 not hereat: This is a Thing not impossible.
 For there is no Cause why thou shouldst think
 thyself sick of incurable or insuperable Evils, *Eccl. XVIII.*
 thou but reflect, in the first Place, upon thine *21.*
 own Mind, and view there thine own Defects
 in order to a Cure; and do not presumptuously
 over-curiously cast a rash Censure on others,
 judge of thy Neighbour, or take upon thee to
 admonish him, before ever thou shalt have con-
 sidered and amended thyself. Thy Evils at
 first must first be overcome, before thou shalt
 be

be put into a State to overcome those that
abroad. Never therefore think of amending
others by Admonition, by Exhortation, by Cor-
rection, or otherwise; if thou hast not, by the
Grace of God, first amended thine own self. The
true Contrition of Heart is the Beginning of
the Way which leads to the blessed Kingdom
of Light and Love: And happy art thou verily,
if thou beest indeed enter'd into this Way
and walkest therein as through the Valley of
Tears; for thou shalt surely reap in Joy at the
Day of Harvest. Others also shall be converted
to God, gladly submitting to walk with thee
in this Way of holy Penitence, when by the
Light of thy Conversation, they shall be con-
vinced that thou art led of God.

*The sure Way
to the King-
dom of God.*

In this Way §. 7. And if it should happen that this daily
God meets and Penitence and spiritual Contrition, beget Repro-
revives his proach, and bring evil Reports with respect
contrite ones. thee; and if for that Cause, the good Will of
Men grow cold towards thee, take thou heed
that thou grieve not at it; but rather comfort
of thy own self, as becometh a true Penitent
and live thou Christian-like, as thy Heart
fireth, and as thou oughtest in all good Works
for to equal the Dignity of the Name of a Chris-
tian. For it is meet for thee to be afflicted
by the World, and scorned by it, that thereby
God may delight in thee, according to the
which he himself hath declared, saying, *I dwell*
on High in the holy Place; with him also that
of a contrite and humble Spirit do I dwell. And
why? It is that he may quicken the humble Spirit,
and contrite Heart. He saith, even the High
and Lofty One that inhabiteth Eternity, whose
Name is HOLY, saith it; That it is to revive
the Spirit of the Humble, and to revive [and exal-
terate] the Heart of the contrite Ones.

ISA. LVII. 15.

§ 8. It is impossible that Divine and Worldly Pleasure should at one and the same time reside in the Heart of a Man; so very contrary they are to each other; so utterly disagreeable to their Natures, their Causes, their Effects; so different in their Offspring, and their Fruits. The Pleasure of the World is begotten in Prosperity; but the other, which is of Heaven, is begotten in Adversity. I acknowledge it indeed to be, not only beside, but even against Nature, to rejoice in Adversity, according to that of the Apostle; *As sorrowful, yet always rejoicing; as poor, yet being rich; as having nothing, and yet possessing all things.* Notwithstanding which, through the Grace of God doth mend, purifie, change, and transmute Nature. And that hereupon the Apostles so greatly rejoiced, because they were accounted worthy to suffer so many evil things for the Name of Jesus Christ. Wherefore rejoice, O Christian, and be glad, forasmuch as thou also art counted worthy to suffer Shame for his Name. For thou art to know that this is the Way of the Cross of the Lord, by which Transmutation of Natures is effected: So that Mourning is changed into Joy, and Joy into Sorrowing; Life into Death, and Death into Life. Thus the Apostles and primitive Christians rejoiced exceedingly in Tribulations; thus they became Rich by being Poor, and possessed all Things by having nothing in this World: Thus they approved themselves in all Things as the true Ministers of God, or as the true Disciples of the Lamb of God, in much patience, in Afflictions, in Necessities, and in all manner of Distresses; as Deceivers, and yet true; as unknown, and yet well known; as dying, and yet Alive to God in Christ.

† § 9. Neither do any true Christians otherwise, who are by the Regeneration become

The impossibility of divine and worldly Pleasure to abide in the same Subjects.

2 Cor. VI. 10.

Acts V. 41.

The Transmutation of Nature that is made by the Cross.

† How hereby the new Creature is made to rejoice in their sufferings.

ther Men; forasmuch as they rejoyce and are glad in Adversity. And indeed none of those Things that disturb the Old Man, can ever disturb the New Man, formed after Christ; who, with St. Paul, even glorieth in Tribulation. For a Christian is a New Creature, to whom Tribulation it self is joyous. The Old Creature is troubled at it; but the New Creature rejoiceth in it, not only patiently supporting it; but triumphantly glorying in it also. For the Joy most certainly that is from Above, is more noble than that which is from Below; and the Peace of God in the Soul, surpasseth beyond Comparison, all earthly Pleasures. This Joy, and Peace, and Pleasure, begotten in the Soul, is that indeed which the World perceiveth not, as also believeth not; because it is not of the World. But which he perceiveth very well, who by the Continence and Contempt of Christ born by him, sheweth that he belongeth to Christ, and not to the World. And hereof if we be ignorant, and perceive it not in us, let us be fully perswaded, that this happeneth to us by reason of the Love of the World still abiding in us. It is also an infallible Mark that we are not yet arrived to the true Humility. Since A truly humble Man thinketh himself worthy of Afflictions and Tribulations, and unworthy of divine Consolations. But by how much the more he thinketh himself unworthy of these, so much more largely is he visited of God with them. And the more and oftner he deploreth his Sin, the less is he affected to the World. So that hereby, he at length comes to be a Stranger to the World, and passes through it as unconcern'd in it; being touched neither with the Good, nor with the Evil of it. He hath now no longer any Affection left for the World, or for the Things thereof: He pitieth them,

*That Divine
Consolation is
sown in Tears.*

and mourneth over them, that are affected to it; and not only so, but it becometh still more grievous and bitter to him thereby, yea, exceeding bitter. Here a Fountain of Tears is open'd, and great Lamentation, because of his Captivity as in a strange Land. He who considers himself thence as is meet, finds more wherein to mourn, than wherein to rejoice. And he also who examines another Man's Life, shall gather thence more Things worthy of Pity, than of Envy. Why did Christ weep over Jerusalem, even Jerusalem which persecuted Him, and put Him to Death? Their Sins and Blindness were evidently the Cause of it. Let us then think the same thing of our selves, and take up in like manner with him, but Lamentation also even for our selves, and for others, since no other Matter more heavy can be, and none more worthy of Tears will appear to us, than both our own Sins and the Impenitence of the World.

What sort of Tears these must be

Luke XIX. 41

§. 11. If it came to a Man's Mind, and was fixed upon him, that he should die presently, and that he was then immediately to appear and plead his Cause before God, as often as he in a perceptive manner should discuss the Matter with himself concerning the Helps and Supports of this frail mortal Life; surely he would be abundantly more serious, and more diligent in the Amendment of his Life, and in all the Duties of Repentance. And if, moreover, the same Person should call also to Mind, Hell Torments, he could not then sure but despise the World, and in comparison of these, would think all the Afflictions of this World pleasant; and would gladly undergo them, so he might escape these. From which Consideration we are the more distant, because we are continually so much inveigled with the Inticements of the Flesh, which bewitcheth our Understandings.

The proper Means to disentangle a Man from the Affections to the World.

As also to the
Body.

Gal. V. 24.

Rom. XII. 1
The prudent
Choice of the
Saints.

Psal. LXXX.

PC XLII. 3.
CII 4.

2 Cor. VII.
10.

§. 12. It behoveth a Christian, hence most firmly to perswade himself, that if it go well with his *Body*, there is great Danger of its not going well with his *Soul*: And if he flow in all manner of Pleasure of this World, that he is not a Subject so fit for the Pleasures of Another. If the *Body* be pamper'd, if the *Flesh* be humour'd, if the Desires of it be gratified, if the Life of it be vigorous, let him conclude that his Spirit then is dead; but that he Liveth, if he crucifie his *Flesh* with his Desires and Concupiscences; forasmuch as the one is the Death of the other. Wherefore if the Spirit live, it must needs be that the *Body* do spiritually die, and be offered up a living Sacrifice.

§. 13. Which way of Life, howsoever despised by the World, it has ever been the Custom of all the Saints, from the Beginning of the World, to observe; they eating and drinking always with Thanksgiving, the Bread and Cup of Tears, according to that of holy David, Thou feedest us with the Bread of Tears, and thou givest us Tears to drink in great measure. And in another Psalm, My Tears were unto me my Bread both Day and Night. This was his Daily Bread: And this Bread of Tears, with a certain heavenly Leaven receiv'd into it, Faith by a wonderful Sweetness doth most artfully mix and temper: And the Drink of Tears is pressed from the tender Grapes of devout Hearts, by true Repentance, and that Sorrow which worketh out a stedfast Salvation. As on the contrary, the Sorrow of this World bringeth forth Death, and all that is hard to this Life, whether it arise from the Loss of Honour, or of temporal and frail Goods. And this is often so sharp, so bitter, so cruel, and so impatient, as Men frequently catch themselves thereby in a Fool's Net, and so bring themselves to their own Deaths.

Deaths by divers Ways: Of which there are not wanting many Examples in the Histories both of the Ethnicks and of the Christians so called. But these latter ought to understand better: And certainly they cannot but grant it were better to be more moderate, and to shew themselves herein better Christians, who know it to be as unworthy their Profession, as it is in it self absurd, for the Loss of a few frail perishing Goods, to lose their own Souls, which even the whole World will not recompence. Far be it from us then, that we should do this for any temporal Goods, and should not mourn or thirst after the Eternal; seeing the Use of the former is most short, and at farthest, ends with Death. For *when a Man dieth, (saith the Psalmist) he shall carry nothing away: Neither doth his Glory descend with him.* Now this Law is equally spoken to all, and the Penalty of it taketh us all alike by the Collar; that is, no less the King than the meanest Beggar. For as the Body of the one is, so is also the Body of the other; the dead Body of both putrieth and turneth alike to Corruption. Hence *a living Dog is better than a dead Lion, as saith Solomon.* Nevertheless, the Lord will destroy at length the Vail of the Shadow of Death, which is spread over all Nations, and will *swallow up Death in Victory, and will fill with Light and Cheerfulness, the Faces of them that are in Bonds among all People, and wipe away the Tears from every Face of him that hath believed, as it is written, There shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For the former Things are passed away.*

§. 14. Therefore remember to carry moderately the Loss of earthly Things, and consider that the whole World is not worth one Soul for which Christ vouchsafed to die. Since

if thou persecutest not these frail Things with so narrowly and disorderly a Love, thou shalt be the less, for certain, troubled at the Loss of them; seeing that it is the Condition of Things loved, that these, when they are lost, are the more desired. And so the Labour of Fools afflicteth them, according to the Proverb, which saith, *Labor Scultorum affliget eos*: i. e. The Labour of Fools is a tormenting Wheel to themselves; or as the Preacher expresseth it, *The Labour of the Foolish wearieth every one of them*. Eccl. X. 15. For thus the Children of this present adulterous Age and Generation do gather Goods with great Labour, and with no less Fear do they possess them; and then with greatest Grief, part with them. This is the Sorrow of the World begetting Death. But to proceed.

No Rest to the
Children of
the World, or
Worshippers
of its Image.
† Ch. XIV.

11.

A fit Compa-
rison which
illustrates
this.

S. 15. We read in St. John's Revelations, that they that followed and adored the Beast, *† had no Rest*. So in like manner, all they that adore the great and goodly Beast of the earthly Mammon, may be said to have *no Rest* Day nor Night, because they Worship the *Image* of this World, that passeth away, and receive its *Mark*, both in their Foreheads, and in their Hands. These are a kind of Men most wretched, most unquiet, and most full of Care and Sorrows, whom perhaps we shall not ill compare to Camels, or Mules. For even as these by Rocks and steep Hills, carrying Gold, and Silver, and silken Garments, Pearls, Aromatick Spices, and generous Wines, on their Backs, do draw many Attendants and Servants with them for Security; and so at Evening coming to their Stables, all their precious Ornaments, and rich embroidered Cloaths and Garments, are taken from them, and they now being weary and quite stripped, appear to be what they are, that is, no better than miserable Beasts.

Book I. *The Way to a Kingdom.*

Beasts of Burden, and there remain now upon them nothing but the Prints of their Stripes, and the foul Marks of Blows to be seen: So those, in like manner, who in this World did shine in Gold and Silks, in Purple and fine Lin- Luke XVI.
19.

§. 16. Learn then, O learn to leave the World before it leave thee, which will not be but with most bitter Pains. But to him who doth this, and first separateth by Faith his Soul from the World; it is easie, I say, for him to be separated in Body from it: neither doth he grieve at all for the Loss of it. It is a miserable Delusion to put this off to a Sick-Bed, or to Old Age. For as the *Israelites* then, when they were just about to leave *Egypt*, were daily pressed with greater Burthens by *Pharaoh*, going about utterly to overthrow and extirpate their whole Progeny: so the infernal *Pharaoh* envying our eternal Salvation, when we are near to Death, will be still pressing us with greater Burthens of this World, and binding us even with stronger Affections to it. For so much greater Care for, and more rapacious Desire of earthly Things, is he wont to infest Souls with at such a Time; which Blindness of Old People, is so much the more remarkable, because they cannot carry the least Dust away with them, of all those Heaps of Money which they have gotten, into the Kingdom of Heaven. Since if we know any thing, we know that Way is so very straight, as all earthly Things do exceedingly hinder the Passage of the Soul through it. Well, thou grantest, that the Way is straight which leadeth to Heaven, as it is written, *straight is the Gate, and narrow the Way which leadeth to*

The Prudence of leaving the World before that shall leave us.

Exod. V. 9.

The straight and difficult Passage thence to the Kingdom of Heaven.

Mar. VII. 14. *Life, and few there be that find it.* But if thou dost verily indeed believe so, How is it that thou canst defer a Matter of such Importance as this? Or think it will grow more easie and familiar to thee, by thy so long forbearing to acquaint thy self with it? Certainly, if it be so very straight and difficult, as even thou thy self makest it to be; so hard to find, and harder to walk in; thou canst not do better than to get acquainted with it, so soon as ever it is possible for thee; and to omit nothing that can be done, to get ready for thy Passage out of this World, that when thou shalt depart hence, thou mayest be received by Angels into the everlasting Kingdom, which is prepared for all them that overcome the World.

How the Chaff of the World is separated by Death from the Faithful.

Psal. I. 4.

S. 17. As the Husband-man on the Barne Floor, separateth the Wheat from the Chaff, even so Death setteth free the Seed of the faithful Souls, from the Chaff of the World. But as for the Men of the World, it is otherwise with them; forasmuch as the Men thereof, are no other Thing else indeed, but *Chaff*, carried hither and thither with the Wind. Therefore do thou that which thou hast to do, with all thy Might, and let not this that hath been here said, depart out of thy Mind which we brought out of St. Paul, namely, how that the Sorrow which is according to God, worketh Repentance to a firm and irreversible Salvation, but that the Sorrow of the World bringeth Death.

CHAP.

C H A P. XXI.

What the true Worship of God is.

Lev. X. 1, 2.

The Sons of Aaron offered strange Fire before the Lord, and Fire went out from the Lord and devoured them.

§. 1. **T**HIS Fire is called *Strange*, because different from that which was continually kept burning upon the Altar, and with which, according to the Command of God, the Burnt-Offerings were consumed; wherefore 'tis a Type of a false Divine Worship. Hence the Sons of Aaron deserved to be destroyed with avenging Flames, because they had violated the Divine Precept. *Of strange Worship.*

§. 2. This Displeasure of the most righteous God, do all such in like manner provoke, who from the proper Motion of their own Mind, and a singular Presumption of Devotion, or religious Sanctity, set up a new and peculiar Worship of God; which not being injoin'd by himself, moves him to Indignation, Anger, and Revenge, because *God is a consuming Fire.* *Why God is provoked by it.*

§. 3. Which Wrath of the Heavenly Majesty, least we should also incur, let us consider wherein the true Worship of God consisteth. For the Punishment of temporary Fire, inflicted by God under the Old Testament upon false Worship, is to us a Proof, that He will also under the new Dispensation, take most severe Vengeance on all strange Worship, as with everlasting, so also with temporal Fire, namely, Wars and *The Punishment of it.*

Deut. VI. 14

and Desolations of the Earth, and Effusion of Blood, no less terrible perhaps than any Burning whatever.

The true Worship of God.

1. Under the Old Testament.

2. Under the New.

Gal. III. 13.

Gal. V. 1.

Jer. XXXI.

33.

Rom. VIII.

14.

The true Divine Worship consists in three Things.

§. 4. And indeed, the Nature and Manner of the true Divine Worship, will easily appear to us, by comparing the two Testaments. The Worship used under the former Dispensation was all *Outward* and *Typical*, full of *Figures* and *Shadows*, exhibiting the *Messias* as at great Distance; pompous also with *Ceremonies* which the *Jewish Nation* was strictly, and according to the Rigour of the Letter, bound to observe. In which Rites and Images, the faithfulness of that People beholding the *Messias*, as it were a far off, were saved by *Faith* in him, according to the Divine Promise. But that which God under the New Testament commandeth, consisteth not in ** external Figures, Ceremonies, Rites, Ordinances, and Laws*; but is all *Internal*, requiring *Spirit and Truth*; that is, principally demanding *Faith in CHRIST*, because in Him was the Temple, Altar, Sacrifice, Ark of the Covenant, and Priesthood, with the whole Moral and Ceremonial Law compleatly verified and fulfilled. Whence it follows, that we are restored into *Christian Liberty*, and delivered from the Curse of the Law, and *Jewish Ceremonies*; so that, through the Indwelling of the Holy Spirit, with a free Heart, and willing Mind, we may serve God, our Faith and Conscience not being enslaved by any *Humane Traditions*.

§. 5. Moreover, to the True, Spiritual, Internal, and Christian Worship, there are Three things

* He is here speaking of the *Judaical Ceremonial Law*, and of a *Worldly Sanctuary, or Church* || But his Meaning is not that there should be nothing *External* now under the New Testament in the Worship of God, such as Preaching, Sacraments, &c.

Book I. The true Worship of GOD.

things principally required. 1. The Knowledge of God, which never is without Faith. 2. The Knowledge of Sin, accompanied with Repentance. And 3. The Knowledge of Grace, together with Remission of Sins: And these Three, that make up the true Worship of God, are One, and yet Three; in like manner as God himself hath Unity in Trinity. For in the Knowledge of God alone, is contain'd both Repentance, and Remission of Sins.

§. 6. Now that Knowledge of God consists First in a true Knowledge of GOD. in Faith, which apprehendeth Christ, and in him, and through him, discerneth God: his Omnipotence, Love, Mercy, Righteousness, Truth, Wisdom; all which are God himself. For what is God? Surely no other, than pure Omnipotence, pure Love and Mercy, pure Righteousness, Truth and Wisdom. And the same is to be said of Christ, and of the Holy Spirit.

§. 7. But whatever God is, that He is not to himself; only but also to me, by his gracious Will made manifest in Christ. Thus to me is God omnipotent, to me merciful, to me eternal Righteousness, through Faith and Remission of Sins; to me also everlasting Truth and Wisdom. Thus also is it with Christ, who is made to me eternal Omnipotence, the Almighty Head and Prince of Life, my most merciful Saviour, everlasting Charity, unchangeable Righteousness, Truth and Wisdom; according to that of the Apostle, Christ is of God made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption. All which is in due manner also verified of the Holy Spirit.

§. 8. And this is the true Knowledge of God, which consists in Faith. 'Tis not surely some naked Science, but a cheerful, vivid, and effectual Reliance, in which I feel the Rays and Influences of the Divine Omnipotence really to descend

IVX 3A
8c

First in a true Knowledge of GOD.
What God is in Himself.

What God is to Man.

1 Cor. I. 30

The true Knowledge of God is practical and experimental.

Acts XVII.
28.

descend upon me, insomuch that I perceive myself by him to be upheld and preserved, as to live, move, and have my Being; and that I so sweetly taste the Riches of his Goodness and Mercy. Is it not of pure Love whatever hath been done for thee, me, and us all? What more consummate and more extensive Righteousness than that, by which he sets us at Liberty from Sin, Death, Hell, and the Devil? And do not his Truth and Wisdom always, and in all Things conspicuously appear?

*Faith is the
the Might
and Power of
God.*

1 Thes. IV. 1.

Eph. III. 19.

*By which is
begotten a
living Know-
ledge of God.*

Heb. VI. 4.

§. 9. This then is the true and substantial Faith, which consists in a living and effectual Reliance upon God, and not in any Noise and vanishing Sound of Words. In this Knowledge of God in Faith, we must, as the Children of God, daily make further and further Advancement towards Perfection. And hence the Apostle poureth out most fervent Prayers, *That we may know the Love of Christ, which passeth all Knowledge* as if he had said; Tho' the whole Care of our Life, were only imployed in Learning the Love of Christ, yet would there still remain continual and never-failing Matter for our further Search. Neither is it to be thought, that this Knowledge consists in a barren and unactive Speculation of the Catholick Love of Christ; but we must, in our own Hearts, partake, taste and experience the Sweetness, Delight, Power and vital Influx of this immense Love, through the Word and Faith. Can we say that he hath known the Love of Christ, who never tasted its Sweetness? Hence 'tis [by the Apostle] said of some that had learnt it by an experimental Perception, that they had *tasted of the heavenly Gift, and the good Word of God, and the Power of the World to come*; all which is effected by Faith through the Word. The same is also understood

stood by the Effusion of the Love of God in our Rom. V. 5.
 by the Holy Ghost; in which consisteth
 Fruit and Efficacy of the Word of God.
 and this only is the true Knowledge of God,
 that proceeds from Tasting and Experience, and
 founded on a living and operating Faith. And
 this Reason the Epistle to the Hebrews, calls *What Faith*
 with, a Substance, and an Evidence certain and *Heb. XI. 1.*
 well-grounded. And this Knowledge of God,
 that arises from a living Faith, is not the least
 part of that inward and spiritual Worship of
 God; as, on the other Hand, Faith is a spiri-
 tual, living, and heavenly Gift, yea, the very
 Light and Power of God.

§. 10. When therefore this true Knowledge of God is attained, by which God presents himself as it were to be touch'd and tasted by the Soul, (according to that of the *Psalmist*, *O taste and see that the Lord is good) it is impossible, but that straight way sincere Repentance must ensue; that is, a real Renovation of Mind, and Amendment of Life. For, from a Sense and sensible Knowledge of the Divine Omnipotence, proceeds *Humility*, since he must needs submit himself unto the mighty Hand of God, who hath perceived its irresistible Power. From a Taste of the Divine Mercy ariseth *Charity* towards our Neighbour: For no Man can be uncharitable, who hath experienced the Divine Compassion. And who can refuse any charitable Assistance to his Neighbour, that considers how God, out of his pure Mercy, hath bestowed himself upon him? From the Long-suffering of God springs a wonderful *Patience* towards our Neighbour, and that to such a Degree, that were it possible, a true Christian could be kill'd seven times a Day, and as many times restor'd to life, yet would he always willingly forgive his Persecuter, mindful of the preceding boundless Mercy

- Mercy of God unto himself. From the Divine Righteousness comes the Acknowledgment of Sin, so that with the Prophet David we pray, confessing, Righteousness belongeth unto thee, O Lord, but unto us Confusion of Face. And with another Prophet, Enter not into Judgment with thy Servant, for in thy Sight shall no Man living be justified.
- Dan. IX. 7.** **Ps. CXLIII.** **Ps. CXXX.** 3. And again, If thou, Lord, shouldst mark Iniquity, O Lord, who shall stand? From an Approbation of the Truth of God, floweth Fidelity and Uprightness towards our Neighbour; so that all Fraud, Deceit, and Lying, is now relinquished; the sincere Christian thus reasoning in himself: God forbid I should deal deceitfully with my Neighbour. For so I should offend the Truth of God, which is God himself; who having dealt so faithfully and sincerely with me, it would be great Wickedness, if I should do otherwise by my Neighbour. The Consideration of the Eternal Divine Wisdom, produceth the Fear of God. For he who knows God to be the Searcher of Hearts, viewing its most secret Recesses, must needs dread the Eyes of that Divine Majesty. He that pleased the Ear, Shall he not hear? He that formed the Eye, Shall he not see? Therefore, Wo unto them that seek deep to hide their Counsel from the Lord, and their Works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of Things upside down, shall be esteem'd as the Potter's Clay: For shall the Work say of him that made it, he made it not? Or shall the Thing formed, say of him that formed it, He had no Understanding.
- Jer. XXXII.** **Isa. XXIX. 15, 16.** Great is he in Counsel, and Mighty in Work, whose Eyes are open upon all the Ways of the Sons of Men, to give every one according to his Ways, and according to the Fruit of his Doings. For can any hide himself in secret Places, that I should not see him? saith the Lord. There is no Darkness, nor Shadow of Death,
- Job XXXIV.** 21, 22.
Prov. V. 21.
Jer. XVI. 17.
Jer. XVIII. 24.
Ps. CXXXIX

where the Workers of Iniquity may hide themselves; for behold his Eyes are upon the ways of Man, and he seeth all his Goings. Do ye think Heaven and Earth? saith the LORD.

11. And thus much of the true Knowledge of God, in which Repentance consists; and of this Matter.

Repentance that brings Renovation of Mind; and Renovation of Mind, which is accompanied with Amendment of Life. And this Know-

ledge, together with those Things that attend it, makes up the other Part of the inward Divine

Worship, and is that sacred Fire, by the Appointment of God to be used with the Sacrifices; least

Divine Wrath should be kindled against us, which we will be consumed by the Fire of his

indignation and Vengeance.

12. The Injunction of God to the Priests, not to drink Wine or any intoxicating Liquors when

they were to enter the Tabernacle of the Congregation, was a Type of this Repentance, which

in a spiritual Sense, extends to all Christians.

For if we would enter into the Tabernacle of God, and attain to everlasting Life, it is necessary

we should abstain from the Lusts of the World, and of the Flesh, and whatsoever tends

to bring the Mind in Subjection to the Body. For Love of the World, Love of Pleasure, Pride,

and other Vices, are like unto palatable and racy Wine, whereby the Powers of the Soul and

Spirit being clouded, are at last brought under

Oppression and Bondage to the Flesh. For even

(a) Noah and (b) Lot were so far overtaken with Wine, as to expose their Nakedness; so

honour, Pleasure, and Riches, like generous Wine, invade, assault, disorder, and subdue the

Soul and Spirit; whence a Man is prohibited from entering into the Tabernacle of God; that

kept back from the Knowledge of him, and meddling with Things sacred, having lost that

noble

The Sum of

The inward Divine Wor-

ship consists

chiefly, in the true Know-

ledge of Sin, as accompa-

nied with Re-

pentance.

How this was

typified under

the Law.

Lev. X. 9.

The Case of

the Priests

is like

Pleasure like

Wine.

(a) Gen. IX.

(b) XIX. 33.

noble discerning Faculty, that distinguishes between Things Sacred and Prophane, Clean, and Unclean; insomuch that he understands nothing at all of Divine and Heavenly Things, and therefore is incapable to instruct in sound Doctrine those that are under his Care. The Understanding and Thoughts of such, are not illuminated with the Rays of celestial Light; but, being overcome, and enraged with the Wine of worldly Concupiscence, rush headlong at length into most absolute and everlasting Darkness.

3dly, In the true Knowledge of Grace, as attended with Forgiveness of Sin.

Without Repentance no Pardon.

The Case of the penitent Thief.

Luke XXII.
40.

Ver. 42.

How the Defects of our Repentance are supply'd.

§. 13. But this Repentance, or sincere Contrition and Grief for Sin, as also true Faith in Christ, is naturally attended with Remission of Sins; which as 'tis only to be obtain'd through the Merit of Christ, so the Benefit of this Merit can no Man claim to himself, without Repentance; nor consequently, neglecting this, expect the Remission of Sins. Wherefore Repentance was necessary, even to the Thief on the Cross, that, his Sins being remitted, he might accompany Christ into Paradise. Which, that was not careless or superficial, but proceeding from the Bottom of the Heart affected with holy Contrition, appears from the Reproof of his Companion; *Dost not thou fear God? and we receive the Reward of our Deeds; but this Man hath done nothing amiss:* And from his humble and serious Request address'd to Christ: *Lord, remember me when thou comest into thy Kingdom.* Which are most certain Proofs of a contrite Heart faithfully embracing Christ.

§. 14. This gracious Absolution from Sins, which a penitent Heart in true Faith, apprehendeth and obtaineth, supplieth all our Deficiencies not yet fully repaired; and that through the Death and Blood of Christ, whereby he suffered for annulling them, and as it were rendering undone all our Offences, and by his most

abundant Satisfaction conquering the Power of our Iniquities. [counterpoising the dead Weight] Hence David exclaims, *Purge me with Hyssop, and I shall be clean: Wash me, and I shall be whiter than Snow.* Psal. LI. 7.

§. 14. Hence also it is, that God is said to *Why God is* forget Sins, and no more to call them to Re-*said to forget* membrance, whenever a Sinner turns unto him; *Iniquities.* for whatever is fully and compleatly paid, yea, *Ezek. XVIII.* scratch'd out, must needs be buried in Oblivion. *22.* But Conversion must go before, according to *XXXIII. 25.* the Order proposed by the Prophet; *Wash ye,* Isa. I. 16. *make you clean, cease to do Evil, and then come* and let us reason together: *Tho' your Sins be as* scarlet, they shall be as white as Snow. As if he had said: Ye, who require your Sins to be forgiven, according to my Covenant and Promise, go to if you please, and call me to account. I do not indeed deny, that I promis'd you Remission of Sins; but on no other Terms, than if you did first repent. Where is now your Repentance? Where true and living Faith? If you have these, all is well! It shall not be my Fault, if your Sins, tho' as Crimson in grain, i. e. so deeply dyed, that neither Heaven nor Earth can blot 'em out, are not pardon'd and made whiter than the Snow. Repentance therefore, Repentance, I say, is the true Confession of Sins; which if you find in your self mixed with Faith, rest assured, that Christ, by *True Absolu-* virtue of his Death and Blood, will forgive you *tion.* your Sins. Namely, that Blood, which for us trieth unto Heaven to God, and so procureth Remission of Sin.

§. 15. With this Sense of Sin, when any one *The Mystery* is thoroughly affected, he hastneth in Spirit to *of the Cities* those Cities of Refuge, whereof three, *Bezer, of Refuge.* Ramoth, and Golan, are mention'd by Moses, be- *Deut. IV. 41* ing by him set a-part, to the End that he who *44.* had unawares kill'd his Neighbour, might flee into them.

Of spiritual
Manslaugh-
ter.

§. 16. But, alas! O Lord, how often have we killed our Neighbour with Tongue, Thoughts, Hatred, Envy, Anger, Revenge, and Unmercifulness! Let us therefore fly upon the Wings of Faith and Repentance, to the Sanctuary of the Grace and Mercy of God, which is the Merit and Cross of Christ. By getting thither we are safe, nor will the Revenger measure back unto us in that Measure with which we served our Neighbour. For by those three Cities Christ is really shadowed out, who only is deservedly termed *Bezer*; that is, a *fenced Tower*, according to that of Solomon: *The Name of the Lord (CHRIST JESUS) is a strong Tower.*

Prov. XVIII.

10.

Christ the Re-
fuge of the
spiritual
Manslayers.
(a) Isa. LII.

13.

LVII. 15.
(b) Phil. II.
10.

The Righteous runneth into it, and is safe. He also is the true *Ramoth*, which Word signifieth (a) *exalted*; according to what was declared by the Holy Ghost, that he should be *exalted and extolled, and be very High*: (b) *For in the Name of Jesus, every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth.* Nor have we any other *Golan* beside him; who, as the Original of the Word imports, is no other than a *Heap of Favours*, and as it were a *Store-House of Celestial Gifts*.

Ps. CXXX. 7

Chap. X. 12.

The Connexion and Unity of all the Parts of Divine Worship.

Whence we read in the *Psalms*: *With the Lord there is Mercy; and with him is plenteous Redemption.* And in the *Epistle to the Romans*, *The Lord is rich unto all that call upon him.*

§. 17. And so much concerning the third Part of the Inward, Spiritual, and true Divine Worship, which is a real and experimental Knowledge of Grace, with an intimate Sense of the full and meritorious Satisfaction of Jesus Christ issuing from the Knowledge of God, which Knowledge, in like manner, is the Source of Repentance, as Repentance is of Remission of Sins: Which tho' Three, yet are indeed but One.

are sustain'd as on a Foundation by the so-
Knowledge of God.

§. 18. This *third* Part did God shadow out *How the last*
to us by the Priests, who were to (c) eat of the *part of this*
offerings of the Lord: By which Action no- *Worship was*
thing else is intimated, but a suitable Appli- *shadowed*
cation of the Death and Blood of Christ by Faith. *forth under*
and whereas this was to be done in the Holy *the Law,*
place, hereby Repentance is denoted: For Faith, *(c) Lev. VI.*

Virtue of the Merit and Blood of Christ, *26.*
renders a Man in the Sight of God, no less Holy *X. 13.*
than if he had never polluted himself with Sin;

concerning which holy Sanctuary, or Purifica-
tion, consider that of the Prophet *Ezekiel*; If *Ezek. XVIII:*
the Wicked will turn from all his Sins, that he hath *21, 22.*
committed, by such a Faith as worketh Repent- *XXX. 16.*
ance, all his Transgressions, that he hath commit-
ted, they shall not be mention'd unto him.

§. 19. And thus the Law of Moses is chang'd *How the Mo-*
to Spirit, or an inward, holy, and new Life, *saical Law is*
and its Sacrifices into Repentance, by which we *to be spiritua-*
offer up unto God our Body and Soul, together *liz'd.*

with Sacrifices of Praise, ascribing unto him
all our Knowledge, Conversion, Justification,
and Remission of Sins, that God alone may be
all his Grace worthily acknowledged, and with
thankful Hearts and Tongues celebrated unto
Eternity. This then, as hath so often been

ready said, is the true Worship of God; of
which also the Prophet *Micah* saith; *He hath* Chap. VI. 8.

remind thee, O Man, what is good; And what
the Lord require of thee, but to do justly,
and to love Mercy, and to walk humbly with thy
God? O when therefore! shall we poor Mortals,
become truly penitent, that we may obtain Par-
don of Sins? seeing without that, it is not possi-
ble for us to arrive at this. But how can Sins
be remitted, where there is no Sense of Sin,
where no Anguish toucheth the Mind, where no

Hunger of Grace is to be found? And how can he grieve for Sins, that refuseth to abandon them, and to change his Life and Manners for a better? May God through Christ turn us, that so we may be turned!

The true Divine Service in the Heart, not external.

§. 20. From these Things it may now appear that the true Worship of God is in the Mind, and consists in the Knowledge of God, and in true Repentance, mortifying the Flesh, and through Grace, renewing Man after the Image of God. In this Order is Man made the holy Temple of God, in which, through the Holy Spirit, a Worship is performed that is truly Divine; namely Faith, Charity, Hope, Humility, Patience, Supplication, Thanksgiving, and the Praise of God.

The Service of God why so called.

§. 21. But though this Worship and Service hath regard to God himself, and is performed to him only, yet far be it from us to believe that God hath any Lack of our Adoration or Service, or receiveth any Advantage thereby. Let us rather think, that such is the great Mercy of God to miserable Men, as to be willing to impart himself wholly with all his good Things unto us, and in us to live, operate, and dwell, provided we on the other hand are ready, by the true Knowledge of him, by Faith and Repentance, to entertain him, that in our Heart, as in a Work-house, he may bring his own Work unto Perfection.

What Service is pleasing to God.

§. 22. For of God no Work is approved and accepted, but that of which himself is the Author in us. Therefore hath he commanded us to repent, believe, pray, fast; not that to him in any wise, but to us, the Benefit might redound. For to God no Man can give, nor can he take away any Thing; him none can profit, none can hurt. Ours is the Advantage, if we are good.

Good, and our Evil returns upon our own head. But what Harm canst thou do to God, if thou continuest in Impiety?

§. 23. He therefore commandeth himself to be served on thine, not his own Account; who, being Love it self, herein surely is delighted and Service, as it were, is done unto him, if many are found disposed, to whom he may impart the Streams of his Love; yea, even himself. For even as a Mother cannot but love the tender Infant hanging at her Breasts, while it lies greedily sucking: So God is to be esteemed, in his sovereign way, to take a singular Pleasure in the readiest Communication of himself.

The true Service of God is profitable to us, not to him.

CHAP. XXII.

As a Tree is known by its Fruit, so is a true Christian by Charity; and by a Life which is truly according to Christ.

Psal. XCII. 12, 15.

The Righteous shall flourish like the Palm-Tree: He shall grow like a Cedar in Lebanon. Those that be planted in the House of the Lord, shall flourish in the Courts of our God. They shall still bring forth Fruit in Old Age: They shall be fat and flourishing. To shew that the Lord is upright: He is our Rock, and there is no Unrighteousness in him.

§. 1. **N**OT the Christian Name, but a *Christian Life*, sheweth a true Christian: Let this therefore be the Care of a true Christian, that in him Christ may be manifested, and

The Life of Christ must appear in a Christian.

made visible to others, by Charity, Humility, and Benignity of Nature. In whom therefore Christ liveth not, he, of consequence, is not Christian. And this Life having fixed its Root within, in the very Spirit and Heart of a Man, must spring from this inward Principle, as an Apple from the internal Vertue of the Tree. Yea, 'tis necessary our Life should be directed by the Spirit of Christ, and fashioned after his Example; according to that of the Apostle

Rom. VIII. *For as many as are led by the Spirit of God, they are the Sons of God. Now if any Man have not the Spirit of Christ, he is none of his: For all Life proceeds from Spirit: But such as is now the Spirit that inwardly acteth, moveth, and governeth in any; such also will he outwardly appear to be: From whence it is evident, how necessary the Holy Spirit is to a truly Christian Life; which therefore Christ hath not only*

14, 9. *commanded us importunately to pray for, but hath also promised it; namely, the Spirit of*

Luke XI. 13. *Regeneration, by which we are quickened in Christ, unto a new, spiritual, and heavenly Life. And from the Life and never-dying Power of this Spirit, must spring every Christian Vertue, and Righteousness must flourish as the Palm-Tree, and like the Cedar of Lebanon, which the Lord hath planted.*

Tir. III, 5. *Christian Vertue, and Righteousness must flourish as the Palm-Tree, and like the Cedar of Lebanon, which the Lord hath planted.*

Pf. XCII. 12. *Christian Vertue, and Righteousness must flourish as the Palm-Tree, and like the Cedar of Lebanon, which the Lord hath planted.*

A Christian should be within, what he outwardly appears,

§. 2. Whence it follows, that a Man must be first internally renewed in the Spirit of his Mind after the Image of God; so that his inward Desires and Affections being conformed unto Christ, (which the Apostle Paul termeth the new Man created after the Image of God) may produce a suitable Life issuing continually out of the Heart it self; and that the outward Life of a Man, may be nothing but a constant expressing of that vital Principle which prevails within. Yea, seeing God, according to the Psalmist,

Psalmist,

Psalmist, *searcheth the Heart and Reins*; 'tis surely most reasonable that a Man should possess, in the more secret and retired Corners of his Heart and Mind, even more, than appears in his outward Life, visible to all.

§. 3. But altho' in our inward Part we attain not unto the Holiness and Purity of Angels, yet 'tis but just we should aspire unto it; seeing God approves the Desires of our Spirit, covetous of a further Purification; *The holy Spirit* also helping our Infirmities, and making Intercession for us with Groanings which cannot be uttered; yea, the Blood of Christ purifying us by Faith, so that we are without Spot or Wrinkle. In this respect now we possess not the Purity, Holiness, and Righteousness of some Angel, but that of Christ, yea, and Christ himself. For,

§. 4. We are to believe that this Holiness or Righteousness which is free, and is upon us bestowed of mere Grace, is far surpassing the Purity and Innocence of the very Angels themselves, as being Christ himself. Yet notwithstanding, it must renew our Body, Soul, and Spirit; and cloath us with an holy Life. And this Life, tho' like a tender Palm-Tree, must yet daily wax more and more vigorous in us, and further encrease in Christ. Now so much does any one grow in Christ, as he maketh Progress in Faith, by Vertue and a Christian Life, and advanceth in Holiness. In a Word, so far he profiteth, as Christ liveth in him. And this is to flourish like the Palm-Tree.

§. 5. For even as the Palm-Tree, when depressed, mounteth higher, so ought a Christian to be daily renewed (e) in tending Heaven-wards, to strengthen himself every Day with fresh Purposes of walking suitably to his new Name, and with unwearied Endeavours, to avoid a false and counterfeit Christianity; no otherwise

1 Cor. I. 30.

1 Cor. I. 30.

The Purity and Righteousness of a Christian.

Rom. V. II. 26.

Acts XV. 9.

Eph. V. 27.

1 Cor. I. 30.

His Growth in Christ.

Jer. XXXIII. 16.

A Christian like the Palm Tree.

(c) Eph. IV 23.

*The Christian
Vocation.*

2 Tim. I. 9.

Prov. I. 20.

*The Wisdom
of God calleth
us.*

*Delaying to be
avoided.*

*The Grace of
God present
every where.*

than if he had this Day been first initiated in the Principles of true Religion. For as one that enters into an Office, has nothing more at Heart than to acquit himself therein with Applause: so also should we do, who are called unto Christ with an holy Calling. This holy Purpose, if it be not most deeply rooted in our Mind, no Amendment of Life will ensue, no Vigour in Piety, no Increase in Christ. Yea, the very quickning Spirit of Christ is wanting. For such a Resolution of doing well, is the Work of the Holy Spirit, and that preventing Grace that allureth, inviteth and moveth all Men. Happy therefore is the Man, who with his Ears and Heart is attentive and obedient to him, and hearkeneth to the Voice of the Wisdom of God, uttering her Voice in the Streets; who duly considereth, that all Things he vieweth with his Eyes, are so many Memorials of their Creator, by which he endeavoureth to draw Mankind to the Love of himself.

§. 6. Which Divine Drawing and Impulse, so soon as ever we perceive, we should immediately put our Hand to the Work, and take care that so precious a Moment wherein the Obstacles are removed, do slip not away. This if slothfully neglected, other Days and Times may possibly succeed, in which we cannot think, hear, speak, or do Good. Which being foreseen by the Eternal Wisdom, she every where calls on us, that by our Carelessness we lose not the Time, and neglect not the Opportunity presented.

§. 7. Look upon a Tree, which in the open Air expecteth unmoved, and admitteth readily the Light of the Sun, and the benign Influences of Heaven: In like manner also thou art, by the Grace of God, and Celestial Powers, incessantly solicited; wherefore, let it be, O Christian, thy continual

continual Care and Study, that laying aside all worldly Incumbrances, with a Heart willing and prepared, thou receive and entertain them.

§. 8. Call to Mind, O Man, the Shortness of *The Vanity of our Life.* The Time appointed for Life! Seriously consider,

how many Opportunities of doing Good, and reducing into Practice the Christian Vertues, thou hast neglected. One half of thy Life hath possibly been consumed in Sleeping, and the other in Eating and Drinking, and other natural Actions; so that when thou comest to the Brink of the Grave, thou mayest be found scarcely even to have so much as entred upon a better Life.

§. 9. *Every one ought so to live, as he would How a Christian should live.* If thou art afraid to die wickedly, lead a pious Life: If thou desirest to leave the World as a Christian, endeavour to be one in thy Life and Actions whilst thou art in it. Now live as a Christian, that so demeaneth himself, as if he were every Day to die; well-knowing that a good Servant will at all Times be ready at the Call of his Master. And God, by Death as his Officer, summons us all before him.

§. 10. *Blessed therefore is that Servant, whom Luke XII. 37, 44.* at Lord, when he cometh, shall find watching:---- of a truth, I say unto thee, that he will make him Ruler over all that he hath. And who is he that watcheth, but he that suffers not himself to be seduced by the World, or its Adorers? Let us therefore flee from that and these, well-knowing that the Manners of the Age are as so many unprofitable Shoots and Branches; not useless only, but hurtful Excrescences, oftentimes so far corrupting even a fruitful Tree, that it ceases further to live and flourish.

C H A P. XXIII.

He that would advance in the Life of
Christ, must not entertain Worldly
Friendships.

Pfal. LXXXIV. 1, 2.

*How aimable are thy Tabernacles, O Lord
Hosts? My Soul longeth, yea even fainteth
for the Courts of the Lord: My Heart
and my Flesh crieth out for the Living
God.*

*That a true
Christian
must take
heed of too
great a Fami-
liarity with
worldly Men.*

§. 1. **T**HOU wilt do well to avoid the
frequent Familiarity of Worldly Men.
For as it is never better for our Bodies, than
when at home, where they can enjoy their full
Satisfaction; because we are no where so well ac-
commodated, or so well pleased, as when we
are in our own House, where we have both Li-
berty and Power: Even so it is ever best with
the Soul, when 'tis at rest in its own Habitation
and Resting Place, which is GOD. For when
ever it wanders forth from this, thither it must
return again, if it will enjoy true Repose. Wan-
der wheresoever thou wilt, thou shalt find no
Rest any where but in Him; no Liberty but in
Him, no Power also but in Him alone: But the
Soul shall attain in Him to the true Liberty and
Power, and thou shalt find certainly that Rest
which the World cannot take from thee.
Wherefore be sure not to scatter thy self
broad. It is never worse with the Soul, than
when it gaddeth from Home: It is never better

with the Soul, than when it is at Home; that is, resting in God its true Original. For since it is God's Offspring, needs must it return to God again, and live in God as in its true Element; if it desire to be quiet, and meet with lasting Satisfaction. Because this is the Condition of every Creature, which naturally seeks to live in its own proper Element, and cannot live long out of it. And how canst thou, my Soul, live out of the Divine Element? Return, O return to the Fountain of thy Being, for here will be thy Rest, here thou wilt live in thy own Element; here, and here only, will Happiness of Life be found for thee.

§. 2. Of all Creatures this is observed, that they remain no where so advantageously, as where from whence they drew their Original. Thus the Sea to the Fishes, to Birds the Air, the Earth to Plants, and God to the Soul is the Place of Rest, according to that of the Psalmist, *The Sparrow hath found an House, and the Swallow Nest for her self, where she may lay her Young.* And where is that? It is even thine Altar, O Lord of Hosts, my King and my God. This is the Resting-Place of the Winged-Soul, that is as the Sparrow that hath found herself a solitary Place under the very Altar, as it were of her God, in whom her Life and Joy are hid.

That a true Christian cannot live out of his Element.

Psal. lxxxiv.

That God is the Element and Rest of the Soul.

§. 3. Nothing is more dangerous than the familiarity with the World, and worldly Perambulations, to the Life of a Christian, who ought to live in God. He that allows a Liberty of going Abroad to his Sons and Daughters, creates Mischief thereby to himself; and he, that giving loose Reins to his Tongue and thoughts, suffers them to run at large through all the Transactions of Men, as so many Circles of Vanity, is sure to bring down much Evil upon

The Necessity of a Restraint both upon our Words and Thoughts, when we are in worldly Company.

on himself. But assure thy self, thou wilt decline many grievous Inconveniencies, if thou endeavourst to confine them within the Bounds of thy own Breast.

The Solitude of Spirit and the internal Sabbaths.

(a) PC. XCII.
12, 13.

How we are to shun what ever makes us not better, and advances not the Quiet of the Soul.

§. 4. (a) *In the Courts of the Lord our God the Plants of the Lord do flourish, and are as the Cedars in Lebanon.* Now what are these Courts? They are the internal and spiritual Festivals and Sabbaths of our Heart; which, as *Lebanon* is the Desert, flourisheth in a *solitary Retirement* of Mind, and Abstraction of Spirit. Labour to attain to this *Solitude* of Spirit, and so thou shalt become fit to search into thy self, and to contemplate the Wonders and Benefits of God. Thus shalt thou spread abroad *like a Cedar in Lebanon*, and being *planted in the House of the Lord*, shalt flourish in the Courts of the House of thy God.

§. 5. Neither art thou to imitate at all, those Admirers of subtil Inventions and Disputes, who take Pleasure in the reading of nothing but what is fine, delicate, and witty; which yet, if rightly considered, deprave rather than improve the Mind. Whatever then doth not promote the Repose of the Heart, and continual Renovation of the Mind, should neither be heard, nor spoken, nor read, nor so much as entertained in Thought by a Disciple of Christ, who will decline many Scandals, and avoid many great Inconveniencies by keeping within the Circle and Circumference of his Heart, what ought not to be promulgated abroad. Thus in the *Tents* of the Lord his God he flourisheth as a goodly *Plant*, and spreadeth forth his Branches as the Cedar of *Lebanon*. These *Tents* are the secret Tabernacle of the Spirit, or the Inward and Spiritual Sabbath of the Heart. And the *flourishing Lebanon* is the Desert and Solitariness of the Soul, in Communion with God; which Solitariness of Spirit, thou oughtest diligently to follow, that so thou mayest there

therein both search and examin thy self, and contemplate the Wonders of God in his Sanctuary. But those are not to be followed by thee, who are delighted in reading pretty and quaint things; whereby the Heart is more provoked than quieted, more pleas'd than amended. Hence whatever doth not further the Quietness of the Heart, let it be far from thine Ears, thy Mouth, thine Eyes, and thy Thought. For the Trees of the Lord do attend nothing, but how to grow and profit in Christ. Now Christians are these Trees of God, that should daily grow and take deeper and deeper Root in Christ their Life. Hence St. Paul witnesseth of himself, that besides Christ, 1 Cor. II. 2: and him crucified, he desired to know nothing. And this has been the general Method of all the Saints of God, who have to the utmost of their Power, endeavoured, by carefully cherishing this blessed Tranquillity of Mind, and internal Devotion, how they might approach nigher to the Angelical Manner of Living, and might imitate those Holy and Heavenly Spirits, who recreate under the Pavilions of the most High, do rest in Him alone. Wherefore they strive with all Diligence to live in Holy Silence, and after a Divine Manner, to emulate in their Worship the Celestial and Blessed Intelligences, and to hide themselves with them in God alone, as in the only Center and Sabbath of their Souls. One of whom I have heard say, That so often as he conversed with Men, he was always made less in some Part or other than he was before: Meaning, that he never left his Conversation with God, to go into the Company of any Worldly Creature, but that he came out of it not so much a Man, as when he went into it; as being thereby deprived of some Part of himself.

Wherein Humanity doth properly consist.

The Seed of God is known by bearing Divine Fruits.
Isa. LXI. 3.

How the Soul comes to be defiled in Conversation.

Man and no Man.

Vertue how best learnt.

§. 6. For since *Humanity* consists properly in the *Similitude of God*, and therefore God hath defined Man to be the *Image and Likeness of Himself*; it follows, that every one, the *more unlike* he is to God, the *less a Man* he is; and the *nigher* he unites himself to God, so much the *liker* to Him does he become. But with God none can be joined, who does not first withdraw himself from the World. The Nature of every Seed is, to bring forth a Plant of its own Kind: So if the Seed of God, namely, the Holy Spirit and Divine Word, be in thee, thou shalt become a *Tree of Righteousness, the Planting of the Lord, that he may be glorified*. And thus will thy true Humanity be preserved, as thou growest up after his Seed, in his Likeness, and bringest forth Fruit according to the Seed of the Divine Nature which is implanted in thine.

§. 7. Nothing is more frequent, than that some Word or other is drop'd in the Conversation of Men, which being idle and vain, woundeth and polluteth the Soul, and choaketh this Divine Seed. Wherefore there is no Man hath more of Security, Safety, and Peace, than he who keeps at Home, and so restrains his Thoughts, his Words, and his Senses from straying beyond their just Bounds. He only deserveth to be called a *Man*, whose Words and Manners are according to Reason. *Diogenes* the Philosopher, being thus accosted by a trifling Pretender to Wit, *What I am, thou art not, but I am a Man, therefore thou art not one*; chastising his affected Subtilty, pleasantly answered, *It will be truer if you begin with me*.

§. 8. He that will speak well, let him first learn well to be silent; for to talk much is not Eloquence, but Prating. He that would rule his Heart well, let him learn first to keep it well. He that would know how to command, must

must first learn to *obey*; seeing it is impossible he can rule others aright, who knows not how to be subject and obedient to God. He that desires Peace and Serenity of Mind, let him keep watch over his Tongue, and endeavour to maintain a good Conscience. For an Evil one is like the troubled Sea; yet shall it find Rest, if it return unto Christ by Contrition and Repentance. The Dove which *Noah* sent out of the Ark, Gen. VIII. 9. not finding any Place, return'd thither again. This Ark is Christ and the Church, having one only Door or Window, namely, *Repentance*, through which we must go unto Christ. For even as the Dove did straightway retire again unto the Ark; so thou in like manner must remember to do; that is, as oft as, floating in a Sea of worldly Business, thou findest thy self in Danger, retire thou must immediately into thy Heart, to Christ, lest by being too much toss'd on the billows of the World, thou art altogether deprived of Tranquillity of Mind.

§. 7. Whilst thou conversest amongst Men, *After what manner the World may be conversed with* and dealest in Affairs of the World, see thou always do it with *Fear, and with Humility.* Avoid all secure and inconsiderate Rashness in doing. Remember that thou art like a tender shoot which is tied to a Pole, that it may the more safely spring up: So do thou take care constantly to lean upon the Staff of Humility, and the Fear of God, lest a Tempest suddenly arising, lay thee level with the Ground. Alas! How often is a Man deceived, whilst too securely and unadvisedly he rushes into worldly Business, and with a more than convenient Freedom, converses with the World. Wherefore, perswade thy self 'tis no less unsafe trusting to the World, than to the Sea. The external Joy of the World, howsoever for a Time it may sooth a Man, and may seem to promise

The great Caution here in to be used.

promise every Thing prosperous and agreeable; yet, as the Sea by a Tempest, it may soon be disturbed and destroyed, leaving behind nothing but the Sting of an evil Conscience.

*The Way to
arrive at true
Peace and
Quiet.*

§. 8. But if a Man would seek after no Pleasure to himself in what is perishing, but on the other hand, with a Mind at Liberty from secular Affairs and Cares, would give himself to Divine Meditation; then verily, 'tis not to be doubted but profound Peace, sweet Tranquillity, a joyful Conscience, and Divine Comforts and Visitations, would be his frequent Entertainment. Yet must thou first remove far from thee, those Delights which the World affords; if thou wouldest have them to be succeeded by those that are Divine. But whilst we will not be perswaded of these Things, it falls out that our Conversion, Amendment, and Devotion, which we might find within us, are, by our being too freely conversant with Men, further lost amongst them. Thou mayest find within the Breast, what thou easily lovest in an inconsiderate Pursuit of external Things. For what Things Within are found by Resting, they are seeking here and there unwarily lost. And even as a Tree no where better prospereth, than in its natural Soil; so does the *Inward Man* where more happily and sooner grow up to Perfection, than in the most Inward Ground of the Soul, where CHRIST resides.

*The Nature of
Conscience
consider'd, and
of its Joy and
Sorrow.*

§. 9. The Mind, or Conscience of Man, is possess'd either with Joy or Sorrow: This if it be kept intent upon Things Internal and Divine will in its Turn refresh thee with an inward Delight; but if with External and Worldly Things thou pollutest it, thou shalt reap inward Torment and abundant Sorrow.

§. 10. As often as the Soul is in Pain, because of its Iniquities, so often does it secretly bewail

self. In this Fountain of Tears, it Night after Night cleanseth and washeth it self by the Spirit and by Faith, thro' the Name of JESUS; that it may become holy, and fitted to enter into the very inward Sanctuary, and Holy of Holies, and there hold secret Discourse with its Lord.

§. 11. And because the Lord is *(b) a God that Conferreth himself,* let the Soul approach him in a *wish God.* manner more secret and remote from the Noise *(b) Isa. XLV.*

15.

of the World, that she may the more readily participate of his Divine Communications; and being bidden with Him, let her, according to the Psalmist, say, *[audiam quid loquatur in me Dominus]* I will hear what God the Lord will in me *Ps. LXXXV.*

8.

and, *I sought the Lord, and he heard me,* *Ps. XXXIV.*

4.

and delivered me from all my Fears. Also, this *Ver. 6.*

for Man cried, and the Lord heard him, and *Ver. 6.*

removed him out of all his Troubles. And, *Unto thee will I pray: My Voice shalt thou hear in the Morning, O Lord, in the Morning will I direct my Prayer unto thee, and will look up.* *Ps. V. 2, 3.*

Thus the farther our Soul retires from the World, the more familiar it becomes to God: Even as the Patriarch Jacob, when separated from his Children and Kinsfolk, conversed with God and Angels. For it cannot be express'd in Words, how much an holy Soul, that is sequestred from the Friendship and Fellowship of the World, is loved by God and his Angels; seeing they continually delight in the Company of such an

one.

P

C H A P.

C H A P. XXIV.

Of the Love of our God and Neighbour.

1 Tim. I. 5.

Now the End of the Commandment is Charity; out of a pure Heart, and of a good Conscience, and of Faith unfeigned.

IN this Assertion, the Apostle setteth before us the highest and noblest Virtue of Love, and certifieth us, concerning it, these Four Things.

The first Characteristick of heavenly Love.

Rom. XIII.
10.

The Second Characteristick and Property of it.

I. The First is this, that Love is the End and Summary of all the Commandments, and the fulfilling of the Law: Is that wherein are comprehended and fulfilled, all the Precepts of God, both under the First and the Second Covenant; and without which, all Gifts and Virtues are fruitless and unprofitable.

II. The Second Thing by him asserted, is this, that the true Love cometh ever out of a clear Heart: Or, that the *Purity of the Heart*, is the Spring of Heavenly Charity; which comprehendeth in it Love towards God, which proceedeth out of a pure Heart, that is cleansed from the Love of the World. Wherefore St. John warneth us not to love the World, neither the Things that are in the World, under which he specifieth the Lust of the Flesh, with the Lust of the Eyes, and the Pride of Life; because the Mixture of any of these is absolutely inconsistent.

gent with the pure Love of God, which hath Fellowship with the World, or with what-
 ever is of the World. For, *If any Man, faith* : *he, love the World, the Love of the Father is not in him* ; these Two Loves being as incompatible together as Light and Darkness. And again he telleth us, that all that is in the World, is not of the Father, but is of the World ; and that the World passeth away, and the Lust thereof, that Love out of an impure Heart ; but that he that loveth God, from an Heart that is pure of every other Love, and consequently doth His Will, shall thereby abide for ever, even as God himself, the Object of his Love, abideth for ever.

Now whosoever hath an Heart which is thus purified from all Creaturely Love, he clearly discerneth how vain and mad a Thing it is to set the Heart upon that which passeth away, and cannot be retained ; or fondly to grasp after perishing Shadows, and hold by that which hath no durable or abiding Substance : And he can find hence no Rest for his Soul, either in Heaven, or in Earth, but in God alone. Whence the Prophet David from out of this Pure Heart, is made to cry out, *Lord, whom have I in Heaven, but thee ? And there is none upon Earth that I desire in comparison of thee.* And therefore, his Flesh also and his Heart fail'd him, when he considered how purely God would be loved, and how there was no Rest or Satisfaction to be hoped for, in any Creature whatsoever ; and, having bid adieu to all the Creatures, he was now constrained to cry out, *God is the Rock of my Heart, and my Portion for ever.* This, this is the Love which floweth out of a pure Heart. And this Love it was that made him trust so firmly in God, as the whole World was not able to move him ; for he was founded upon a Rock. And therefore in another Psalm, the ex-

PL. XVIII. Multing Pleasure and Joy which prohibited

him from such a *Pure Love*, is most powerfully and lively described of him in this manner.

Ver. 1, 2.

"I heartily love thee, O Lord, even with

"my Strength do I love Thee, the Lord

"Strength, the Lord my Rock, the Lord

"Fortress, my Bulwark and my Defence,

"Castle and Strong-hold; my God in whom

"trust, my Might and my Saviour, my Shield

"and the Horn of my Salvation; my Refuge

"and my High Tower. Such as this was

pure Trust in God, begotten of pure Love

Springing up out of a clean Heart, that was

stripped of all Creaturely Dependence, and could

find no manner of Rest but only in G O D.

*The Third
Mark and
Characteristick
by which it is
to be known.*

III. The Apostle in the Third Place here teacheth

us, that Love must be *out of a good Conscience*.

Now this properly concerneth the Love

of our Neighbour, and instructeth us, That

Man ought to love his Neighbour, not for the

sake of Interest or worldly Advantage; which

is a false Love, and *out of a bad Conscience*; but

for the sake of God, and of his Commandments

and out of a Conscience of our Duty, according

to the Divine Order imprinted in the

very Nature of Things; as also out of a true

Sense both of the Natural and Positive Obligation

which we have to each other, by Sympathy of Kind,

and by the Will of God. Whence we are convinced,

that for the keeping of a good Conscience, such as may be void of all Offence,

it is highly necessary not to afflict one's Neighbour

wittingly, either by Word or by Deed, either

Secretly or Openly, either on a Civil or a Religious

Account; or from any Pretext whatever, to bear

Envy, Wrath, Hatred, Malice or Rancour in one's

Heart against him; that so one's Conscience may not be

one's Accuser in Prayer before God.

IV. The last Thing by the Apostle here asserted is this, That Love must be out of Faith and unfeigned: By which we are to understand, that the Christian Love hath always its Root in the Sincerity of our Faith; and that so, whether it respect God or our Neighbour, it will certainly keep us from undertaking any thing against the true Christian Faith, or the Principles of our most holy Religion; and preserves us from wavering when we are tried. For Love unfeigned, which is grounded in, and rises out of such a Faith as this, is that which will maintain us unmoveable in every Temptation, that we may not anywise deny God, by the Mouth or by Conversation, secretly or openly, expressly or implicitly, in Adversity or Prosperity, for Fear or for Favour, in a Court or in a Prison, upon the Cross, or under Transports of Consolation; or for any Pretence whatever, or in any manner whatever, make Shipwreck of the Faith which hath been delivered to us, and which worketh by Love. And this is the Sum of what is contained in this short saying of the Apostle: Of which we shall now speak more particularly, with respect to each of the several Parts.

§. 1. In the first place then, Love, according to the Apostle, is the End of the Commandment; of God is the fulfilling of the whole Law; it is a Summary of all the Precepts of Jesus Christ; it is both the Beginning and Motive, and the End and Perfection of every truly virtuous Act. By which we are always to understand, that Love which rises out of a right Faith. This Love, I say, is the noblest, the best, and the highest Work and Fruit of Faith, which a Man can do, and

Rom. V. 5.

which God is best pleas'd with. For God requireth no great and difficult Work from us, no high Matters, or what may exceed our Capacity, to serve Him with: But hath changed the heavy Yoke of the Old Testament Service, and the many Commandments and Ordinances of that Dispensation, into Faith and Love, and hath given us for this End also the Holy Ghost according as we find it written, *The Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us.* So here we have the true Spring and Original of this Virtue. Love therefore is not an hard Work, or a Labour of Difficulty; but is that which renders a good faithful Man light and easie, as if he had no Burthen at all. Whence *His Commandments are not grievous*, saith St. John. His meaning is that they are not so to an enlightned Christian. For the Holy Ghost maketh a free, willing, and a ready Heart: And He is the Inspirer of Courage which faileth not, but surmounteth all Difficulties, be they never so great.

How it is the Perfection even of the Christian Law.

Sec. 2. Neither doth God require of us great Skill or great Ability: It is only Love which He will have from us: Nothing but our Love doth He ask for: And so this be but fervent and hearty, without Dissimulation or Disguise, God is well pleas'd therewith, and is more delighted therein, than in all the Knowledge and Wisdom, and in all the Skilfulness and Mastery that any Man upon Earth in his best Works can ever express. And verily, there where Love is not, all Wisdom, all Knowledge, all Works, and all Gifts, are altogether unprofitable and good for nought: Yea, he is dead, whosoever liveth without Love. And though thou speakest with the Eloquence even of Angels, concerning Heavenly and Divine Matters, yet if thou hast not Love, thou art but *sounding Brass*, and thy Se-

raphical

Book I. *And our Neighbour.*

phical Oratory is but a tinkling Cymbal. And though thou hast the Revelation of all Futurities in the Church, and the Understanding of all Mysteries Divine and Natural, and the Interpretation of all Languages dead and living, and a universal Knowledge of all that either Men or Angels can know, whether in the Heights above, or in the Depths Beneath, and though thou hast also therewith a wonder-working Faith, so as by it not only to remove Mountains, but even the Earth is self out of its Place, yet if thou hast not in thee this Love of God, all verily will profit thee nothing; all shall cease, all shall vanish away, and every Thing shall come to an End, but Love, which is the Perfect Thing, knowing no End. This then is the distinguishing Mark and Characteristick of a true and unfeigned Christian. Great Abilities are common to Heathens and Christians; great Works are common to Believers and Unbelievers; great Natural Parts, great Moral Accomplishments, great Acquirements of several Kinds, are alike common to one and to the other; only Love is the right Test of a right Christian, and doth separate betwixt the False and the Good, the Counterfeit and the True, the Vile and the Precious.

§. 3. Without it every Work is of no Moment; and with it there is nothing but what is accepted of God. It maketh all Things easie, and is heavy to none. It is far dearer than the Arts, and more precious than the Wisdom of the whole World. It is the Christian's Badge, and the Seal of the Holy Ghost. The Sciences without it, are all unprofitable, and all Gifts and all Works are of no Value. Knowledge is indifferent both to the Good and to the Bad; and Learning is common equally as well to Christians as to Antichristians; and the Works of the Faithful,

How it makes all accepted of God.

and those of the Infidels, may be in every Thing but this, alike. It is Love alone which is the sure and certain Character of a Christian. Wherefore it was said of Old Time, *Oh! do these Christians love one another?* It is Love alone which draweth us and uniteth us to God, who is Love. For we know that God is Love, if that we know any Thing at all of Him: And further, that *he that dwelleth, abideth in Love, dwelleth and abideth in God and God in him.* Whereupon it follows, that where Love is not, God is not there; and that he that abideth not in Love, hath no Portion in God, in Christ, or in Heaven, which is the Kingdom of the Love. So then where Love is wanting, there is no Good: And where it is present, there no Evil can abide; forasmuch as God himself is there present to the Soul. Love is pleasant and acceptable with God, because it is of his own Nature: And so is every Man that exerciseth it, and bringeth forth the Fruit thereof. There is no Work without it but is a *dead* Work: And there can be no Work *with* it, but it is a *living* one. For in the Love which is from Above, there is an endless Spring of Life; and Heavenly Charity is the Communication of the Divine Life it self, and an essential Ray of the Infinite Goodness.

*How it makes
all Things
easie.*

§. 4. And whereas all the Arts and Sciences, and all the Knowledge and Wisdom, which Man graspeth after, are not gotten but with great Labour and Study, with much Care and Solitude, and with the Loss of their Strength, this Heaven-born Love cheareth both the Body and the Mind, invigorateth the Spirits, addeth Vegetation, maketh the Flower of Life to bud, and meliorateth and exalteth the Soul. Neither is it Loss to any, but rather it self bringeth most ample Fruit; For Love is the Reward of

with it is not to be lost, but to be kept, and to be used.

Book I.
 The Lover; and Vertue is a Reward to it self
 where Love is banished, there corroding
 envy, with devouring Malice, and all the other
 vices, come to take their Abode. And in like
 manner as Vertue, born of Love, crowneth it
 self with Benefits; even so Vice, on the contra-
 ry, being so opposite to this Divine Birth of
 Love, doth punish and torment it self, and is
 its own Executioner. While Love ariseth strong-
 and stronger, exulteth under all Difficulties,
 and abideth even in the hardest Trials, a most sweet
 refreshment, and in the very Lion's Belly dis-
 covereth Honey and the Honey-comb. And
 when the other Faculties of the Body and
 Mind are weakened and tired, are all faint and
 wearied; Love fainteth not, Love is never
 weary, nor ever ceaseth. Howsoever Prophecy
 may pass away, and Tongues may cease, and
 Sciences may be destroyed, and Arts may be
 lost, and the Knowledge of Mysteries may va-
 nish away, yea, and Faith it self may also fail;
 but this never faileth, neither can it fail; for
 when all that is imperfect is to be done away,
 this abideth for evermore. Because Love is born
 of God; and therefore is it so accepted of Him,
 and is continually before Him. For what God
 will accept, must necessarily come from God;
 since he approveth of nothing but that which
 he himself first worketh in us. And seeing
 then that God, even our God, is Love; there-
 fore ought all, whatever we do, to proceed from
 Love, and to move from a Faith of Divine O-
 peration, out of a Love most pure and single,
 that we may be profitable and serviceable to
 our Neighbours, for God's sake; without any
 petty Prospect of our own Interest and Gain
 therein. And so should our Prayers arise in like
 manner from Love.

*How it ought
to regulate
our Prayers.*

§. 5. This should be the Spring of them. And without we have this, all is but Lip Service. He that loveth God, prayeth well, praiseth well: But he that loveth not God, neither prayeth nor praiseth as he ought, because he neither prayeth unto Him, nor praiseth Him from the Heart. Think now what manner of Prayer, or Praises such an Heart can pour out to God, which is full of Wrath and Rancour, Hatred and Malice? Verily, should such an one recite the whole Psalter over every Day, with all the Prayers and Hymns which are found in the whole Scripture, all this would be but a mere Abomination before God. The true Prayer consisteth in Spirit, in Faith, in Love: It consisteth not in Words. Think upon Christ, and how he prayed: Think, if thou canst, of what a tender merciful Heart he cry'd, *Father forgive them*, Luke XXIII. 34. He that loveth not God, that Man prayeth not: But he that heartily loveth God, knoweth how to pray, and for him to pray, it is both easie and comfortable. In his Heart is the Prayer of Peace, and from his Lips goeth forth a *burning Sermon* of Charity, as having been touched with a Coal from the Heavenly Altar. His inward Eye is fixed continually upon God, and unto Him doth he send up a pure and living Sacrifice from the Fire within him which is never quenched. Consequently, he preferreth nothing before God, and esteemeth nothing so sweet as Communion with Him, or so refreshing as the Worship of Him, which is performed in Truth, by the Spirit of Holy Love. If any Man love God, he will worship Him from the Heart, and his Service will be most pleasant and delightful: But if any Man love not God, he worshippeth not God, yea, though he heaps Mountains upon Mountains, yet he serveth not God: And if he saith

that he doth, he is a Liar. So then nothing
ever befall a Person better, or more profi-
table, than that this Love of God should wax
warm in his Heart, and that the Fire thereof
be kept from going out.

§. 6. Faith should do all Things in a Chri- *How it ought*
stian through Love; and all the Things that *to regulate*
are done in him, ought thus to be wrought by *our Actions.*
Faith united with Love; even as the Soul work-
eth through the Body. As then the Soul sees,
hears, tastes, smells, and speaks through the Bo-
dy, and doth all Things in and through the
Body to which it is united: So in like manner
should the Love of God, as the Soul of thy Soul,
do all Things in and through thee. Whether
thou dost eat or drink, whether thou dost hear
or speak, whether thou dost commend or re-
buke any one, let all be done in Love, and after
the Example of our Lord Christ, in whom the
most pure and perfect Love wrought all Things.
Wherefore if thou beholdest thy Neighbour,
hold thou him with the Eyes of sincere Cha-
rity; if thou hearest him, hear him with all Love
and Tenderness; and if thou speakest with him,
let thy Speech be made savoury unto him, with
the Meekness of Wisdom, and the merciful
Jewels of Christian Affection.

§. 7. Preserve the Root of Love always in thee *How it is to*
by Faith, that so nothing but what is good, may *be preserved*
grow up, and proceed forth in thee, as from *in the Soul.*
this Divine Root. For so shall thou be assist-
ed to fulfil the Commandments of God; seeing
that they are all comprehended in Love. Where-
fore a certain holy Doctor spake after this man-
ner: "O Love of God in the Holy Ghost!
which art the ravishing Sweetness of Souls,
and the Divine Life of Men, whosoever hath
not Thee is dead even while he liveth; and
whosoever hath Thee, never dieth before
"God.

"God. Where thou art not, there the Love
 "of Man is nought but a restless Image
 "Where Thou art, there Man's Life is made
 "a Foretaste of Eternal Life. Thus then
 appears, that Charity, or Divine Love, is the
 End, Sum, and Completion of the Command-
 ments. Wherefore we proceed now to shew
 whence and where it may be expected to spring
 up.

II.

*How this
 Love proceeds
 out of a Pure
 Heart.*

PL XVI. 5.

XXXVII.
 18, 23.

Ver. 4.

*How God is
 to be loved
 purely for
 himself.*

§. 7. The Love of Man to God, must be
 out of a pure Heart. The Heart of Man hence
 that desireth to love God, should in the first
 place be cleans'd from all worldly Love, and
 creaturely Affection; so shall God be to him
 the chiefest and the highest Good: And he shall
 be able to say, *The Lord is the Portion of mine
 Inheritance, and of my Cup: Thou maintainest
 my Lot.* For he considereth, that *the Lord knoweth
 the Days of the Upright*, being those that love
 Him out of a pure and dis-interested Heart;
 and that *their Inheritance [or their Good] shall
 be for ever*, because their Steps are established
 by Him, and *He delighteth in their Way*. Where-
 fore it is said likewise by the Holy Ghost, *De-
 light thy self also in the Lord, and He shall give
 thee the Desires of thine Heart.* In God shall Man
 only find the Desire and Joy of his Heart.

§. 8. God therefore should be the most be-
 loved of our Souls, and our Hearts should rest
 in Him, and wait patiently for him; because
 He is our highest and best Good, the Good of
 all Goods. Forasmuch as He is all Goodness
 and all Virtue: Even Virtue it self is He; and
 that is or can be called Good, He is in the truest
 and most super-eminent Sense. So that God
 then is the only Good, and there is none be-
 sides Him: He is purely and merely Good,
 purely

purely and merely Love. And if it be asked, *Because all*
 What God is? we may well answer, that God *Goodness is*
 mere Grace, Love, Friendship, Clemency, Fi- *in him com-*
 delity, Truth, Consolation, Peace, Joy, Life and *prehended.*
 salvation. Now all these hath he laid up in
 Christ: And whosoever hath Christ, the same
 hath all these. And if any Man have the Love
 of God, he hath also the Truth of God, with
 his Mercy, his Goodness, and the whole Body
 of the Virtues; for seeing that he loveth God,
 hereby loveth he not one, but all the Virtues,
 even as they are in God.

3. III. Hol. 1

§. 9. So the right Lover of God then hath *How by this*
 Love to all that God hath a Love for; and *pure Love,*
 hath an Aversion to all that God hath an Aver- *we are to love*
 sion for. He liketh and disliketh all Things, *all that God*
 even as God liketh and disliketh them. Hence *loves.*
 any Man love God, he must love also Right-
 eousness, seeing that God is Righteousness it
 self. And therefore also should he have a Love
 for the Truth, seeing that God is Truth,
 very Truth it self. Moreover, this being so,
 man ought to love and delight in Mercy; see-
 ing that God is Mercy, yea, very Mercy it self.
 Also a Man ought for the same Reason to have
 Love for, and delight in, Meekness and Hu-
 mility; seeing that hereby there is a Confor-
 mity to the meek and humble Will of Christ.
 And on the contrary, God's true Lover cannot
 but hate all Ungodliness, and have an Abhor-
 rence for all the Works of Unrighteousness.
 For that which is Unrighteous, is hated of him,
 because it is against God, and is the Enemy of
 God, and the Work of the Devil. Therefore
 the Lover of God hateth a Lie; forasmuch
 as the Devil is the Father of Lies, and a Liar
 from the Beginning. Moreover, he must needs
 hate Unmercifulness, Impatience, Pride, Blaf-
 phemy, and other Sins; because they are Part
 of

† Joh. III. 8.

of the Devil. And whosoever loveth Sin, as Instance, a Lie and Injustice, this Man is a Son of the Devil; according as it is written, *he that committeth Sin, [that is, with an Affection for it] is of the Devil, or one of his cursed progeny; and according to the Words of our blessed Lord, Ye are of your Father the Devil, and the Works of your Father ye will do.* Reason whereof is thus given: *He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him.* So every one that loveth and maketh a Lie, or purring in his Heart any other Wickedness, is of his Father the Devil, and doth the Works of his Father, because he has Part of his Father in him, *who sinneth from the Beginning.* And even so he that loveth and doth Righteousness, is of his Father, the most Righteous God, and Righteous even as God his Father is Righteous, and consequently the Works of his Father he will do. And if any Man love our Lord Jesus Christ, and respect Him as his Redeemer and Saviour, he also cannot but love the Example of His most holy Life, particularly His Meekness, His Lowliness, and His Patience: He cannot but wish and endeavour to transcribe and imitate these, with all other the Virtues, Graces, and Beauties which he so loveth in Him, because His Image is engraven deep upon his Heart, and he is made by Love a Son of God.

*How we ought
so pray for
this Purity of
Love.*

§. 10. But thou must remember that thou pray to God for this Love, which is out of a pure Heart, who, through the Love of Christ, will most freely and readily enkindle the Flame thereof in thine Heart, whereby thou shalt receive a Name among the Sons of God; if so thou pray unto Him for it, and cease not to importune Him, by the offering up to Him of thine Heart every Day, yea, every Hour,

every Moment, in a constant habitual Resignation of thy Will, to be by Him disposed of. And if it happen, that thy Love wax cold and weak any Time, rouse up thy Heart, faint not, but stir up the Gift of Divine Grace within thee, and never be hereat discouraged: And shouldest thou, through the Weakness of thy Love, sometimes fail, yea, not only fail, but also fall too; get thee up in the Name of God, rise again, and go to work, and renew the Acts of thy Love. For in as much as thou art sensible of this thy Coldness and Weakness, be thou hence sure that the Eternal Light of the Divine Love is not extinguished, though it be a little eclipsed; and therefore never doubt, but that God, thy most gracious and tender Saviour, will enlighten thee again, and fire thy Heart with His Love, as in the Days of His first Espousals to thee; so that thou mayest sit again under his Shadow, and rejoice in the Light of His Countenance. Yet howsoever it may be with thee, thou must be sure to abide humble; and whensoever He shall visit thee again with His gracious Consolation, and shall enflame thy Heart with his Love, thou shouldest pray unto his holy Majesty incessantly, that he may never at any time hereafter, suffer the most bright Fire of Divine Love in thee, to be quenched. Thus much of the Love out of a pure Heart, which is purified from the Love of the World and of the creatures.

III.

§ 11. The Love of Man to his Neighbour, must be out of a good Conscience. The Love of God and of our Neighbour, is One, and they cannot be separated. The true Divine Love, cannot be better manifested and proved, than

How the Love of God is not different from that of our Neighbours.

VI. do I
12. 02

IX. do I
12. VX

1 Joh. IV.
20, 21.

Joh. XIII. 34.
XV. 12.

*How it wishes
and labours
after the Good
of all Men.*

*How by it we
are to commi-
serate Sinners.*

by loving our Neighbour. Hence then, if a Man say, I love God, and hateth his Brother, he is a Liar; For he that loveth not his Brother [our Neighbour] whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, love his Neighbour also. Which is, A new Commandment (saith our Lord) give I unto you, that ye love one another, as I have loved you. He then that loveth God, will love his Brother also, who was made after the Image of God. For the Love of God cannot dwell with one that is a Man-hater; nor abide in an Heart that is leaven'd with Hatred and Uncharitableness. And if thou hast no Pity on thy Brother, whom thou knowest to stand in need of thy Help, How canst thou love God, who needeth not any thing that is thine, and hath commanded thee to express thy Love towards Him, by the Marks thereof to thy Brother?

§. 12. 1. Faith uniteth to God, Love uniteth to our Neighbour. And even as a Man is made up of Body and Soul, so do Faith and Love, that is, the Love both of God and of our Neighbour, make up a true Christian. Thus he that dwelleth in Love, doth dwell in God. And seeing that God meaneth heartily the Good of all Men, as having no manner of Delight in the Death or Evil of any, it follows, that he that loveth in like manner, is of one Heart and Mind with God; and he that doth not so, is against God, and hath not the Mind of God at all in him, but is God's Enemy while he is his Neighbour's. He doubtless is an Adversary to God, that is an Enemy to Mankind.

§. 13. 2. Furthermore, it is the Property of this Love to bewail and compassionate the Infirmities of others; forasmuch as they represent to us, as in a Glass, our own proper Defects.

ests, and bring to our Memory the most infirm Condition of our Humanity. Wherefore when thou seest another overtaken in a Fault, consider that thou also thy self art but a *Man*; and endeavour, if possible, to restore this thy Neighbour in the Spirit of Meekness. For in as Gal. VI. 1. much as thou bearest his Infirmary and his Burden, thou by so doing dost fulfil the Law of Christ, which is the perfect Law of Love; whereby we are obliged to receive one another, and to bear one with another, as Christ also received Rom. XV 7. and bore with us, to the Glory of God; in all Patience, Humility and Gentleness, with brotherly Kindness, as considering our selves, lest we also should be tempted.

§. 14. 3. And such especially as do Sin, not out of malicious Wickedness, but merely through Weakness of Nature, and Inadvertence; and as they return again soon to themselves, and acknowledge their Fault, and both rebuke and punish themselves for it, purposing never to do so more; these verily, are to be pitied, condoled, and assisted. These thou must receive with all Tenderness and Meekness, even as thy gracious Saviour hath received thee; that with one Heart ye may glorifie God together, who is the Father of all Mercies and Consolations in Jesus Christ. He that doth otherwise, sheweth that he hath nothing in him of the merciful and forbearing Spirit of Christ, whom he professeth to call Lord. For when a Man is hastily for punishing the Faults of his Neighbour, without Mitigation or Compassion, and judgeth him without commiserating his Case, it is an evident Token, that such an one wants the merciful Love of God, and is void of the Holy Ghost, and has not God with him. And on the contrary, a Christian Indeed, being one that is appointed with the Spirit of Christ, is for treating

ing all Men as one that hath a Fellow-feeling with them, is for bearing with them in *sympathizing* Mercy, and for aiding them to the utmost of his Power, in *merciful* Love; according as was the manner of Christ, and as he hath set an Example for us to follow, whence it may be known that we are his true Disciples. For this is the Touchstone whereby every one is to be tried, whether he be of God or not, whether he be a True or a Counterfeit Christian. Now then, if any Man finds that he hath not the Love of his Neighbour abiding in him, let him know for certain, and be fully assured in his own Mind, that he hath not the Love of God remaining in him; forasmuch as 'tis not possible to sever one of these from the other. Yea, let him fear therefore that God himself hath forsaken him, and that he is without God; forasmuch as it appears that he is without his Love. Art thou then afraid, that thou art without the Love of God, and consequently without God himself; considering that this Love doth more rightly manifest it self in the Fruits thereof towards thy Neighbour? Thou dost well hereunto be afraid, and to be sorry from thine Heart for it: Repent of thy Misdoing; heap for the future, all proper Obligations of Love upon thy Neighbour; if thou hast offended him, make haste to be reconciled with him, and leave nothing undone on thy Part, to return into his Favour. Which being faithfully done by thee, God will espouse Himself then to thee in Love. And whatsoever after this thou shalt do in Faith and Charity, is, and shall be accounted unto thee as Good, Holy, and Divine. Moreover, by reason of the inherent Love of God in thee, thou shalt be made ready to embrace every one in Love and Mercy, with Joy: Neither can any Thing be more acceptable and delightful than for thee

to Good, or to be exercised in the Acts of Beneficence, through that Love of God which now dwelleth in thee: For even as it is with God whom thou lovest, who saith of himself by the Prophet, *I will rejoyce over them to do them Good*: Jer. XXXII. 41. So it must likewise, and so it will, be with thee, if so that He dwelleth in thee, and thou in Him, through Love. But,

§. 15. 4 Without Love, all is *Diabolical* that is in Man; without it all is *fundamentally Evil*. *How without* Neither is there indeed any other Cause why is *Diabolical*, the Devil can do no Good, but because he is utterly destitute of Love, both towards God and towards his Neighbour; and hereupon all that he doth, is *fundamentally Evil*, and Evil altogether. Whence he seeks and designs in all whatsoever he sets about, to do nothing else but God's Dishonour, and Man's Destruction; and that he may be able to bring his Enmity to effect both against God and Man. And therefore also seeks he out such envious and malicious Hearts, thro' which he may work out his Malice and Wrathfulness. And hereby it is manifested who are God's Children, and who are the Devil's. See Joh. III. 10.

IV.

§. 16. Love must be *out of Faith unfeigned*: *How this Love* And being so, it puts no difference, for the sake both to God of God, between what is bitter and sweet, pain- and Man, ful and joyous, for the present; but loveth them must be from and embraceth them alike. It rejoiceth in Ad- an unfeigned versity, even as in Prosperity, and fainterth not Faith. when it is tried. The Man that heartily loveth God, is well-pleas'd with every thing where-with God is well-pleas'd. And he that hath a Love for God, cannot but also have a Love for his Cross, which he hath given him to bear.

Let us then look unto Christ our Lord, and behold how willing he was to take his Cross upon Him because it was God's Will he should. For I have Luke XII. 50. *a Baptism, saith he, to be baptized with: And, Oh how am I straitned [and in Pain] till it be accomplished.* In like manner have all the holy Martyrs carried after Him their Cross with Joy. For to them that unfeignedly love God, out of a sincere Faith, it is not hard to bear their Cross forasmuch as their Cross is Christ's Yoke. The Loadstone draws to it heavy Iron: And shall not the Heavenly Loadstone, the Love of God draw that also which is heavy to it? Shall it not lift up after it the Burden of our Cross as if it were most light and easie, if so be that our Hearts by Love are lifted up to God? And if Sugar can make that sweet which is not so in its own Nature, How shall not the Sweetness of Divine Love, make the Cross sweet let it be in its own Nature never so bitter to the Flesh? From hence, even hence is derived the high Patience, and exceeding Joy of the blessed Martyrs; in that God gave them plentifully to drink of the Fulness of his Love, whereby they were transported out of and beyond themselves.

CHAP. XXV.

Of Love towards our Neighbour.

2 Pet. II. 19.

Of whom a Man is overcome, of the same is he brought in Bondage.

AMongst all the Kinds of Bondage, there is none more hard than to be under the Bondage of the Passions: But of all these, none is so cruel as Hatred. He that is overcome of this Passion, is under the most deplorable Bondage that can ever be conceived: And he that hateth his Brother, let him be never so Great or Rich in Appearance, is the worst and vilest of Slaves. Nothing is more Noble or Free than Love, whether it respect God or our Neighbour: Nothing is more Ignoble, or Base, than the contrary Affection. Hatred suffereth nothing, is kind to none, yea, not to itself; it envieth every one, and is puffed up with Pride and Arrogance; it behaveth it self most unseemly; it seeketh its own most preposterously; it is most easily provoked to its own (as well as others) Hurt; it thinketh Evil of all, and will be sure to give to all the wrong Biass; Hatred rejoiceth not in the Truth, but rejoiceth in Iniquity, and in Lies; Hatred beareth with nothing, and nothing beareth with it; it will endure nothing, it will believe nothing, it will hope for nothing that may serve to render a Man easie. Verily, there is no Tyranny like to this, no Servitude to be compared with the Subjection to this most hateful Passion. It will fail every one that trust-

eth to it: And whosoever is overcome by it, howsoever he may promise himself *Liberty*, hath nothing but Bonds and Fetters to boast of, and is a *Servant of Corruption* to the very meanest Degree; even so far as to sink beneath the very Human Nature, and to be only fit to be chained up with wild Beasts. For it captivateth the Understanding, draggeth the Will, harraseth the Memory, scourgeth the Conscience, and stigmatizeth the Inward Man with the Mark of the Wicked One. And whosoever beareth this Mark, and abideth in Uncharitableness, the same is undoubtedly therefore a most vile Bond-Slave, and his Condition of Servitude more wretched, and more inhuman, than that of those who are condemn'd either to the Mines or to the Gallies. Nothing can exceed the Evil, the Hardship, the Inhumanity hereof; for it is the Root of all the Evil, the Hardships, and the Inhumanities, which are exercised by Men one upon the other. And besides, it fatigueth, fretteth, and bindeth all the Powers and Forces both of Body and Soul, wheresoever it domineereth in any, and so leaveth a Man not so much as the least Thought free. But he that exerciseth Love towards his Neighbour, and that remaineth in Charity, the same is free in Mind; since he is not the Captive of Hatred, nor the Servant of Wrath, Envy, Pride, Lying, and Slandering, which are confederated with it for Mischief, and tyrannize cruelly over poor slavish Minds, which are brought into Bondage by them. Whereas none of them but flee from generous Wits, and can by no means abide with humble and loving Souls. From all which he therefore being set free by Charity, out of a generous and pure Heart, suffers not himself to be brought again into the Slavery of these, but remains a *Freeman of Jesus Christ*, through

Charity the
noblest Free-
dom.

BOOK I. Of Charity to our Neighbour.

through the Spirit of Liberty. For where the Spirit is, there is Liberty. Whosoever then walketh in the Love of Christ, the same is no longer a Slave of Sin, or a Bond-Servant to carnal Affection. For he by the Spirit of the Love of God; and by a Life of Divine Charity, is set free; being purified thereby both from the Love and Hatred which are after the Flesh. Thus is he made the Lord's Freeman; because this Love of God abideth now in him, which is the highest Liberty.

§. 2. Now we see, that the Love of God is stretched forth over all Men; which not only in his Word, but in all Nature also, he beareth Testimony to. We are all equally covered with the Heavens, and have all of us the Use of the Sun, the Air, the Earth, and the Water; both they of high and they of low Degree alike. And the very same Mind that is in God towards all Mankind, ought likewise for certain to be in us: And so ought our Mind to be affected towards our Neighbour, as he hath set us himself an Example. Concerning which Universality of the Divine Charity, thou art not to say, It hath happened merely for that God would have it so; but that by his Example, he might teach, and manifest that he regardeth not one more than another, but loveth all with like equal Affection. Forasmuch as with Him there is neither Respect of Persons, nor Prerogative of Dignity nor Merit; but in Christ all are One, there is none better than another. He hath loved us then all in Christ, with the very same Love: And he beholdeth not Worth, or Excellence, or Beauty in any; but beholdeth every one alike in Christ. Which is for our Instruction, that as he shews himself towards us, such ought we likewise to be, and to carry our selves towards our Neighbour; because after the same manner as we shall deal with them,

The Universality of Divine Charity, a Pattern for us. Mat. V. 45.

God will also infallibly deal with us. For this is the Law that He hath given to every one, and whereby we shall be tried, our own Consciences acquitting or condemning us.

*How it is a
Law engraft-
ed in the
Heart.*

S. 3. Which Law God writ in our Hearts, that evidently he might convince us, with what Mind He was Himself affected to us: And then lest we should be mistaken and over-taken unawares, to teach and admonish us hereby, how we ought to carry always the same Mind towards our Neighbour every one of us, without Respect to any Man's Person. Wherefore he that would know what Respect or Favour he is in with God, need not go far to inquire. It is sufficient for him to ask his own Conscience; for that will tell him presently, just according as his Mind is towards his Neighbour. And so hereby he may be able at all Times to gather how God stands affected towards him, and in what State he is. For like as we have done to our Neighbour, even so it is meet that God should do to us also, and mete unto us, as we shall have meted unto others. Let us not therefore fail to do unto our Neighbour, as we would that God should do unto us. For with the merciful Man God will shew Himself merciful: And with an upright Man, He will shew Himself upright. But with him that is unmerciful and perverse, God will in like manner shew Himself even as he in his Heart is affected towards his Brother, and Fellow-Servant: This David had experience of, when he said in Spirit, *With the Pure, Thou wilt shew Thy self Pure, and with the Froward, Thou wilt shew Thy self Froward; for Thou wilt save the afflicted [and humble] People, but wilt bring down the High Looks.* All Things therefore whatsoever we would that God should do for us, let us be ready always to do even so for them, as far as

*And by God
principally re-
garded.*

our Power, who were created after his Image, And never let us forget, that with what Judgment we judge our Neighbour, we shall also be judged of God: And with what Treatment we treat him, we ourselves shall surely be treated by the Just One, in the Day of His Accounts. Nothing is more certain than this. On this depend the Law and the Prophets, as Eternal Truth hath told us. And in this Sense we come to understand, how God is Good to the Good; but a Consuming Fire to all them that have enkindled the Hellish Fire within their Breast. According to the Disposition of thine own Heart, even so shalt thou find God to be unto thee: He melteth the Wax, but He hardeneth the Clay; He humbleth Himself to the Humble, and hath Compassion on the Compassionate; but the Proud He trampleth on, and is averse to the Averse. Wherefore he that loveth not his Brother, loveth not his own Soul; neither doth he deserve to have God his Friend, that is an Enemy to his Neighbour.

§ 4. Now seeing that God hath no need of our Works, as our Neighbour hath, it appears that Charity towards our Neighbour is given us in Charge, that it might be unto us as a Loadstone, whereby to attract us unto God, and as a most certain Evidence of the Divine Charity which is in us, or of our Love towards God. For if these Things were otherwise, God would not have so directed the Act of Love to our Neighbour, as to a certain Scope and End, nor have bound us to this, as to a Law, but that we might know His Love to us thereby, that as we should our selves prove the same Mind every Hour and Moment, to be and act in us toward our Neighbour; and so approve ourselves the Children of our Father which is in Heaven,

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THE Reason
why God so
greatly re-
gards it.

who

*Without it
Christ's Sa-
tisfaction is
of no effect.*

Mat. XVIII.
23, &c.

Ver. 35.

*How our own
Measure is
made God's
Measure to
us.*

who maketh His Sun to rise alike on all, and sendeth his Rain on all without Exception.

§ 5. Wherefore though Christ Jesus his Son by his Death, once sufficiently made Satisfaction for the Sins of the whole World, and for all Men therein; for which all Men accordingly ought to give Thanks; yet no Man can warrant this to himself, who is not first reconciled to his Neighbour. For all Mankind, under the Person of the wicked Servant in the Parable, is described; who when he had not wherewith to pay, the King freely remitted him all his Debt; but when he afterwards behaved himself cruelly towards his Fellow-Servant, the King revoked this his Pardon, condemning the said wicked Servant, by reason of his hard Usage of his Neighbour. Which Parable Christ concludeth with this notable Farewel: *So likewise shall my heavenly Father do also to you, if ye from your Hearts forgive not every one his Brother their Trespases.* Moreover,

§ 6. Like unto that, is this other Saying of our Lord: *What Measure ye mete unto others, the same shall be meted unto you.* Whereby it appears, that Man was not created for himself alone; but for his Neighbour also. Since so strong is the Commandment of loving our Neighbour, that whensoever it is broken, the very End of our Creation is thereby broken upon and violated; and God thereupon draweth back His Love from us. For as Man withdraweth his Love from his Brother, so God in like manner withdraweth His Love from that Man and according to the same Measure. Give therefore, and it shall be given unto you: Forgive, and it shall be forgiven unto you: Yea, be sure to give good Measure, pressed down, and shaken together: And learn to forgive, not only seven Times a Day, but Seventy Times seven, when you

our Brother trespasseth against you. See that you do not with your Wrath provoke the Love of God and so oblige Him to proceed with His Justice; by whose most just Decree the un-merciful *Servant* is thereupon immediately condemned. Let this be well reflected upon. And if we should call such Things to Mind, as this Parable of our Blessed Lord are considered, I dare say, we should never be long angry with our Neighbour; neither should the Sun ever down in our Wrath. For it is in such a most horrible Thing to be thought of, that the precious Merit of Christ, whereby he is washed for the whole World fully, and where-fore (after the Example of that King) of his meek-ness, He remitted all our Sins; I say, that His Merit should be become of no Effect to us, if we do not pardon our Brother, as we expect Pardon from God; and we be intirely cut off from all Benefit by it.

§. 7. Although this Law may seem hard; *How the Law* so it is written; and it so binds, as God, of God indis- without the Love of our Neighbour, will not pensibly binds cept to be loved of us. And if we become ir- to the Love of concileable, God also will be irreconcilable our Neighbour. us. Neither are we to think, it was for other Reason that Man was not created one of better Mold than the other; but that one should not insult over another; so that as Twins of one Mother and one Father, we should all be lovingly and peaceably together. For as we are all descended from one Father in Hea- ven, even GOD; and from one Father on Earth, made after his Image, even Adam; and all of us have one and the same Mother, the Church, from whose Womb we were produced, and to which all return again, that they may be born thence a second Time, when the appoint- ed Measure shall be fulfilled: Even so ought we

we in all *Brotherly Love*, to abound each one to another, and to owe no *Man any Thing*, but to love one another. And,

How the contrary Disposition is to God §. 8. If any Man hate his Brother, and despise him, him God doth also hate and despise because as he hath fulfilled his Law, who loves his Neighbour; so he that hateth another, hath

broken the whole Law. For which Reason he well deserves the Hatred and Contempt of God who in his Word most severely hath forbidden it: And consequently the uncharitable Person is hateful and abominable to God, is guilty of Eternal Condemnation, and is altogether excluded from the Merits of Christ Jesus. Neither can it by any means come to pass that an Heart that is at Enmity, without Mercy, and without Humanity, should participate of the Blood of Christ, which was shed out

Mat. XVIII. 24. Ver. 34, 35. meer Love: Seeing that out of the Parable aforesaid, it is manifest, that God was less offended at the Debt of *Ten Thousand Talents* than at the Unmercifulness and Cruelty of the Fellow-Servant. Wherefore let us then never forget, but daily remember that Saying of our Lord: *So likewise shall my Heavenly Father do also unto you.*

CHAP. XXVI.

Wherefore our Neighbour is to be loved.

Rom. XIII. 18.

Owe nothing to any Man, but to love one another. For he that loveth his Neighbour, fulfilleth the Law.

HEAR the Words of the Prophet *Micah*, instructing us by way of Question and Answer: (a) *What good Things shall I offer unto the Lord? Shall I offer unto Him Burnt-offerings, with Calves of a Year old? Can the Lord be pleas'd in Thousands of Rams, or in many Thousands of fat He-Goats, or with ten Thousands of Rivers of Oyl? Shall I give my First-Born for my Transgression, and the Fruit of my Body for the Sins of my Soul? Answer. I will shew thee, Ver. 8.* Man, what is good, and what the Lord requireth of thee: Even to do Judgment, and to love Mercy, and to walk humbly with thy God. By which Judgment or Justice, the Prophet teacheth us wherein the true Worship of God doth properly consist; as not in Ceremonies and Sacrifices, which are able to confer nothing on God, because all is His own; nor in Humane Offerings, which he requireth not, but rather abhorreth, because they contain the Reproach of Jesus Christ, the Great Propitiatory Oblation *Joh. I, 29.* which God appointed to take away the Sins of the World with; but in pure Faith, which from the visible Effect of it, the Prophet here describeth

Wherein the true Divine Service and Oblation doth consist. (a) Mic. VI. 6, 7.

Ps. LI. 17.

both in this Form, *To do Judgment*, that is, by the Exercise of Faith in Righteousness, in Charity in Mercy, (which is better pleasing than all Sacrifices) and in Humility, Contrition, and Self Abnegation, according to what is written, *The Sacrifice of God is a troubled Spirit, an humble and a contrite Heart, O God, Thou wilt not despise.*

Why that

Love which is to God a Service, is to Men a Debt.

§. 2. To which Divine Worship and Service consisting in the inward Center of the Heart and exerting it self in Faith, Charity, and Humility, St. Paul powerfully exhorteth us, in his Epistle to the Romans, whose Admonition we have here prefixed, which containeth in it both the Praise of Charity, and the perpetual Debt to our Neighbour; without which, it is impossible to serve God aright. It is fit therefore and right, *we owe no Man any Thing, but to love one another*, as always remembering, that *Love worketh no Ill* (as he saith) *to his Neighbour*: And therefore *Love is the fulfilling of the Law*. For certainly there is no other Way but this of Serving God, to whom we can approve ourselves by nothing but by what we in our own Consciences do allow, and He himself worketh in our Hearts: So that to serve God, is nothing but to serve our Neighbour, and to do him the Good and Kindness that we are able. To this Love of our Neighbour, the Apostle inciteth us, useth an Argument that is most plausible

In what Sense it is a fulfilling of the Law.

(b) Rom. xiii.

10.

and powerful to those who are desirous to lead a Christian Life: He calling it a Breviary of the Virtues, and a (b) fulfilling of the Law: Not that we are able possibly by any Acts of Charity, to fulfil the Divine Law, or that consequently we can gain Eternal Life thereby; but it insinuateth unto us, the noble Bounty and Majesty of this most excellent Virtue, and inflameth us to love it with all our Desire, as

descende

descendeth from GOD: For both our Righteousness and our Happiness are purely and solely founded on the *Merit of Jesus Christ*; which Merit we apply to ourselves by Faith, and out of which Faith the Love toward our Neighbour doth flow, and with it all other Virtues; which Virtues therefore are rightly called the *Fruits of Righteousness, or Justice*, to the Praise and Glory of God, who worketh them in the Soul. For they are the Offspring of that pure Love, which is begotten in the Heart by Faith, and fructifieth from the Center of a Divine Seed, that is sown in it by the Great Seedman; who went forth to sow in the Ground of the Human Nature. From this Central Seed of Holy Love, as the same is by Faith received and cherished in the Soul, do all the Christian Graces and Virtues spring up therein, to the Glory of the Divine *Sower*. Thus is Justice re-established, the Law fulfilled, God honoured. Seeing then the Dignity of this Virtue is so exceeding great, it may be worth sure the Labour to seek more Arguments and Motives to draw us to the Love and Pursuit of it.

§. 3. The first and strongest of all, in my Opinion, is that which St. John useth, *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him*: For who would not wish to be in God, and remain in Him, and that God in like manner shall be and remain in him? And who, on the contrary, would not abhor to be in Satan, and to have Satan dwelling in him; which is as often as Charity is repuls'd, and as Barbarity and Hostility are thereupon admitted to dwell in our Hearts. For as it is the Delight of God to be with the Sons of Men, and to save them from Death and Destruction; so contrariwise, the Devil is a Devourer of Men; and he that dwelleth in Hatred, dwelleth consequently

Phil. I. 11.

And how is
comes to take
the Name of
Justice.

Mar. XIII. 3.

The First Mo-
tive.

Joh. IV. 6.

That it is a
Mark of be-
ing a Child
of God; and
filled with
God.

frequently in the Devil, and the Devil in him. Whosoever therefore abideth in Love, need not fear the Devil, or any Evil; because God abideth in him.

1 Joh. IV. 7. §. 4. To which belongeth that also of St. John, *He that loveth, is born of God, and knoweth God.* Whence he that loveth not, is born of the Devil, and *knoweth* (or is well acquainted with) *the Devil.* So in this is made manifest whether they be the Sons of God, or of the Devil. And can there be any Thing more desirable than to be the Sons of God, to be begotten of God, and to *know God* truly and experimentally? But whosoever hath his Heart void of Charity, and hath not by Experience known the Force of it, or its Life, nor tasted its Gifts, or its Goodness, Gentleness, Long-suffering, and Patience, this Man doth not know God, who is Charity. For the *Knowledge* of God and Christ is known by Experience, and by real Feeling and Seeing that Christ is meek Love and perfect Meekness. Whence it follows that he that is without Charity, is without Christ, according to that of St. Peter, who told his Converts, That if they had Charity, they would not leave them empty, nor without Fruit, in the Knowledge of the Lord Jesus Christ: *For if these Things* (saith he) *be in you and abound, they make you that you shall be neither barren nor unfruitful in the Knowledge of our Lord Jesus Christ,* 2 Pet. I. 8. So that in this, as was aforesaid, *the Children of God are manifest, and the Children of the Devil.*

The Second Motive.

Joh. XIII. 15. That it is a Mark of being a Disciple and Member of Christ.

§. 5. And Christ himself saith, *By this shall all Men know that ye are my Disciples, if ye love one another.* Since to be the Disciple of Christ it is not sufficient to be a Christian in Name and in outward Profession: But it behoveth him to be much more, even to believe in Christ,

to follow Him, to live in Him; to take Counsel with Christ, to listen to Christ; and Christ alone; to feel himself inwardly loved of Him, and to participate with Him in His Goodness, and in the Fulness of His Grace and Love. Which Love of Christ, who ever hath not abiding in him, this Man verily is not of Christ: For how should Christ know him who is destitute of Christ? For even an Apple by its Savour, and a Flower by its Smell is known; so a Christian, or a true Disciple of Jesus Christ, is known by his Love.

§. 5. Boldly therefore, and without the least Doubt, or Hesitation, the blessed Apostle St. Paul, affirmeth it, saying, ** All Gifts without Charity, are nothing*: Which is also another Ground, or Motive, for our Desire of, and Pursuit after, this excellent Gift. And in truth, neither the Knowledge of divers Tongues, nor Miracles, nor the Understanding of high Mysteries, nor any such like spiritual good Things, do demonstrate a good Christian, as hath been shewn; but Faith only which worketh by Charity. Without it all is nothing. Moreover, God commandeth not hard Things, as to work Miracles, but to exercise Charity, and Humility: Neither in the Day of Judgment shall it be demanded of thee, how thou hast been vers'd in the Arts, Tongues, and Sciences, or what great spiritual Gifts thou hast been possess'd of; but whether thou hast pursued Charity through Faith? *I have been hungry, (saith our Saviour) and thou gavest me to eat, &c.* Mark his Words. And blessed Paul writing to the Galatians, also witnesseth, that *In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.*

The Third Motive.

That without it all other Gifts are worth nothing.

1 Cor. XIII.

Mat. XXV.

Gal. V. 6.

The Fourth
Motive.

1 Joh. V. 20.
That it is an
outward and
visible sign
of our love to
God.

† Ver. 21.
From which it
cannot be se-
parated.

The Fifth
Motive.

That it is
rooted in the
very law of
Nature.

Col. III. 14.
1 Cor. XII.
& XIII.
Rom. XII. 9.
XIII. 8, 9, 10.

Mat. VII. 12.

§. 6. Furthermore, the Words of St. John are by no means to be forgotten, which roundly tell us, *If a Man say, he loveth God, and hateth his Brother, he is a Liar: For he that doth not love his Brother whom he hath seen, how can he love God whom he hath not seen?* † And this Commandment have we of God, That he who loveth God, love his Brother also. And this one Thing they all unanimously teach, that the Charity or Love which is towards God, cannot consist without the Love of, and Charity towards our Neighbour also. For he that loveth not his Neighbour, is an Enemy to God; for he that is Man's Enemy, is also God's Enemy; seeing that God is the Lover of Man. Moreover,

§. 7. Love is the first and the great Law of Nature, from which do flow all good Things to Mankind; and without it Mankind would perish of Necessity. When any good Thing happeneth to Man, it proceedeth from Love. Whereupon St. Paul calleth Charity, or universal Love, the *Bond of Perfection*; that is, which it is without all *Dissimulation*: And doth also another Place declare in excellent Words, in a most magnificent Oration, the noble Fruit thereof. And our Saviour himself likewise the same effect doth teach. *All Things whatsoever ye would that Men should do to you, do ye the same unto them: For this is the Law and the Prophets.* And this the very Heathens, notwithstanding the Law, were taught by Nature: whose famous Adage, or Sentence, this is out of the said Law of Nature written in their Hearts from their School, viz. *That which you would be done to your self, do not the same to others.* Which most excellent Admonition, Emperor Severus, a Prince most Praise-worthy daily had in his Mouth, and made it to be inserted into his written Laws. But besides

§. 8. Love is also a beautiful Image; and love Foretaste of Eternal Life; wherein the Saints mutually love each other sincerely, do receive singular Delight one from another, and converse together in a wonderful and ineffable Concord, and unexpressible Sweetness, Affection, Cheerfulness, Mildness, and Courtesie one with another. Whoso therefore doth desire to live, as it were, a certain Antepast, or Foretaste of the Eternal Beatitude; let him study wherewith he shall be delighted with singular Pleasure and Affection in the most inward Ground of his Soul. For,

The Sixth Motive.

That it is an Image and Foretaste of Heaven.

§. 9. How much purer, and more fervent and fruitful your Charity is, so much the nearer it always approacheth the Divine Nature; inasmuch as in God, in Christ, and in the Holy Ghost, Charity is most pure, most fervent, most fruitful, and most noble. Therefore

The Seventh Motive.

That the more pure it is, the nigher it approaches the Divine Nature.

Let us therefore that Love will be pure when we love not for private Profit, but only for the Cause of God alone; who we know in like manner loved us, and took in us his Delight most purely, for the Good of his own, but for ours. And if any man doth not so, but loveth his Neighbour for his own particular Profit, his Love is not pure and divine; wherein also consists the Difference between Heathen and Christian Charity. Hence they that work all their Virtues, seeking after their own private Gain and Honour, do as it were write Ink upon Ivory; they blot their best Deeds, and deface that which is most excellent, being lightly done; but the Christian loveth his Neighbour, God and Christ, *gratis* and generally, without any ignoble or selfish Ends; and thus is his Love preserved pure and sincere, which is the true Love. And Love is true and unfeigned, when there is no Hypocrisie or Dissimulation in it: For Love is born in the

Rom. XII. 9.

Heart, not in the Lips and Tongue, whereunto
 so many alas! are deceived. And this Love is
 is pure, so it is also most fruitful; forasmuch
 nothing is more fruitful than Love, seeing that
 all Seeds are made to fructifie by it. Hence
 is Love very fitly called the fruitful Mother of
 all the Births both in Heaven and Earth. And
 Love is then certainly fruitful, when it bringeth
 forth by the Holy Ghost, all the Fruits and
 Righteousness from the Heart, which is divinely
 impregnated with its seminal Principle, or
 Source. Lastly, Love is fervent, when it vehemently
 drives on the Lover to act vigorously for
 the Good of the Beloved; when it is accompanied
 with abundant Mercy and Compassion, and when the
 Affairs of our Neighbour grow near to our Heart as
 our own, so that we are ready even to lay down
 our very Life, if need were, for him; yea, what
 is more, to be afflicted too, or to be excluded at
 least our heavenly Lot, after the Example of
 Moses and Paul, who thus wished to be as it
 were accursed for their Brethren, and to let go
 their own Portion in the blessed Kingdom, for
 their sake. Thus generous and noble is the true
 Charity, which is always pure and disinterested.
 What can there be in Love, more Noble, than
 such a Dis-interestedness as to sacrifice our
 All? §. 10. Whereupon that also followeth, that
 we ought even to love our Enemies, according
 to our Lord's Commandment: Love your Enemies,
 do good to those that hate you, and pray for
 them that persecute you, and revile you, that
 you may [by a Love that is so perfectly unselfish]
 be the Children of your Father which is in Heaven.
 For if you love [only] them which love you [as
 ye not herein selfish? and therefore] What reward
 have you, or shall you have? Do not the
 Publicans the same? In this therefore consisteth

The Eighth
 Motive.

The high Pre-
 rogative of
 disinterested
 Love, the un-
 limited Ex-
 tent of it.

Mat. V. 44.

Luke VI. 35.

must be loved.

Excellency, Prerogative, Nobility, and high-
 ighty of a true Christian; namely, to subject
 nature to this Divine Principle, to tame one's
 flesh and Blood, and to overcome the World, Rom. XII.
 with the Evil that is therein, by Godness. 21.
 moreover the Commandment of God in Exo-
 XXXII. 35. If thou meetest with thine Enemies
 of A's going astray, bring him home. If thou
 off the A's of him that hateth thee, falling under
 Burden, thou shalt not pass by him, but thou
 shalt succour him. Now what meaneth this?
 That Care hath God about dumb Creatures?
 called Paul admiring at this, writeth, *Hark* Cor. IX. 9.
 and Care of Oxen? And doth He not speak
 concerning us much more? And he thence, ac-
 cording to the Word of God, giveth this in-
 charge, *If thine Enemy hunger, give him Meat.* Rom. XII.
 which is as much as to say, Though he be thine 20.
 enemy, treat him as thy Friend, and endeavour
 to make him so by all possible Means, heaping
 it were Curls of Love upon his Head. Where-
 fore, lest we might think it sufficient not to
 hurt our Neighbour, we are commanded more-
 over to do good unto him, to support him,
 relieve him, and cherish him with Food and
 Helps convenient for him. Which to perform,
 any Man contemning and refusing, this Man can-
 not be the Child of God, or a Member of
 Christ, because he loveth not his Neighbour, be-
 lieve him Friend or Enemy. Whence also,
 S. II. He that exerciseth not Christian Cha-
 rity, separateth himself from the spiritual Body
 of Christ, which is the Church; forfeiteth his
 right to all the Privileges of this Body, and
 loseth thereby all the Merits of Christ, accord-
 ing to that which is written, *One Lord, One*
faith, One Baptism. For even as the Members
 do not, when pull'd off from the Body, parti-
 share of the Life and bountiful Influence of

The Ninth
 Motive.
That without
it there can
be no Union
with Christ,
nor Commu-
nion of Saints.
 Eph. IV. 5.

the Head and Heart; but die, even every Member by it self that is so separated: Even so as many as live not in Charity, these, because they separate themselves from their Head Christ, and from his Fountain-Heart, do not participate of nor receive his Life, his lively Motions, and his Fulness; but are dead, according to that of St. John, *He that loveth not his Brother, abideth in Death.* Since whatsoever cease to have Union with the Principle of Life, the same is Dead: And whatsoever hath no Communion with them that live by Virtue of this vital Principle, hath no Fellowship with the Life, but must abide in the Death. Wherefore he that abideth not in Christian Love towards his Brother, is separated thereby from the Body of Christ; so that he cannot partake of the Privileges thereof, neither is to be accounted as a Member of his Church.

The Tenth Motive. *That without it Prayer it self is not effectual.* **§. 12.** Last of all, we are to owe nothing but to love one another, because by this Love of the Brethren, the Prayer of a Christian ascendeth to Heaven; because by Prayer, all good Gifts are to be obtained of God, and without Prayer, all Helps and Consolations are looked for but in vain; and because God Almighty giveth Ear to no Prayers but to those that are grounded on Faith and Charity, according to that Saying of Christ: *If Two of you upon the*

Mat. XVIII. *19. Earth, consent together, whatsoever they shall desire, it shall be granted unto them by my Father which is in Heaven.* Come then, let there be this Consent and Agreement amongst us; let us meet together in the Name of our Lord, and in the Spirit of his Love; let us live together in

Rom. XIII. *13, 33. Charity, wherein is Peace and Union: For where Peace is, there is the God of Peace; and where He is, in that Place hath the Lord commanded his Blessing and Life for evermore.*

CHAP. XXVII.

Wherefore our Enemies are to be loved.

Matth. V. 44, 45.

Love your Enemies, bless them that curse you, do Good to those that hate you, and pray for them that persecute you and revile you: That ye may be the Children of your Father which is in Heaven.

1. THE first Cause for which our Enemies ought to be loved of us, is, the express Commandment of God by his Son, [A say unto you] for which he giveth no other Reason, but that we may be the Sons of our Father in Heaven; that is, of Him that loved us when we were yet his Enemies. As if He should say, Unless you love your Enemies, you cannot be the Children of the Heavenly Father, nor Inheritors by consequence of the Kingdom of Heaven. And he that is not God's Son, What Father shall he have? Is he from Above, or from Below? To which Commandment therefore of our Lord, since exceeding few of us are obedient, it is manifest how far we are from bringing forth the Fruits of the Children of God: For if we were His Children, then would we not fail to use Charity towards our Enemies, that so we might shew our selves like unto Him.

§. 2. Neither would we then longer abide in Death, as knowing that he that loveth not his Brother, according to the Observation a little be-

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Rom. V. 10.

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The Second

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That it introduces the Life of God into the Soul.

Wherein this Life consists.

The Third Motive.

That without it all good Works are dead, and to no purpose.

1 Cor. XIII.

The Fourth Motive for it.
Pl. CIII. S.
That it shows a most noble and heroic Temper of Mind,

fore made abideth in Death: For he hath not him the true Life, which Life is of Christ, and spiritual and heavenly, and consisteth in Faith towards God, and in Charity towards our Neighbour, according to that of the blessed Apostle the Love. *We know that we are translated from Death to Life, because we love the Brethren.* Whereupon it is manifest, that the Fruit and Testimony of our Life, and quickning in Christ, is brotherly Charity: And on the other hand, that the Hatred of our Neighbour is Death. So that whosoever dieth in Hatred to any one whatever, he abideth in Death, and thence shall die the second Death.

§. 3. Nay, all his good Works, if a Man hath his Neighbour (as his constant Attendance at Divine Worship, and Observation of the Commandments of God) are in vain, according to that of St. Paul to the Corinthians, *If I give and distribute all that I have to feed the Poor, and give my Body to be burned, and have not Charity, it profiteth me nothing.* For if any Man abide in Death, then are all his Works no other than dead Works: Let him do whatever he will, it is all Lifeless, and to no purpose, so long as he hath it not from a Divine Principle of Life and Love abiding in him. Now he that hath no Charity, and so forgiveth not his Neighbour that may have trespassed against him, but counteth him unworthy of Remission; thereby sheweth, that as he himself abideth in Death, so all his Works are dead also, and without the least Savour of Life according to God.

§. 4. Moreover, it is the Property and Evidence of a Noble, Great, and God-like Mind to pardon Injuries. For let us behold God both how long suffering he is, and consider how suddenly he is Reconciled. Let us behold Christ the Son of God, how amongst his most heavy Torments

torments, and most inhuman Pains on the cross, he interceded with his Father for the forgiveness of his Enemies; and reflect how like a patient Lamb he did not so much as once open his Mouth against them in his just Defence. Let us contemplate the Holy Ghost, who for no other Cause seems to have appear'd in the Form of a Dove, but that by such a Representation of this, he might teach us the Dove-like Meekness and Lenity, and recommend sweet Simplicity of Manners. Behold *Moses*, with what patience he did bear the Reproaches of the People, whereby he deserved this Praise, *Moses was the most meek Man, above all Men which were upon the Face of the Earth.* Behold *David* also, with what Lenity of Mind he did hear *Shimei* cursing of him, by returning no other Answer to his bitter Revilings and Slanders, than this submissive one, So let him curse, because the Lord hath said unto him, *Curse David.* Whereupon he gently rebuked the Sons of *Zeruviah*, that were for his proceeding against him, according to the Rigour of Justice, adding, *Who shall then say, Wherefore hast thou done so? And let him alone, and let him curse on.* Whereby the Greatness and Generosity of his Soul were made evidently to appear, according to that of the Poet,

Isa. LIII. 7.)

Matth. III. 16.

Numb. XII. 3.

1 Sam. XVI. 10.

And a great Victory over a Man's self, so much admir'd.

By the Heathen Moralists.

*Quo quisque est major, magis est placabilis ira:
Et faciles motus mens generosa capit.*

Which will bear to be thus render'd:

*In sordid Souls may Pride with Anger live:
But generous Minds can easily forgive.*

Since so much the greater as any Man is, so much the more easily is he to be intreated and pacified; and in gentle Measures and Methods according

according to him, doth the true Generosity
Mind display it self. And another faith to the
effect: It may be accounted possibly a might
Thing to get the Victory over others, and
be able to quell the Fury of a Multitude: But
it certainly is a much greater Victory to over-
come thine own self, to subdue thine own Passions
and to still and compose the raging of all the
Passions and Concupiscences.

For he that with himself does first begin,
The Laurel shall from greatest Victors win.
And noblest Triumphs he is sure to find,
Who governs well the Kingdom of his Mind.

Which the Moralists have thus express'd,

*Ardua res vicisse alios: Victoria major
Est, animi fluctus composuisse suos.*

That is,
Others to conquer, is but Conquest small:
Thy self to conquer, is to conquer all.

Or thus,
Self-Conquest shall from all the Laurel gain.
And Virtue shall the brightest Crown obtain.

This was the general Sentiment of the an-
cient Gentiles, both Philosophers and Poets, by
the Light of Nature. Whence they likewise
tell us, how to spare them that are Under, and
to bring down the Pride of the Haughty Ones:
are glorious Actions indeed, in Men truly Great
and Honourable: According to that well known
Saying,

*Parcere subjectis, & debellare superbos,
Hoc est in magnis gloria magna viris.*

In English thus, **They that are to the Conquer'd Kind,
The greatest Glory always find.
For they the greatest Heroes are
That Monsters quell, and Victims spare.**

For it is a great Matter, said a Wiseman, and
glorious, to overcome a potent Enemy: But it
is a greater much, and more glorious by far,
for a Man to overcome himself. And one also
well saith, True Charity knows none to be an-
y with, but with one's self. For it envieth not,
and thinketh no Evil. Whence likewise it is

**Love the greatest Conquerors,
While Friends is maker of Enemies.**

The true Love teacheth us to bear with o-
thers; but never with our selves. The true
peace consisteth not in having a great deal of
good Fortune, but in meekly bearing that which
adverse and cross, and in a Contentedness
under all Estates. Publius said excellently well,
ingratias non recipis contumeliam; That is, No-
body is not even capable of Reproach, or of being
 affronted: Thereby meaning the true Nobility
of the Mind, and Generosity of the Soul, which
delights to exert its self in a meek and
heroical Patience, taking no Offence at any, in
the manner as it giveth none to any; but re-
solving to pass over and pardon whatever may
be committed against our own selves. And
agreeable to this, also Seneca; *Si magnanimus
eris, nunquam judicabis tibi contumeliam fieri.*
That is, If thou hast but Greatness of Mind in
thee, never wilt thou resent what by others is
done against thee, whether it be by reproach-
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Christians
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ful and contumelious Words or Actions. For should a mad Man rail at the Sun, and curse him for giving no Light; yea, should he reproach him as if he were brought but meeke Darknes it, self; yet would not the Sun for this at all darkened, but would nevertheless continue on his Course, and enlighten the World as before. Even so doth he also in like manner, remembering that saying, *Genus humanum vindicta est ignoscere*; or, There is no sweeter or better Revenge than to forgive. And reflecting, that it is a Royal Part to do Good and to suffer Ill.

The Fifth
Motive.

Their Example
ple a great
Shame to
Christians.

§ 5. Such wise and noble Rules of Life these, many excellent Persons among the Heathens did practise; leaving us thereby an Example to shame us, who fall even short of them. Thus Pericles the Grecian Orator, having heard a Man upbraiding and reproaching him for the Space of a whole Day, Night coming on, did kindly intreat him to be brought into his House, and therein most friendly entertained him, so least he should take any Harm, with no other reflecting Word but this added, *It is easier to speak Evil of Virtue, than to possess it*. Thus Phocion, the Prince of the Athenians, when he had deserved exceeding well of his Country, by his noble Exploits, but through the Envy of some against him, was adjudg'd to Death, and was about to undergo the Sentence, then when he was asked by the present, if he would command him any Thing to his Son, generously made answer, Nothing else, but that he never take in hand to Revenge this Injury, which I suffer of my Country. Titus, the Emperour, when it was told him, that two Brethren did affect the Empire of Rome, and that they had formally conspired his Death, and had even bound themselves to do this, by an Oath

hath; made yet no Scruple to bid them both
to a Supper with him, whereat he exprest
the Marks of Royal Grace and Kindness to-
wards them; and on the Morrow went along
with them to the Theater, and set himself be-
hind them, to behold a Play; with which ad-
mirable Clemency of his, he overcame their Im-
probability. Thus also when it was told to Julius
Caesar, that Caro, the wise Counsellor of Rome,
his chiefest Enemy, had laid violent Hands
on himself; *He hath bereav'd me, saith he, of
the greatest Victory that ever I had: For I had
decreed with myself, freely to pardon him all
the Injuries he had ever done me.*

§. 6. But most of all, Whom would not the
extreme Patience, and superlative Meekness of
the Son of God himself, move to forgive and

The Sixth
Motive.

love his Enemies? For neither this of Caesar, nor
any of those of the Heathens whom I mentioned,
nor any even of the Saints, did in any Degree
come up to equal Him. Since what greater In-
justice and Barbarity can be thought on, than
that the Son of God should be so miserably and
crudely handled of Men, he made their Laugh-
ing-Stock, be scourged with Stripes, be crowned
with Thorns, be spit upon; and lastly, be nailed
on the Cross? Oh! what an extreme Impiety
did he, out of his great and meer Favour, most
compassionately forgive! Oh! how did he par-
don his most bitter and most barbarous En-
emies, crying, *Father, forgive them!*

The Example
of the Son of
God.

§. 7. And truly to this very End our blessed
Redeemer hath set his Example before our Eyes,
that it might be an ever-living Mark to us in
our whole Life; by which whatsoever was proud
or lofty in us, might be depressed and abased;
whatsoever was weak, should be strengthened;
whatsoever was unprofitable, should be made pro-
fitable; whatsoever was crooked, should be made
straight;

straight; whatsoever was defective, should be supplied: Lastly, whatsoever was wicked or depraved, should be corrected.

The Seventh Motive.

That by it we are made like to Him.

§. 8. This blessed Example then let us constantly behold; that so we may be conformed to it. For what Pride of Man is so cruel and intolerable, that cannot be healed with the extreme Humility of the Son of God? Or, what Covetousness is so great, that cannot be sanctified with the Poverty of Christ? What Wrath so vehement, that his Meekness cannot mollify? What Desire of Revenge so barbarous, that his Patience cannot assuage and reconcile? What Inhumanity so great, which Christ with his Charity and Benefits, so great and so many shall not expel? Lastly, What Heart so hard that is not mollified with the Tears of Jesus Christ?

The Eighth Motive.

That it reflects the Image of the whole Blessed Trinity.

§. 9. Now who would not wish to be made like to Him, and to represent Him in Humility, Poverty, Meekness, Patience, and Charity. Oh! who would not bear his most lovely Image who loved his Enemies to so high a Degree. Or, who would not wish from the Bottom of his Heart, to be like God the Father, and his Son, and the Holy Ghost, and to carry within him the excellent Image of the Holy Trinity which chiefly consisteth in Love and Forgiveness? For it is the principal and highest of all the Divine Properties, to have Mercy, to spare, to pardon, and to be gracious; whereupon it can no way be doubted, but that that is the most noble and highest of all Virtues, by which we become most like unto the most High God and to the worthiest and the highest Person in the World, called by his Name, most eminent in Praise.

Book I. *Why an Enemy must be loved.*

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§. 10. Lastly, the highest Degree of Valour, The Ninth
and of solid Honour and Virtue, is for a Man Motive.
to overcome himself; and consequently to for- *That it is the*
get Injuries, pardon Offences, and exercise Cle- *very highest*
mency. He is stronger that overcometh him- *Pitch of Vir-*
self (said a wise Heathen) than he that over- *tue and Honor.*
cometh strong Walls: There is no Valour can
exceed it, and no Virtue can go higher: With
which is a-kin that in the Proverbs, (viz.) *A Prov. XVI.*
patient Man is better than a strong Man, and he
that ruleth over his own Mind, than one that over-
cometh Cities. And that of the Poet is not unlike
to it:

32.

Fortior est qui se, quam qui fortissima vincit
Mania: nec virtus altior ire potest.

Which may be thus, I think, expressed.

The Man that Towns and Kingdoms doth subdue,
shall not be half so Great, my Friend, as you:
If that Your self you bravely conquer can;
by this you'll prove your self the greater Man.

For Virtue cannot ascend higher than this:
There is not an higher Step in the Soul's Lad-
der of Ascension; there is no Degree above
it; nothing can be Greater, or more Heroical.
So it resteth in God, and endeth in God, and is
fulfilled in God.

C H A P.

C H A P. XXVIII.

Wherefore the Love of the Creator
should be preferred to all Crea-
tures.

John II. 15.
If any Man love the World, the Love of the
Father is not in him.

*The natural
Necessity of
Love.*

*Why this most
noble of all
the Passions,
was first im-
planted by
God in the
Soul.*

*None can love
God but he
must wish
well to every
Man.*

§. 1. **T**H E Heart of Man is of such a Nature and Property, as it cannot cease to love; and therefore one Man loveth God, and another loveth the World, and another himself. Whereby appeareth the absolute Necessity of Love, this most noble of all the Passions or Affections implanted in Man by God, and enkindled originally by the Holy Ghost; and how being so noble as it is, it ought to be bestowed in the Study and Search only of the chiefest Good, and given up entirely unto God, by an earnest seeking daily of Him, that so he would vouchsafe to rekindle in us, the Fire of this Divine Love, Day by Day, more and more. For He loved us first; and if his Love toward us meet with Love again, the same doth more and more ardently embrace us; Love mutually begetting Love, according to that of St. John. *He that loveth me, is loved of my Father.*

§. 2. Now in whomsoever the Love of God is, they are disposed to love all Men, and not only to wish well unto them, but do them all so all proper Acts of Beneficence, which is the Property of the Love which is grounded in God, and consequently they will circumvent no Man, nor hurt any one in Word or in Deed. But for the most part, Men, alas! are so fascinated with

Love of the World, as they never admit the
 ve of God into their Heart: And hence that
 which they do openly in their hypocritical Love
 wards their Neighbour, is but a false Shew,
 ey being Seekers herein of their own Gain
 Advantage, and not of him or his. Where-
 it were surely much more meet for us so
 love the World, as no Injury might be done
 hereby to the Divine Love, nor to the Way
 and Means thereof, that so the Course of it
 might not be any ways impeded; especially
 being there is so great Vanity and Vileness of
 the World, and so great Eminency and Maje-
 sty of God, as no Comparison can be ever made
 betwixt them. For even as God doth infinitely
 excel all his Creatures, so doth the Love of
 God in Holiness, Nobility, and Dignity, excel
 so all the Love we have to any Creature,
 and doth leave it as it were behind, at a most
 exceeding great Distance, not to be computed
 by any humane Arithmetick. No Creaturely
 Love is worthy therefore in the least to be
 compared to Divine Love.

§. 3. St. Paul saith, 2 Cor. IX. 7. *Who plant-
 eth a Vineyard, and eateth not of the Fruit there-
 of?* Which Words of his, may not improperly
 to this Case be applied. Let us make then a
 parallel after this manner, and say, Who is
 more worthy of our Love, than he that hath
 put it in our Hearts, and to whose Love we
 owe our very Life? Since we all live by the
 Love of God in Christ, whose Way and Man-
 ner of Love is shewed unto us throughout all
 our Life, even of what Condition soever we
 be. Who is it but He, that hath planted in
 us this Affection, whereby we love; And shall
 not he eat of the Fruit thereof? What Right
 hath the World to eat of it, which never plant-
 ed it?

*The infinite
 Excellence
 of the Love
 of God above
 that of the
 Creature.*

*The highest
 Reasonable-
 ness of it.*

*That in it is
only found
true Stability
of Heart.*

§. 4. Wherefore even as Mariners, when Storm cometh, do cast Anchor; so we, as often as this great Sea of the World doth toss the little Ship of our Heart hither and thither with the Floods of Passion and Waves of Sin as Wrath, Pride, Impatience, Covetousness and Lust of the Flesh, should remember to strengthen and stay our selves by the Anchor of Divine Charity, and the Love of Christ, being ready rather to suffer the Loss of all Things than to have our selves be pulled from him. According to that noble Effort of this Love is the Apostle, saying, *I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord.* Of which Mind we ought to be as often as we fall into spiritual Temptation, and are tossed by Sin and Death, by the Devil and Hell, by Tribulation and Persecution, and by sundry sorts of Incurfions and Miseries; no otherwise than when tossed and turmoiled by cruel and raging Floods and by the Waves of the Sea cast up and down without Rest; and as these Billows threaten to overwhelm us, ever to hold fast by the Love of God which is in Christ; not once letting go our hold for all the World.

*That it pre-
serves the Soul
from all the
Evil of the
World.*

§. 5. This is that *Hill* which was shewed Lot when he went out of Sodom, that he might flee unto it, and so deliver his own Soul, escaping the Fire of that accursed Place. For what other Thing is this World than spiritual Sodom? Also, what is the *Burning* of it, but the Burning of worldly Concupiscence, which is set on Fire of Hell, and which must needs burn all those that do not endeavour to quench

Book I.
 themselves the Flames thereof? And how is
 is to be done, but by keeping in Memory
 the Divine Love, by cherishing it in the Heart,
 and by being willing to follow the leading of
 and to depart with it out of mystical *Sodom*?
 this is that which also preserved the Father
 the Faithful, and brought him out from his
 Father's House. This is that which preserveth
 Man from the World, even as *Joseph* was
 reserved from the Wife of *Potiphar*. For no
 Man can love the World, but he that hath ne-
 ver tasted the Love of God: No Man also can
 hate his Neighbour, but he that doth not love
 God from his Heart. For the Sweetness and
 Delight of Divine Love is so great, that it mi-
 gates the Sense of all Miseries, yea, even of
 Death it self. Since such is the Nature and In-
 nate of Love, as all other Thoughts omitted,
 it is fixed wholly on that only Thing which it
 loveth, and forgetteth and contemneth all other
 Things, by reason of the incredible Desire by
 which it is carried out towards that which it
 loveth.

*That none can
 love the World
 that have once
 but tasted of
 the Love of
 God.*

§. 6. Can you therefore shew me any Cause,
 O ye Children of Men! all ye especially who say
 you love God, why it is that ye so hanker af-
 ter the Things for which others so earnestly are
 wont to contend? Why it is that ye blot them
 out all out of your Mind, as with one Dash, and
 do not strive for this One Thing, namely, that
 you may love and enjoy God alone? This is
 that which in Old Time was done by the holy
 Men of God; whom the Divine Love, with the
 admirable and ravishing Sweetness thereof, had
 so ty'd and fixed thereunto, as they became
 forgetful of the World, and even of them-
 selves also. Whom therefore as Fools, and
 unworthy to be derided, many did account, when
 they themselves indeed were the most foolish

*The extrava-
 gant Folly of
 blending these
 two Loves to-
 gether.*

of all others; because they did prefer frail and trifling Things, like silly Children, before the greatest and most lasting Good.

That the true Lover of God cannot love any thing out of God.

§. 7. A true Lover of God loveth him otherwise than as if there were nothing in the whole Universe but God alone; and therefore he followeth Him only. And for this Reason he findeth all Things in God, which he followed after before in the World. For God is all Things essentially, He is true Honour and Joy, He is Peace and Pleasure; He is Riches and Magnificence; with Him is Light, and Life and Glory, and Majesty, and Dominion, and All that can be desired; all which are found in a far more excellent and transcendent manner in God, than they are in the World. If there

That all the Creatures are a Ladder to lead him up to the Love of the Creator.

fore thou lovest any Creature, for the sake of Beauty, take my Counsel, regard it not, neglect these vanishing Things, transfer thy Love to God, who is the Fountain of all Beauty. And he that would follow any Thing, because it is Good, or seemeth Good, let him follow God rather, who is the only and eternal Good essentially, and the Source of all Goodness, without whom nothing is Good. Now if all Creatures for that very Cause only, are good, because they participate of that infinite Ocean of Goodness, Why then do we not rather love God, the Fountain and Perfection of that which is Good, and who is *The Good* essentially, and the perpetual Out-flowing Goodness of every good Thing in a singular manner; than a little Drop thereof in the Creature? For as a Drop in comparison of the Ocean, or as a Dust in comparison of this Globe we live on, or as a Spark in comparison of the Conflagration of the whole Earth, or as a little Mote in a Sun-Beam, in comparison of the Sun it self; even so is all the Beauty and Loveliness that is found in the Creature,

re, being compared with that which is in the
creator Himself.

§. 8. As by how much less Earth, or earth-
Gravity every Thing hath, so much lighter
is, and is the easier carry'd Upwards; even
our Souls and Minds, the more they are ad-
dicted to earthly Things, and by them as it
were made heavy, from a Principle of terre-
trial Gravitation, do by Consequence endeavour
after celestial Things the less, and have less Pro-
pension towards, and less Joy in God. Now
weigh hence well the Damage of earthly Love,
by putting it into the Balance with Divine Love,
and that other which is necessarily annexed un-
to it, even that of our Neighbour: For there is
the same Reason for one as for the other. And
thereupon it will follow, that he who loveth
God, cannot but love his Neighbour; and he
that dare offend God, will not forbear to offend
his Neighbour also.

*Of the Gravi-
tation and
ballancing of
Love.*

CHAP. XXIX.

Of Reconciliation to our Neigh-
bour, without which God taketh
away his Grace from us.

Numb. V. 6.

If any Man shall commit a Sin against a Man,
he committeth it against the Lord.

MOST worthy is this Sentence by us *He that sins*
to be kept in Mind; because it joins *against Man,*
both God and Man together, as also the Love *therein sins*
of them both, and the Offence against them *against God,*

And he that would be reconcil'd to God, must first seek to reconcile himself to Man.

The Inseparability of the Love of God and our Neighbour.

1 Joh. IV. 20. 21. The fundamental Ground of this Inseparability of one from the other.

both too. So that every one that did offend and trespass against his Neighbour, was, according to the Law of Moses, judged, by the express Word of it, to offend and trespass against God, and the Injury was look'd on as done to God no less than to his Neighbour. For when Man or Woman shall commit any Sin that Man commit [one against another] to do a Trespass before the Lord, and that Person be guilty; then (he or) they shall confess (his or) their Sin, and shall recompense his Trespass with the Principal thereof, and add ——— and give it unto him against whom he hath trespassed. Whereby this followeth consequently, how he that will be reconciled to God, must be reconciled also to his Neighbour; seeing that God takes the Injury which is offer'd to Man, as offer'd to Himself, and his Damage or Detriment to be his own. And he that offendeth both God and Man, cannot return hence into Favour with God, before he be reconciled to Man, his Neighbour; for having offended Both, he must also reconcile himself to Both. As Christ manifestly beareth Witness, and cautioneth, saying, *If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave here thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.* Mat. V. 23, 24.

§. 2. Wherefore it is needful, and a Work worthy great Regard, to shew that the Love of God and our Neighbour, cannot be separated from each other; which Love, as it is so join'd, is the true and most clear shining Fountain of Brotherly Love. Whereof the beloved Disciple thus excellently reasoneth: *If any Man say that he loveth God, and hateth his Brother, he is a Liar: For he that loveth not his Brother, whom he seeth, how can he love God whom he seeth not?*

Then he addeth, *And this Commandment have of God, (viz.) That he that loveth God, shall love his Neighbour also.* So utterly impossible it is, that the Love of God should subsist without the Love of our Neighbour. Whence so flows this true Observation, *(viz.) He that sincerely and without Hypocrisie, loveth God, loveth his Neighbour also with the same sincere love;* And on the contrary, he that loveth either of them with a false and feigned Affection, loveth neither of them truly. Whereby it cometh to pass, that the Love of our Neighbour is a sort of Divine Love; and that it is no other than as a Load-stone to it, or a Mark pointing out the Sincerity or Hypocrisie of it.

§. 3. Whence we shall not err if we speak of a double Scope prefixed by God to Man, whereunto all the Actions of his Life are to tend, as certain Instruments, which we, for attaining the same, ought to make use of. The Love of God and of our Neighbour, make this *twofold End*, whereunto all our Studies and Endeavours ought to aim. And we ought to profit and make Progress therein daily; seeing that we are to this very End created, redeemed, and sanctified. Although perhaps it be more fit to say, CHRIST is our *One* only Scope, to whom we are so much the nearer in Neighbourhood as we are nearer to him in Charity, and in whom both these Ends are united most closely.

A twofold End of Man.

These two Ends united in One, which is CHRIST.

§. 4. For on this Consideration God was made Man, or the Word was made Flesh, that he might set before our Eyes, a living and breathing Image of his own Love, and that he might manifest by this Image, his Love which was before hid in the inscrutable, abyssal, incomprehensible Essence and Root, truly Infinite and Divine, that so Men should be transformed thence through Charity into this Image of God;

How in the Incarnation of Christ the Love of God was manifested from the hidden Root of it.

*The Bond of
Love.*

*Separation
from Man,
now a Separation
from
Christ.*

*Why an Injury
offer'd to
Man, is interpreted as
done to God,
or Christ.*

which Image is no other than CHRIST, has been shown.

§. 15. Furthermore, as in Christ, God and Man are bound together by an undissolvable Knot; so the Love of God containeth in it the Love of our Neighbour; which Two are One, and can be no more easily disjoined and pulled asunder, than the Divine and Humane Nature in Christ. So then as he who hath injured the Humane Nature of Christ, is held guilty of the Divinity also. He who offendeth Man, is in like manner declared guilty of offending God. Neither can any Man, the Bond of Charity being once broken, be angry with his Neighbour, and separate himself from him, but by that very Divorce and Separation he declineth from God, and separateth himself from Christ, and sinneth at once against his Creator and Redeemer.

§. 16. For as no Man can offer an Indignity to the Manhood of Christ, without offering the same to the Godhead also, which is therewith united. And as no Man hath at any time sinned against the Son, but he hath sinned likewise thereby against the Father, who sent forth his Son to be unto his Sanctification and Redemption. Even so also can no Man do an Injury to Man, without doing it to God also, or do spitefully use the Image, without using so the Original in like manner. Whence there is no one that divideth himself from his Neighbour by an undue Direction in him of Love; but he at the same time divideth himself likewise from God; neither is there any one that is enraged against his Neighbour, but his Rage is in Truth against God too: Nor is there any one that treateth Man ill, whether it be by Word or by Deed, but the Trespass is committed to the Lord, and accordingly shall be judged by

Lord. Because herein he hath sinned not so much against Man, as against God, in whose Image Man was made; and because there is not any Sin that Men commit one against the other, but which is also a Trespass against the Lord; as the Law which was given by Moses expressly teacheth us.

§. 7. Take hereof a natural Similitude. When we make a Circle; and in the midst thereof a Point, from which we draw a great many Lines to the Circumference; all these Lines, though never so distant in the Circumference, must yet all meet together in this little Point, which is invisible: They are here all united together in One, and all flow into One, be they never so many, or so wide asunder, yea, even directly opposite the one to the other. And not so much as one of all these Lines, were their Number as great as that of all the Men of the World, can be disjoined from the rest, or have its Communication broken off with them, without this Disjunction be made in the middle Point, which is the Center of Communication, where all the Lines do meet together; that is, without they be broken off from the Center itself. So G O D is a Point, or a Center, whose Circumference is every where, particularly in all Mankind; and no Man can disjoin, or break off the Lines of his Love from his Neighbour, but he must in like manner disjoin and break them off from God too at the same time. And also, as all these Lines which cut the Circle in twain, and which we call the *Diameters* of it, do run every one into the Center, and there unite all together indivisibly: Even so there may be a Participation of our Neighbour's Sufferings, by a sort of *Central Sympathy* in God, in whom the Lines of his and our Love ought unanimously to concur. And thus

A notable Illustration how all Things are in and out of God; and how both Friends and Enemies may be loved in Him.

The Root and Ground of Christian Sympathy explained.

will all true Christians be united together in their Center, which is God, as has been said, and will have a Fellow-Feeling with them that suffer, as St. Paul declareth of himself, and all the Saints, more or less, experimented. Which Union and Sympathy can be nothing else but Charity. So then God is a Center, which if any Man depart from, he thereby departeth from the Charity which is to his Neighbour: But whosoever will continue near unto God, and is willing to abide in God, as in his Center and Rest, he must henceforth love his Neighbour as himself, and be affected by a sympathetic Love, both with his Consolations and Tribulations, as if they were his own. For if he do otherwise, it is hereby manifest, that in God he is not, who abideth as it were, in a Point wherein all the Lines are by Faith coupled together in Love.

An Image of
this set forth
in Job.

Job I. 20.

§. 8. We have moreover a notable Illustration hereof, and spiritual Exemplification, in the History of Job. For when Job heard that all his temporal Goods and Estate were taken from him; he bore the Loss thereof most quietly, without ever taking it to Heart, or giving any manner of Sign of the least Discontent at the Will of God; for he still continued to bless God in his Heart, and acknowledged that he who had given, had a Right also to take away. But when it was told him, that he had lost his Children too, then indeed it went to the very Heart of him; and he thereupon arose, and rent his Mantle, and shaved his Head, and fell down upon the Ground, and worshipped. The Children do here signifie those that are of our own Flesh and Blood, and ought to represent to every one his Neighbours, as most nearly allied to him by Nature, and to whom therefore the Bowels of Love ought to descend, whose Pro-

per-

erty it hath been observed to be to *descend*, rather than *ascend*. And hence every one that hath these *Bowels* in him of the God and Father of *Mercies*, is thereby most tenderly moved, and yearneth after the Good of his Neighbour; and when he hears that it goeth ill with him, when goeth this more to his Heart, than if he had lost all the Goods he hath in the World. For having in God such a *Central Sympathy*, as before has been described, this Affliction for the Soul of his Brother, must be more grievous unto him, than if that Affliction had touched his Fields. For the Property of true Love is, to be moved with other Mens Miseries more than with one's own.

§. 9. Therefore, O happy Mankind, if we could all live together in Love! then Frauds would cease, then Injuries would not be known, neither would there a Man be found to vex another, or one complain of Damage from another. And that we might think of this, and carry it deeply to Heart, therefore God Almighty, at the Beginning of the World, when he had brought forth many Beasts and Plants, on the other side created but *One Man*; from him, a little afterward, producing *Eve*; to the End, that Humane kind being thus all derived from the same Stock, and mindful of their own Original and Kindred, should conspire all in Love, and unite in mutual Affection one towards another. For how good and how pleasant, would it have been for all Men, like *Brethren*, to have dwelt together in *Unity*, as originated from *One Parent*: This would indeed have been like the most precious sacred *Ointment*, distilling from the Head of the everlasting High-Priest and King in the Heavens, and descending down to the very utmost *Skirts* of his Royal and Priest-Garments, in an *Holy Generation* of Sons and Daughters,

The happy
Life of Love

Why God created
as first
but one Man

Psal. cxxxiii.
1, 2.

Daughters, according to the Heavenly Example. This would have brought down Heaven, as it were, upon Earth; and would even now, were it possible to be effected, turn our Wilderness into a very Paradise. Oh happy and blessed Life of loving Souls, upon whom God hath commanded a Blessing for evermore! O Charity! how amiable art thou? And how easy and joyous is thy Yoke to them that find thee?

A Life of Charity good both for Body and Soul.

Which is the harder Taste, to Hate or to Love.

To whom Love is easy, and to whom hard.

§. 10. The Excellency of this Charity, commanded by God to us, is such as the only wanting of it, is that which causeth us to faint both in Strength of *Body* and *Mind*. It is a Thing most convenient to our very Nature, and that which certainly bringeth with it a most quiet and blessed Life. And if the same God Almighty had commanded thee, O Man! to hate thy Neighbour, then he had set thee a far harder Burthen, and laid a far heavier Yoke upon thee: For Hatred and Revengefulness of Mind to an Enemy, doth torment and cruciate itself. But,

§. 11. On the other side, Love recreateth the whole Man. Also to those that love God, it is a pleasant Thing to love their Neighbour; only it is hard and difficult to those who do not love God. But if thy depraved Nature hold yet a hard Matter to settle it self on the Love of thy Neighbour, then bethink thy self how thou shalt take in hand a far harder Task, if thou incur the Pangs of Hell; which if thou hadst rather do, than offer to be reconciled. To love to thy Neighbour, certainly then thou art the most unhappy, if not also the most stupid of all Men alive; seeing there is no great Labour nor can be, in such a Reconciliation, which any Man of small Experience may understand of himself, and which requireth but an Heart to

about it. What is there that can be said, be hard in it? Love's the easiest Thing in the World, and beareth all Things, without feeling the Burden of them. And as by Faith, Rom. V. 1. we have, according to the Apostle, Peace with God; so by Charity we have, in like manner, Peace with Men, and great Tranquillity and Rest of Heart.

§. 12. It is Love that quencheth the Fire of The Natural Hell in the Soul: But by Enmity it is blown Consequences, and Wrath fanneth the Sparks thereof. of Love and Charity and Reconciliation make our Minds Enmity, Virtue and Vice. quiet and easie: Hatred and Revenge grievously vex and torment them: For this is the Property of all Virtues, that they reward their followers with Peace of Conscience, whom of their own accord they make to encrease in worldly Esteem and Honour: And of Vices, that they punish their Favourers with the Punishment which they deserve, and cover their Slaves with Shame and Ignominy in the End. Wherefore, in order to obtain the true Peace and Tranquillity of Mind, and to be deliver'd both from Shame and Punishment of having sinned against thy Neighbour, that Method of Reconciliation must be taken which God hath appointed himself by his Word.

§. 13. But how Friendships are to be renewed, How a Reconciliation to be made with an offender is to be made, when Charity or Justice have been violated. Neighbour, we are taught by Scripture; which commandeth the Offender to be reconciled to his Neighbour, and (1.) to ask Pardon of him; then (2.) to restore the Thing taken of him, that is, the Thing it self, the Principal, and the fifth Part over and above to him Numb. V. 7, from they have defrauded or offended; and 8. if there be none to receive it, they give to the Lord.

The indispen-
sible Necessity
of Restitution.

§. 14. Which Restitution of Things unlawfully taken away, is commanded in most express Words, by the Law, and is a necessary Part of true Repentance. Whereupon St. Augustine saith, *The Sin is not remitted, unless the Thing feloniously taken be restored.* And presently, as a Declaration of what he had spoken he addeth, "*Cum res aliena, qua reddi potest non redditur, non agitur, sed fingitur, Penitentia.*" When the Thing that is taken away may be restored, and is not, there is no Repentance, but it is feigned. Because it is the Property of true Repentance, which converteth Man unto God, to condemn all earthly Goods and esteem all Things as Dung in respect of the Grace of God (which *Zacchaeus* by his Example teacheth us to do (but very few such are now to be found) to cleanse their Hearts to purge their Consciences, and to break off the Bonds of their Sin, by Faith and Restitution of the Thing wrongfully detained.

Without it no
Repentance
can be valid.

§. 15. For in the Heart and in the Conscience, he remaineth still a Thief before God who even keepeth back, and doth not restore the Thing taken away by Theft, howsoever he cease to steal any more thereafter. Wherefore that Repentance may be true, and the Conscience may be pure, Restitution is to be made as much as it is ever possible for one to make. Or if he be not able to make full Restitution he must pray to God with all his Heart, that He would in his room, restore the Things taken away, to his Neighbour again, or what may be better in their stead. For it is absolutely needful that Satisfaction be made both to God and to Man: And the due Means must be made use of to reconcile one's self to both according as we are for it directed and com-

mand

manded. Which *Means* we have both in the Law and in the Gospel sufficiently set forth.

§. 16. Now seeing then that a Sinner is thus *Without it religious Wor-*
 bound in two Things, or is a Debtor in a two-*ship a mere*
 fold respect, even a Debtor to God, and to his *Mockery of*
 Neighbour, that his Repentance may be full and *God.*
 efficacious, it is required that both be satisfied;
 and not acknowledging or accepting any Man's
 Repentance, unless he be reconciled in the first
 place to his Neighbour. Therefore it sufficeth
 not, if thou shalt say unto God, "Most loving
 and most merciful God, I do acknowledge
 and confess that I have offended and done In-
 jury to my Neighbour; I have damaged him
 by wicked Gain and Fraud; and lastly, have
 dealt so with him, as I would not another
 should deal with me; which Iniquity I hum-
 bly intreat Thee, O Lord, to pardon me for
 Thy dear Son's sake. Be not deceived, God
 will not be thus mocked of thee: It is all an
 Abomination before Him. For even this Pray-
 is in it self most *unjust*, and God repelleth
 as such; and saith, "Restore thou that,
 which with Fraud and Usury thou hast taken,
 and then thy Pardon shall be ready.

§. 17. Not as if a Man after this manner, *How and why*
 should Deserve, or that in Restitution there is *Restitution*
 any Merit: No, it is not so; because (1.) this is *may qualifie*
 Debt due to thy Neighbour, and not only so, *for, but not*
 but also (2.) many Things more by thee are ow- *merit, Remis-*
 ing to thy Neighbour; and (3.) because likewise *sion.*
 is the Divine Will and Precept. For thus
 the Lord commanded: *Therefore all Things* *Mat. VII. 12.*
 whatsoever ye would that Men should do to you, do
 even so to them: For this (saith he) is the Law
 and the Prophets. Also he hath declared: *Give,* *Luke VI. 38.*
 it shall be given unto you; good Measure, pres-
 down and shaken together, and running over
 Men give into your Bosom. For (mark it
 well)

well) with the same Measure that ye mete, what it shall be measured to you again. And again, he hath expressly charged: Leave there thy Gift [Oblation, or Sacrifice] before the Altar, and go thy way; first be reconciled [as the Law hath prescribed] to thy Brother, and then come and offer thy Gift. With which agrees what he spoke by

Isa I. 16, 17, the Prophet Isaiah, saying, Wash ye, make ye clean, put away the Evil of your Doings from

Works of Mercy and Charity, for this required of God. fore mine Eyes, cease to do Evil, learn to do well; seek Judgment, relieve the oppressed, judge the Fatherless, plead for the Widow. Come now, and let us reason together, saith the LORD: Though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool. And again, by the same Evangelist

Isa. LVIII. 6, Prophet he thus reasoneth: Is not this the Fast that I have chosen? to loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free; and that ye break every Yoke? it is not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh? Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily; and thy Righteousness shall go before thee, the Glory of the LORD shall be thy Reward. All which with one Consent proclaim, That God will not accept the Repentance of any Man, or hear his Prayer, or accept his Alms and Oblations, unless he first be reconciled to his Neighbour, and make him therewith all the Restitution that is in his Power.

CHAP. XXX.

Of the Fruits of Charity.

I Cor. XIII. 4, 5, 6, 7.

Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things.

I. **A**S the Tree of Life was planted in the Gen. II. 9. midst of Paradise, bearing Fruits that made him live for ever who did eat thereof; — III. 22. so hath the Lord in the midst of the Paradise of The Tree of Life the Christian Church, set up JESUS CHRIST, Life is a Type of Christ. as a Means to give Life and Nourishment to all such as unfeignedly believe in his Name; He being the ever-springing Tree of Life in the midst of this Paradise of God. The whole Substance of Christian Religion consists properly in Faith and in Love. As by Faith in Christ, the Life of a Christian is most endeared to God; the Life he liveth being not so much his own, as the Life of Christ in him) so LOVE proveth in him the very productive Principle of all such charitable Acts as relate to his Neighbour. By Faith he taketh, as it were, of the Tree of Life; by Love he diggesth what he hath taken, and sets forth the Virtue thereof,

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by suitable Works of Charity. As it is impossible to please God *without Faith*; so is it impossible to serve our Neighbour *without Love*. And so it is, that all Virtues, how shining soever they be, are without *Charity*, of no account in the Sight of God, that even *FAITH* it self is deemed *dead* if it be without it.

Jam. II. 17.

The true Nature of Faith.

no regard to Works (let them either *precede*, *accompany*, or *follow* Justification;) but *JESU CHRIST* only, on whom it lays hold; yet that Faith but mere Show and Pretence which is not attended by Love, though it should even work by Miracles. For as a Body destitute of a Soul is dead; so the inward *spiritual Man* (whose Members are the Christian Virtues, having their Dependence upon him) is dead without *Charity* in all his Members, as having nothing to boast of besides the bare Name of *Faith*, which the false Christian puts upon his naked Profession. Therefore hath the Apostle declared, that *Charity* should be an Index of Faith, and that Faith should work by Love.

Gal. V. 6.

Rom. IV. 6.

The Fruits of Love enumerated.

I. Charity suffereth long.

§. 2. The first then of these Fruits is *Patience* and *Long-Suffering*. The Nature and Constitution of this Virtue no Man did ever more fully express than Christ himself the true Tree of Life, whose goodly and salu-

Fruits we ought to eat of, and to turn them into the Juice and Blood of Christ in us. Now therefore even as He by his wonderful Long-suffering, did bear the Malice and Wickedness of the World, that thereby He might allure and draw Sinners to Repentance; so then also order thou thy Life and Manners, that the most meek and gentle Christ may live in thee, and thou in Him, as a Member united to its Head, and ye may breath together in One, as from one Spirit.

§. 3. The Second Fruit is *Benignity*, or Kindness and Graciousness; which also was chief and principal in Christ, according to that of the Psalm, *All Grace did drop from thy Lips.* Or, *Grace is poured into thy Lips.* And so that also of the Evangelist: *They wondered at the Words of Grace, [or gracious Words] which proceeded out of his Lips.* Which Words do thou hear, that thou mayest follow him; and they will cause thee also to love thy Neighbour, and to express this thy Love to him by all Acts of Kindness and Courtesie; and Christ will speak by thy Mouth, and thou shalt remain united to him in perpetual Charity.

§. 4. The Third Fruit is, not to be Emulous, not envious and revengeful, but be ready to remit and pardon; than which nothing is more proper to God, of whom Holy David saith, *The Lord is merciful and gracious; slow to Anger, and plenteous in Mercy. He will not always chide, neither will he keep his Anger for ever. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities. To which agreeth that of Ezekiel; But if the Wicked will turn from all his Sins that he committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be*

II.
Charity is kind and courteous.
PL XLV. 3.

Luke IV. 22.

III.
Charity striketh not.
PL CIII. 8.

Ezek. XVIII.
21, 22

mentioned unto him; in his Righteousness, that hath done, he shall live. And in Jeremiah, the same is also farther confirmed; The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting Love; therefore with loving Kindness have I drawn thee. Is Ephraim my dear Son? Is he a pleasant Child? For since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him; will surely have Mercy upon him, saith the LORD. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD. For I will forgive their Iniquity, and I will remember their Sin no more. And lastly, this Divine Goodness and Mercifulness is by Isaiah more clearly expressed to be the very Character of God, I, even I am he that blot out thy Transgressions for my own sake, and will not remember thy Sins. Therefore be thou herein also like unto God; forgive, I say, pardon and forget the Trespases of thy Neighbour, and in like manner Christ will pardon also thine Offences and Trespases; and thou shalt have his Spirit, and shalt remain in him.

IV. The Fourth Fruit is Candour, not to misjudge thy Neighbour, not to vaunt it over him, not rashly to censure him, not causelessly to expose him, not crookedly, or perversely, or dishonestly to deride him before others, not by sycophantizing, or by Collusion, any wise to dampen him, or his good Name; but contrariwise, to let thy Heart be seen in thy Countenance, and to do all Things ingenuously and clearly, and above-board, without Hypocrisy. An Example whereof Christ also gives unto us, who carried himself equally both to Friends and Foes, and from the Bottom of his Heart, was always

Jer. XXXI. 3.

3. 34.

Rom. II. 4.

II.

ai vane

and

COMMON

E. XLV. 3.

Isa. VI. 22.

Isa. XLIII.

25.

III

Isa. IV.

Charity

vaunteth not

itself, and is

not rash in

judging.

judging.

judging.

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judging.

ways willing to bestow Marks of Love on
that came in his Way. Now whenever
and endeavourest to insist in thy Master's
counsels, then this Candour and Ingenuity of
Christ, will be none of the least, to be also
expressed in thy Life and Conduct. As the
Lord hath most heartily espoused our Good
and Interest, so ought we to practise the same
among our selves also, if else we wish to re-
main united to Christ as living Members to
the Head.

§ 6. The Fifth Fruit is, not to be puffed up.
Charity is not of a haughty and supercilious
Temper: 'Tis not swelled with any high
conceit on account of its own Deeds and Per-
formances. Behold again thy Lord JESUS!

When a Woman in a great Concourse of Peo-
ple lifted up her Voice and said: *Blessed is
the Womb that bare thee, and the Paps that gave
thee suck.* Tea, replied he, rather blessed are
they that hear the Word of God and keep it;
humbly removing from himself all the Prais-
es, though entirely due to Him, and resign-
ing them over to those that truly loved the
Lord. Which if thou also resolvest to do, then
truly the humble Christ liveth in thee, and
thou in him; it being the constant Character
of true Charity, to transfer the Praises of Men
on another whom it thinketh more worthy
of the same.

§ 7. The Sixth Effect of Charity is, not to
behave self unseemly. A Man of Charity, is
not easily soured with Discontent, or with
any morose and untractable Humour. His
Conversation is easy, obliging, and so readily
composed to all the Offices of Love and Hu-
manity, that the Kindness residing within,
may even be read in his very Looks and
Counte-

V. 332
Is not puffed
up.

Luke XI. 27,
28.

VI.
Doth not be-
have it self
unseemly.

Countenance. Of this Sweetness of Temper Lord JESUS hath left us the brightest Pattern again. He did all with a Spirit of Mildness and Lenity; and when He conversed with Sinners then Pity and Compassion most visibly appeared in his very Mein and Aspect: What sweet Temper of Christ ought to be transfused into our Souls also, that our Life improve at last some *Transcript* even of this most blessed *Original*.

VII.

Seeketh not
his own.

§. 8. The *Seventh* Fruit of true Love, is *to seek what is a Man's own*. A true Christian hath by Love recovered that *Amplitude of Liberty of Soul*, as to serve his Fellow-Creatures *freely*, without any *By-Ends* of Self, or *Self-Interest*. Nothing is more pleasing to Him than to do Good to many, without the least Expectation of Gain from any. This pure and *dis-interested* Love is originally lodged in God himself. He giveth all Things freely without receiving any Profit and Interest at all. That He hath commanded us to worship Him, to fear Him, is only to make Him proper Objects of His Divine Love and Blessing. And what a glorious Pattern of *dis-interested* Love CHRIST hath set us again! As a Tree without Envy and Respect of Persons, imparts its Fruits to *A L L* in the most *universal* Manner; so hath Christ, and God in Christ, given himself unto us as the greatest and most excellent Good. Go now, O Man! and practise the same: Then Christ the ever living Vine, will bud forth in thee, and thou shalt be a fruitful Plantation of the Lord.

Ma. I XI. 3.

VIII.

Is not easily
provoked.

§. 9. The *Eighth* Fruit of Love is, *to be provoked easily to Wrath*. A Man that hath tasted of true Love, is not apt to conceive any Bitterness, much less to utter

The Fruits of Charity

Curſing and railing Speeches, the which do
 unman a Man; but to imitate Chriſt Jeſus,
 who did not cry out, or ſo much as open his
 mouth againſt the Wrath of his Crucifiers, but Iſa. XLIII.
 ſpoke from the Croſs meer Benediction and
 and interceded with his Father for their
 forgiveness. And although he did indeed de-
 nounce Threatnings againſt *Chorazin, Capernaum,*
and Bethſaida, and againſt the *Phariſees* alſo, ut-
 tering many dreadful Woes againſt them; yet
 he proceeded not from a bitter or revengeful
 mind, but was a ſerious and ſevere Exhorta-
 tion to lead them to Repentance; that ſo they
 might be ſaved, and be happy. Therefore let
 us be cautious, leſt any Root of Bitterneſs ſhould
 any time ſpring up in us, and ſo hinder our
 charity, and many be offended thereat; and let
 us be provoked to nothing but to love one ano-
 ther, and that in Chriſt; for ſo ſhall we abide
 in Chriſt, and God in him ſhall be fully recon-
 ciled to us.

§. 10. The Ninth Fruit of Charity is, *not to*
think any Evil; or to meditate ill, which is the
 property alſo of Almighty God, as He teſtifieth
 of himſelf. *For I know the Thoughts that I think*
towards you, ſaith the LORD, Thoughts of Peace,
and not of Evil, to give you an expected End. And
ye ſhall ſeek me, and find me, when ye ſhall ſearch
for me with all your Heart. And I will be found of
you, ſaith the LORD, and I will turn away your Cap-
itivity, and I will gather you from all the Nations,
and from all the Places whither I have driven you,
ſaith the LORD, and I will bring you again unto
the Place whence I cauſed you to be carried away
prive. Whereupon it follows, he that hath
in him the Thoughts of Peace towards his
Neighbour, hath the Heart of God, and the
mind of Chriſt; and as a living Member, that
is knit unto his Head, is animated and inſpired
of him.

Rejoice in the Lord
 Iſa. XLIII.
 XLIII.
 Luke X. 13.
 XI. 42.
 Heb. XII 13.

IX.

Thinketh no
 Evil of, or
 towards o-
 thers.

Jer. XXIX.
 11, 13, 14.

Rejoiceth not
in the Iniqui-
ty of any,
whereby
they come to
Punishment
or Disgrace.

* 3. Sam. XVI.

6.

† Luke XXII.

61.

Pf. CXLVI.

8.

Luke XXIX.

41.

XV. 4.

Gal. V. 2.

But rejoiceth
in the Truth
and Integrity
of others, and
always con-
gratulatesh
with the
Truth, where
soever it is
found

§. 11. The Tenth Fruit is, *It rejoiceth not in Iniquity, nor hath Pleasure in the Injury or Oppression of Injustice, as wicked Shimei did rejoyce when David fled from before * Absalom, but it imitateth Christ Jesus, who, with most tender Compassion, beholding † Peter's Perjury, did with his most benign and gracious Aspect, receive him, and raise him up again, according to the Psalmist, God doth raise them that are fallen.* Who also deplored bitterly the Evil that was to befall the Men of Judea, and the Destruction of their Temple and City. Lastly, who with all his Heart desired to bring his wandering and lost Sheep into the right Way, and did all that which was in him, with a sweet and most gentle Voice, to allure them home. Let us imitate the so great a Master of Love, and if any one among us be fallen from his Love, let us deplore for him an one after this manner which is set us to follow: Let us instruct him in the Spirit of Love and Lenity, and help to bear his Burden, that so we may fulfil the Law of Christ: This Law I say, that first did bear the Burden of our Sins, that so thereby we might be delivered from the Law of Death. And let him be to us, as in true Members of Him our Head, who is thenceforth become unto us Life, Sanctification and Spirit. And hence also doth Love rejoyce together with the Truth, and is pleased exceedingly where all Things are done rightly and decently; after the Example likewise of Christ, who at the Return of his Seventy Disciples did at their Well-doing rejoyce very heartily and confess the Joy that was in him to his Heavenly Father; and as also the Angels in Heaven do rejoyce (as Christ himself teaches us) at the Return of a Sinner: And if we do the like, then truly we have the Mind of God, Christ, and of his holy Angels.

§. 12.

§. 12. The Eleventh Fruit of Charity is, to bear and suffer all Things in others; believing, as far as is possible, all good Things of them for the present, and *hoping* all good Things for the future; not hastily despairing of any, but *marking* all ill Things from them with Expectation of *better Things* hereafter, and in the meantime complying with them in all Things as far as safely can be done, for preserving the Bond of Peace; after the Example of blessed *Paul*, who was made weak with the Weak, that he might profit the Weak; and was made all Things with all Men, that he might be by any means an Instrument to save all Men. The same Heavenly Charity believeth all Things, suspecting no Evil of one's Neighbour; hopeth all Things, praying and wishing that nothing may fall out amiss to one's Neighbour: And lastly, it sustaineth all Things for his sake, that it may go so much the better with him, and we be made hereby more profitable to our Neighbour. All which our Blessed Saviour, by a lively Example of his own Life, did teach us in his bearing most heavy Injuries and Reproaches for our Sins, as also most inhumane Scourgings and extreme Poverty and Hunger, that so we in Him, and by Him, might obtain Joy and Honour.

§. 13. The Twelfth Fruit of Love is, Not to be weary, nor to cease: Like unto God, whose Mercy from Eternity to Eternity is upon those that fear Him; who expecteth and waiteth that He may be gracious unto us; who, that He may have Mercy on us, rose up to spare us, and will be exalted in shewing us his Mercy; whose Love is strong as Death, which many Waters cannot extinguish, and from which nothing can ever separate us; and who hath Mercy on us with everlasting Mercies. And although He denieth indeed on a certain Occasion, that

He XI. Beareth all Things; by complying with the Infirmities of others,

or VII. all

Cor. IX. 22.

XXX. 22. I

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Cant. VIII. henceforth it will have Mercy, saying, *Therefore will I stretch out my Hand against thee, and draw thee; I will be weary with repenting: To those only it appertaineth who repel obstinately the Divine Mercies, who contemn his Grace, and who abuse them with high Contempt; but not to those that fear him, according to that of another Prophet.*

Isa. LIV. 10. *The Mountains shall be moved, and the little Hills shall tremble, but my Mercy shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the LORD, that hath spoken it, Mercy on thee.* After which Example

also, we must regulate our Love, so that it may never fail or be weary, no not even towards our very Enemies; but even as Christ did, so must we from the same tender Bowels of his most compassionate and never tired Love, as from His Heart in us, pray, *Father forgive them.* So let Christ live and pray in thee.

Luke XXIII. 4.

Why Charity is greater than all the Virtues.

1 Joh. 16. XIII. 10.

Eph. III. 9.

§. 14. In a Word, Love is the greatest and noblest of all the Virtues; 1st, because God himself is Love; 2^{dly}, because it is the End of the Commandments, and the Summary or Collection of the whole Law; 3^{dly}, because it is eternal, and never failing, so that it will not vanish with Faith, but our Happiness by it be made to appear, which is the End of Faith; 4^{thly}, because it worketh all Things, and all Virtues, hence without it, are as nothing; and last of all, because it will here also in this Life give us a Testimony, through Faith in Christ, that we shall have eternal Blessedness. Whereupon it undoubtedly followeth that Christian Charity must needs excel all Gifts and Arts whatsoever, and that nothing can be ever greater or higher, than experimentally to know the super-eminent Love of the Knowledge of Christ, that we may thereby be filled in the Fulness of Christ.

C H A P. XXXI.

that without Charity the Best Gifts may be corrupted: And how they are by Self-Love and Pride dangerously infected.

1 Corinth. XIII. 1.

Though I speak with the Tongues of Men, and of Angels, and have not Charity, I am become as sounding Brass or a tinkling Cymbal.

LEST any should marvel why St. Paul doth here adore Charity with so many praises; "You must know, said † Luther, that God himself is Charity; and that consequently the same Praise doth belong to both: Neither can there be a greater Virtue in Man, or in God himself, than Love. As highly as God is to be exalted, so highly is the Love that in God to be exalted also. Nothing can be higher than it: The Height thereof cannot be comprehended, nor can the Depth of it be fathomed. And this Love is shed abroad by him in the Hearts of his Saints; which Love alone, communicated from Above, and bearing fruit here below, in the Vessels prepared for its reception, is properly the true Charity which is really and indeed a Participation of the Divine Nature.

The Excellence of Charity, and its Divine Originality, well † Postil. Eccles. par. 2 fol. 191.

§. 2. For we are to understand, that Love, if it is in Man, when it taketh the Name of Charity, is twofold. The one is a Love that is true, hearty, living, sincere, and dis-interested; the other is a Love that is false, outward, dead, hypo-

The true and false Love distinguished. hypocritical, cloaked, and selfish. The first of these Loves St. Paul describeth by a most ample and distinct Catalogue of all the several Fruits and Properties thereof, of which we have already spoken. The latter, howsoever it outwardly shew it may seem to affect indeed the Divine and Human Good, and to consider the Profit and Benefit of Mankind; yet inwardly, and in the Heart, respecteth nothing but private Profit and Honour. And whatsoever floweth from this Fountain, cometh not from God, but from the Devil; for it is a Poyson infecting good Works, and the most excellent Gifts.

The Poysonous Nature of the false Love. §. 3. For as a Flower that is in Sight, Taste, and in Smell, most beautiful and sweet, most fragrant and delightful, if it contain in any Venom, is not approved either by the Beauty of the Colour, nor by the Pleasantness of the Smell, nor by the Sweetness of the Taste; because (if not prevented) it is deadly and fatal to Man: So in like manner, Man, if he be adorned with the Gifts of Angels, and if he want Charity, and so be full of Avarice, Pride, Self-Love, and Arrogancy, then those Gifts do not only fail in their Fruits, but become pernicious and deadly to him.

How the best Gifts may be infected and become pernicious.

For all that which is good indeed, always ought to have God in the Beginning, and God in the Ending; who as He is the only Author of every good Thing and Gift, so whatsoever he worketh in thee, is truly Good and only Good. But it is quite otherwise, if the Desire of Honour, or private Profit, shall have any Design in it; or if there be the least of Pride, or Self-Love, in that which thou doest. For when it cometh not from God, and is not carried on by the Impulse and Leading of the Holy Spirit, it can never be Good.

§. 4. It is said, that a certain Saint of old should wish, that he might be of no other Use

God, than his own Right-Hand was to him-
self; which seeing it was nothing but an Instru-
ment readily to give and receive what was fit,
as it was directed and commanded by the Soul,
and consequently arrogate neither Honour nor
Glory to it self. And indeed, it is meet and fit
that all should be such: And because all Things
come from God to us freely, in like manner
we should render all Things freely to our Neigh-
bour, to whom we are to carry ourselves in sin-
gle Simplicity, without the Desire of Glory and
Praise; and to do all for them out of pure
Love. For unto God alone, as to the Author,
Honour and Glory due: But unto us no-
thing at all. We are only Instruments created
and made fit to receive and deliver. And if
any Man be without this pure Love, and sin-
cere Charity, let him receive in, or deliver
out never so much, he with all his Gifts is
nothing: Although he spake with the Tongues of
Angels, though he can prophesie, and though he know
all Mysteries, and all sacred Knowledge, and have
ever so much Faith too, even so that it would re-
move Mountains, and though he give moreover all
that he hath to the Poor, and give himself too with-
out to be burned: All this will avail him nought;
he is no more than sounding Brass, he makes a
Noise, and an Appearance, and that is all.

*That Man
ought to be
only the Or-
gan of God,
and an In-
strument for
his Spirit so
Actuate.*

*as M. to b. h.
and did write
1. 1. 1.*

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*and did write
1. 1. 1. 1. 1. 1.*

*The Fall of
Lucifer by
Self-Love and
Pride.*

§. 3. All Self-Love is of the Devil, and was
his Apostasie by which he fell from Heaven,
and for which he was worthily driven thence.
For when God had created Lucifer the most
beautiful Angel, and adorned him with most ex-
cellent Gifts of Wisdom, Light, Glory, and spi-
ritual Riches, he began to admire himself in his
Gifts, as a Peacock doth admire his fine Fea-
thers, and to love, honour, and praise himself,
which Thing was the first Step to his Ruine,
namely, to give Honour to himself, not to God,
and

and to turn his Love from God to himself; hereupon he was worthily cast out of Heaven with all his Companions, whom his Pride and Self-Love by Contagion had infected. Neither was he contented with his Principality among the Angels, according to that of St. Jude, *The Angels which kept not their Principality: And the of St. Paul, Having spoiled Principalities and Powers, He [Christ] made a Shew of them openly, triumphing over them in Himself.*

And of Man, *after his Likeness.* S. 4. Now by what Sin Lucifer procured his own Ruin, he was the Cause by the same of the Loss of Man, by turning him from the Love of God, to the Love of himself; whereby Self-Love and Arrogancy came to be so great in him as even to affect the Similitude of God. Hence he was after the same manner cast out of Paradise, as Lucifer out of Heaven, leaving to us the Heritage of Pride and Self-Love. And this is the Fall of Adam, that has been described which all Men in the like manner do in themselves act over again; and which Flesh and Blood transmit from one to another.

How the Cure is to be effected. S. 5. The Means of Amendment, and whereof, ought no other ways to be sought, it can no other Ways be obtained, but by the precious Merit of Christ apprehended by Faith, whereby we are thenceforth renewed in Christ, and our Flesh is crucified. Hence we do not love our selves any more, but hate our selves; that is, all our own Works do now begin to displease us: We do not honour our selves, extol our selves, but deny our selves; that we set nought by our selves, or by what we do. Lastly, we do not now seek our own private Praise and Glory; but, by denying all Things that we have, we place our Pleasure and Trust in no earthly Things, but do fight and strive manfully with Flesh and Blood, our

The absolute Necessity of Self-Abnegation.

Book I. and Pride the Devil in All.

ward Enemies, that so God alone may in us be glorified; which, whosoever doth not, he is not the Disciple of Christ; seeing that by this means, the Conversion and Transformation of the Humane Nature must be effected, if at all.

6. Now seeing that the Means was greater than the Strength of Man, and surpassed his Nature, which of it self, and by its own natural tendency, can do nothing but love it self, favour it self, and boast of it self, and cannot forbear to seek its own Ends; or to speak all in Word, to sin; therefore it behoved God, in Commiseration of its present fallen State, to be the Beginning, the Middle, and the End of the Renovation, and the Son of God to take the Form of a Man upon him, and thereby consequently to renew our Nature, that thereby every one of us being regenerated by Him, in Him, and from Him, might become a New Creature. For even as in Adam we are dead bodily and spiritually, so it behoveth us in Christ to rise again, and be spiritually and bodily renewed. And even as by carnal Nativity we entered upon the Sin of Adam, as upon a certain Heritage: So in Christ, by a spiritual Birth, we must be justified, and enter by Faith, upon his Justice, or Righteousness, as upon our Inheritance. Moreover, as we do radically draw from Adam Sin, and especially Self-Love, Pride, and Ambition; So from Christ, by Faith, and by the Holy Ghost, our Nature is to be renewed and sanctified; all Self-Love, Pride, and Ambition, are to die in us: And it behoveth us to get a new Heart and Spirit from Christ, in exchange of the Old One we have from Adam. And by reason of this New Birth in us, Christ is called Father, and the everlasting Father, or the Father of the World to come.

Considerations upon the Ground of the Incarnation of the WORD.

.IVX.roC:

And upon the Renovation of our Nature thereby.

The New Birth in Christ.

*All the Works
of a Christian
ought to pro-
ceed from this
New Birth.*

§. 9. Whereupon it followeth, that all the Works of Christians, and all the Gifts which shall be acceptable to God, ought to proceed purely from the New Creature; that is, from Faith in Christ, and from the Holy Ghost. And if it be not so, whatsoever Things they have, though they be most excellent Gifts, and even Miracles themselves, yet before God they are void, and are all to no purpose in the World. Also towards our Neighbour, all Things ought to be done in Charity, and for Edification, and without Hope, or Prospect of private Gain, or Honour. For an Example of which, as a most

1 Cor. XVI.

14.

*Why Christ is
made our Ex-
ample.*

Joh. XIII.

15.

§. 10. For an Example of which, as a most excellent Pattern for us, God Almighty gave us his Son, in whom there was no Spot of Self-Love, or Arrogance; no Desire of private Profit, or Praise; and nothing but sincere and merited Love and Humility. Nor was he, as other Saints proposed to us to imitate, because their Example is from *without*, and may by us be outwardly beheld, and so renewed; but that He might by Faith, live and breath *in* us. And when it cometh to pass, then all our Works, Words, and Thoughts, (and therefore to be sure all our Knowledge and Love) do proceed wholly from Christ as from a living Fountain and Original *within* us; but if otherwise, then all our Works and Gifts, be they even Angelical, or of what kind soever, are nevertheless nothing at all worthy. For where Self-Love is, there the Hatred of God is; where Pride is, there the Contempt of God is, and by no reason it can ever be, that Works springing from thence, should be ever acceptable to God.

*What the Du-
ty of a Chri-
stian is, that
he may be
freed from
Self Love and
Pride.*

§. 10. Let us therefore do this; let us beseech Almighty God from the Bottom of our Hearts, to give us true Faith and sincere Love, defiled with no Desire of Honour, Profit, and Glory, poisoned with no impure Streams of Selfishness.

richness; which being once obtained, not on-
 illustrious Gifts and Works, but the very least
 so, even a Cup of Cold Water, will be then
 most dear and acceptable to God. For a small
 Work that proceedeth out of sincere Charity,
 and profound Humility, is more excellent, and
 better by far, than all the great Ones that have
 their Original from the Desire of Glory.

*Charity makes
 the smallest
 Work great.
 Mar. X. 42.*

C H A P. XXXII.

Great Gifts do not demonstrate a Man
 to be a Christian, and acceptable
 to God; but Faith, as it worketh
 by Charity.

1 Cor. IV. 20.

*For the Kingdom of God is not in Word, but
 in Power.*

ST. Paul going about to describe a Chri-
 stian in brief, summing up the Matter,
 with, *The End of the Law is Charity, from a pure
 heart and a good Conscience, and Faith unfeign-*
 As if he should say, that one be a Christian,
 and right acceptable to God, there are required
 no hard and lofty Matters, no worldly Wis-
 dom, no humane Learning, no great Gifts, no
 eloquence, no Knowledge of Tongues; lastly,
 no Miracles: But that he have only Faith, in
 Charity, to do all Things from a Mind wholly
 assigned to God, devout and well addicted; and
 not careless of the Motions and Dictates of the

*God requires
 not great
 Gifts.*

U

Holy

Holy Ghost. Wherefore let us not much regard how expert any one is in the Tongue, how eloquent he is, but how he shews forth his Faith by Love, and by mortifying of the Flesh. For they that be Christs, do mortifie the Flesh and the Concupiscence thereof; under which are contained Self-Esteem, Self-Love, Covetousness, Vain-boasting, Ambition, and Interestedness with greedy hunting after Praise and filthy Lucre. Whereupon blessed Paul denyeth the Kingdom of God to consist in Words, or Gifts, but will have it to be in Virtue and Power, in the living Exercise of Virtue, in the Power which is of Faith, and which in the Soul produceth Charity, Meekness, Lowliness, and Humility. And therefore no Man, I say, no Man is in greater Grace and Favour with God, or to be esteemed more blessed, because he is indued with brighter and greater Gifts; but because he is found in Christ Jesus by Faith, and lives in Him as a New Creature. Great Gifts do not make a Man happy: And if any Man shall have attained to so great and such peculiar and marvellous Gifts, as even no Man else hath, or ever had; yet while he neglects daily Repentance and is not renewed in Christ, he is nothing worth. And if he deny not the World, although he have never so much Learning, and never so many natural or supernatural Gifts; if he despise not also himself, yea, and hate his own self: Lastly, if he do not depend on the promise and the sole Grace of God, or depend otherwise than an Infant depends of the Mother's Breasts, he with all his Arts and all his Gifts shall be in Danger of being damned. This is a Thing most manifest.

§. 2. For these are not given us of God, that by them we should be great in the Sight of God, or blessed in his Kingdom; but purely for

Nothing avails before God but a New Creature.

Why Gifts are dispensed by God.

the Edification of the Church. Therefore when the Seventy Disciples return'd with Joy, saying, *Lord, even the Devils are subject unto us in thy Name*; our Lord Christ answers them, do not rejoice in this, for neither Miracles, nor Gifts will save you; But rejoice ye that your Names are written in the Book of Life; that is, rejoice because ye really believe and acknowledge me.

§. 3. By Faith Moses was saved, not by his Miracles: And Miriam the Sister of Moses, who was inquired with the Gift of Prophecie, and one blessed whom the Spirit of the Lord did speak, was yet punished with Leprosie. And the Apostles themselves, not because of their Miracles, or of the Gift of Tongues, but for their Faith, were made the Citizens of Heaven. Let us then all remain in Faith. I say, let both the least and the greatest remain in Faith, Humility, and Repentance; let us remain in daily crucifying and mortifying of the Flesh, and in the New Creature: Which New Creature, as it lives in Christ by Faith and Charity; so in like manner, Christ lives in it: So let us be then found, as Christ may acknowledge us for his, and may abide with us.

§. 4. Let Christian Charity also remain to be that New Life of the New Man; yea, the Life of Christ in the Faithful, and that efficacious and working Power of the Holy Ghost, by which St. Paul wishes us to be filled in all the Fulness of Eph. III. 19. God. Like to that of St. John, God is Love, and 1 Joh. IV. 16. that remaineth in Love, remaineth in God.

Whereupon it follows, that he that feels this Christian Love in his Heart, feels there God himself: Where, as a certain Fore-runner, or leading-star, this Love of Him is present. And therefore, St. Paul considering this Divine Love as a most noble Tree, he from the very Root describes it with all the Fruits thereof. Charity

*It is the Life
of God in the
Soul.*

*He that hath
it not is Dead.*

(saith he) is patient, is kind, &c. All which are the essential Properties of Christians, and consequently, the Life of the New Man. And to speak in a Word, God the Father is Love, God the Son is Love, God the Holy Ghost is Love, also the whole mystical Body, which is Christ, or the Christian Church, is bound together in the Bond of Love: So there is but One God, One Christ, One Spirit, One Baptism, One Faith; and lastly, the happy and eternal Life shall be nothing but mere Love. Wherefore, if any Man live not in Love, the same manifestly is a dead Member, if he may be said to be at all in the Body of Christ. For even as a dead Member is not warmed with natural Heat, nor nourished with proper Food, and for that Cause is altogether without Life: Even so he that liveth not in Love, that is in Charity, hath not the spiritual Life of Christ, but is dead to God and Christ; forasmuch as he is without Faith, and is as a dry Tree, and as a withered Branch without Juice from the Vine, which is Christ, and so is to be cut off. Lastly, he is without God, without Christ, and without the Holy Ghost, without the Christian Church, and without Life Eternal: In which Life God Face to Face, shall be seen, who is Love it self. For G O D is L O V E.

CHAP.

C H A P. XXXIII.

God hath no Respect to the Works
of any one; but judgeth the Work
according to the Heart.

Prov. XXI. 2.

Every Way of a Man seemeth right to himself;
but God trieth the Heart.

W H E N the Prophet Samuel, by the express Commandment of God, went to anoint David King, he entred his Father's House, and would have anointed his First-born;

but the Lord said, Do not thou respect his Countenance, nor the Height of his Stature, seeing I have rejected him, neither do I judge according to the Countenance of a Man: For a Man seeth those Things that are open and evident, but the Lord beholdeth the Heart. By which Example God teacheth us, that He hath no Regard to any Man's Person, be he never so great and illustrious, when his Heart is void of true Goodness, and destitute of Love, Faith, and Humility; but that he esteems of the Works by the inward Spirit and Intention of the Mind, and thence allows or dis-allows them, according as it is written. Moreover, all Gifts, how great soever, how illustrious, Praise-worthy, and Excellent soever they are in the Judgment of the World, unless they proceed from a pure Heart, unless they respect the sole Honour of God, and the Profit of our Neighbour, and unless they be entirely free, and altogether separated from Pride, Arrogancy, and Self-Love, and from all

Sam. XVI. 7.

Desire of private Praise and Glory, they cannot any wise please God.

*Pride of Life
corrupts all
Gifts.*

§. 2. Therefore whosoever thou art, O Man be thou assured, and most certainly persuaded that if God should bestow on thee alone all the Gifts he hath bestowed on all Men, yet if thou shouldest not use them to the Profit and Edification of thy Neighbour, and to the Honour and Glory of God, to which End God has bestowed them upon Men, but shouldest use them as certain Instruments to thee of Praise, Glory, Honour, and Lucre, God would abhor them no otherwise than the greatest Sins. This you may learn from the most deplorable Example of Prince *Lucifer*, than whom a fairer and more beautiful Angel Heaven had not; but who when he vilified the Gifts of God with his own Honour and Self-Love, and did not purely in all these, respect the Love and Glory of God, by his own Act became a Devil, and was cast down hereupon from Heaven. Therefore those Things which God will accept and account well of, ought to proceed purely out of Faith alone, through the most pure Love of God and our Neighbour; and ought to be void of all Self-Love and private Interest, as much as is possible for Man, by the Grace of God, in this State of Infirmary. And for this End, *St. Paul* thus writeth; *If I speak with the Tongues of Men and Angels, and have not Charity, I am as a sounding Brass*: That is, I am in vain, and altogether unprofitable, and all that I do is vain. In truth, God regards no lovely Faculty but in humble Hearts; no Arts, no Learning, no Ability, but whether our Spirit doth sincerely seek the Honour of his Name, and Edification of our Neighbour: He respects not a miraculous Faith to remove Mountains, for the sake of Glory, but the pure and contrite in Spirit, trembling

*Difference of
miraculous
and saving
Faith.*

at his Word: Not if any Covetous of Fame and Renown, do distribute all he hath, to feed the poor, and give even his Body to be burned alive, for the Heart, and the prime Cause of them. All which is evidently manifest by many Examples to be brought.

§. 3. Cain and Abel both of them brought Sacrifices to God, one of them acceptable, the other execrable, by reason of the Disparity of Minds. The same Reason there was of David and Saul; both attended God's Service, but with unlike Event for the aforesaid Cause. *Difference of Sacrifices.*

Manasses, Nebuchadnezzar, and Peter, by Repentance obtained Grace; on the contrary, Saul, Pharaoh, and Judas, did miss of it by reason of the same Variety of Mind; Pharaoh and Saul, no less than Manasses, used the same Prayer, Lord, I have sinned, but they received unlike Rewards. *Difference of Repentance.*

Judith and Hester, no less than the mystical Daughters of Israel, adorned themselves, and combed themselves: With Praise and Renown the one, but the other with Dispraise and Reprehension. In like manner the Prayer of Hzekiah, Joshua, and Gideon, by which they required a Sign from Heaven, as being approved, is praised: Contrariwise, the Pharisees doing the same, but not with the same Intention, are reproved of the Lord. The Publican and the Pharisee, both pray in the Temple; but both are not approved. The Ninevites, and the Jews, and Pharisees, do fast alike; but the one God heard, the other He heard not: Wherefore they cry; *Wherefore have we fasted, and thou regard- est us not?* The Widow who brought into the Treasury but Two small Mites, is praised of Christ; whereas he that gave more is not. *Isa. III.*

Herod and Zacheus, at the Sight of God, do both rejoice; but they had most differing Rewards. The holy Martyrs for Christ offered up themselves.

selves unto the Death: *Abab* and *Manasses* offered unto the Lord their own Children, and God accepted the Sacrifice of the one, and the other was rejected. Which Variety proceeds from no other Cause than from the Heart, which God only respects: Whereupon he only accepteth those Works which come from a Heart unfeigned, and out of sincere Charity, and true Humility: Contrariwise, whatsoever Gifts they be, if Pride, Self-Love, and the Contagion of filthy Lucre do infect them, He rejecteth them.

CHAP. XXXIV.

We do nothing of our selves for our Salvation, but God doth all Things for us; only we admit of his Grace and yield to it.

1 Corinth. I. 30.

But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

Man cannot help himself.

§. 1. BY this Sentence St. Paul teacheth us what Things are necessary for our Salvation; by Christ all Things are done for us. For when we were ignorant of the Way of Life, he was made Wisdom unto us; when we were Sinners, he was made our Righteousness; when we were abominable, our Sanctification;

When we were damned, our *Redemption*. Where-
on it remaineth, that the Man doth not con-
tribute one Jot to the Beginning, Middle, and End
of his Salvation, with all his Merits of Works,
Strength, and Free-will: For sin he could of
himself, but he could not justifie himself again;
he could not recover; kill, but not raise again
his Life; be subdued to the Devil, but not set
free from him again. For even as a dead Car-
case cannot quicken it self again; so neither can
Man, which is dead in Sin, quicken himself;
and consequently all Men being *dead in Sin*, as
the Apostle witnesseth, none can help themselves.
Also, even as we did not add so much as one
hair to our Creation, so neither do we to our
Redemption, or to our Regeneration and San-
ctification, which are much greater and by far
more noble than even our Creation it self.

§. 2. Wherefore it was necessary that the Son
of God should take the Humane Nature on him,
to recover all that which was lost in *Adam*, and
to revive all that which was dead in him, and
to raise up all that which was fallen. Which,
that it may be brought to effect accordingly,
we must imitate the Traveller who is cruelly
mangled, and wounded and laid upon the Ground,
and not able to help himself; him therefore the
 Samaritan taketh up, and bindeth up his Sores, and
then layeth him upon a Horse, leadeth him in-
to the Stable, and after that omitteth nothing
which an industrious and faithful Physician can
administer to a sick Person. And as the Tra-
veller also sheweth himself observant to his
Physician, and strictly observeth his Direction
and Command; so let us remember to do the
like, if we desire to be healed: Let us do our
utmost Diligence, and with all our Power follow
the Advice of our Physician Christ; let us
sign our selves wholly up unto Him; let us
trust

*The Necessity
of the Incar-
nation of the
Son of God.*

Job. VII.
Rom. VII.
1. Cor. XIII.

trust in his Faith, that He will bind up and
our Wounds; let us leave Him to pour in
Wine and Oil into them; so will He not
wanting, nor fail to restore us to our former
Health: That is, so soon as ever a Sinner
repenteth, and converteth himself by heavenly
Grace to God, and is grieved from his
Heart for his Sins, and resisteth not that
Wounds should be washed in the sharp
of Contrition, and after that be anointed with
the Oil of Consolation; then presently Christ
by his Grace, doth work in him, and bringeth
forth Faith in him, and therewith the Fruits
of Faith; which are a Divine Righteousness,
Life, Peace, Joy, Consolation, and Salvation;
reneweth him after his own Divine Image,
worketh in him to will and finish, according to
good Will.

*The Natural
Man can do
no Good.*

Joh. VIII. 54.

Rom. VII. 12

Jer. XIII. 23.

§. 3. For seeing that the abundance of
are greater than Humane Nature can bear,
witnesseth the Scripture, which pronounceth
Natural Man the *Servant of Sin*, and sold under
Sin, and one that can do nothing but Sin,
according to that of the Prophet: *If the
pagan can change his Hue, or the Leopard his Spot,
and you can do Well, and forget to do Evil.*
Therefore the singular Grace of God hath
appeared to all Men by his Gospel, teaching us
the Word of his Apostle Paul) that denying
Impiety and worldly Desires, we may live a
serious and sober Life in this present World. Which
is as if he should say, by the Word of God Grace
is offered unto us, and by Means thereof do
instruct, enlighten, allure, and teach us heartily
to desist from all Sin. Which teaching concern-
ing the Divine Grace, or joint Admonition,
the Word and Spirit, consenteth with the
ward Testimony of Conscience; whereby Man
both from without and within, is convicted that

*The Grace of
God doth all.*

doth Evil, and is found guilty of leading a
 against the Way of God, and against his
 Conscience, and how he ought thence to
 change it to a better. Let him know this, if he
 should be saved.

4. Furthermore, if he will bend his Ears *This only can*
 Mind, and will look unto God alone, as the *work our Sal-*
 author of his Salvation, and so being full of *vation.*

and Hope, denounce War against Vice; then
 all the Grace of God work all Things in Man,
 Faith, Charity, and all the Fruits of Faith.

as Darkness cannot lighten it self, and the
 not shining we in vain open our Eyes: So
 ther can Man enlighten himself, according
 that of the *Psalmist*, *For thou wilt light my* *Ps. XVIII.*
Psalmist: *The Lord my God will enlighten my* *28.*

5. But the Divine Grace, or Christ him- *Man is mere*
 self, is the clear Light which is risen to all Men *Darkness*, and
 living in *Darkness*, and in the Shadow of *Death*, Christ is mere
 which enlighteneth every Man that entereth into this *Light.*

world; that is, by manifesting himself; and of-
 fering his Grace; He, I say, is the Light of the
 world, shewing to all Men the Way of Life;
 like a good Shepherd, guiding his Flock
 to the right Way, he sought us as his lost
 sheep, and daily even now seeketh us, and al-
 leth us; nay, what is more, followeth us and
 embraceth us after the manner of a Bridegroom
 following his Bride, or Spouse that he loveth.

Whose Grace I would to God most Men did *Yet somewhat*
 refuse, and give *Repulse* to his Love, by pre- *is requir'd on*
 sisting the *Darkness* of Sin before his *Light*. *Man's Part.*

And even as a Physician saith to his Patient, Be-
 ware of This, if you will not die; for you hin-
 der the Efficacy and Working of the Medicine,
 that you cannot be made Whole: So Jesus
 Christ, the true Physician of our Souls, saith,
 My Son, I pray thee incline thy Mind to Re-
 pentance,

"penitance, and leave thy Sins, and utterly
 "take them all, for most certainly the Honour
 "of my Merit shall profit thee nothing, when
 "thou thy self art an Hindrance; so that
 "thier my Grace cannot be sown in thee,
 "else cannot encrease in Strength, and bring
 "forth Fruit. Truly, for this very Cause
 "I gave my Apostles in Charge, before
 "Things, to preach up Repentance: And I
 "self called Sinners also to Repentance; because
 "an Impenitent Heart can never partake
 "of my Merits. Which Speech, when a sick Per-
 "son heareth from the Physician of Souls, there-
 "by he is moved to abstain from all Sin, as fearing
 "that else he must utterly Perish; then the Word
 "of God coming expressly to his Mind, lets him
 "know this, that it is most certain, that God has
 "promised Remission of Sins to all Men freely
 "without Price; but under this Law and Con-
 "dition, if they will repent and turn themselves
 "to God, according to that of *Ezekiel*, *If the Wicked shall repent him of his Sins, he shall live, and not die: All the Offences which he has done, shall not be imputed unto him*: Wherein we
 "see that the Repentance of Sins is inseparably
 "joined to Remission; neither doth Christ, the
 "Son of God, in any other Sense, promise Life
 "Eternal to those that believe in Him: For Faith
 "always opposeth it self to the Old Man, and
 "ways tameth the Flesh, and always subiects
 "it to the Spirit; that is, it converteth the Man,
 "rooteth up Sin, and it cleareth and purgeth the
 "Heart, as that which is the Fountain of all Evil.
 "Verily, this is true Faith, that, I say, that turns
 "it self from the World, from Sin, and from the
 "Devil, to Christ; and seeketh Comfort and Re-
 "lief for his Soul against the grievous Debt of
 "Sins, only in the Blood, Death, and Merit of
 "Jesus Christ, without the Works of himself,
 "of any Man whatsoever.

§. 6. What Man is so foolish, as to believe that his Sins may be pardoned of God, altho' he do not desist from his Sins? Can any Man be so absurd as this comes to? If any one yet can be so deluded, this Man undoubtedly hath a false Faith: Neither ever shall he obtain Everlasting Life, unless he first repent. The Example of this Doctrine, is most plainly set forth in *Zaccheus the Publican*, who understood the Doctrine of Faith and Conversion in a sound Sense, and acknowledging that only for true Faith, by which Man is turned from his Sins to God, and expecteth and hopeth for the Remission of Sins from Christ, and desireth to participate of his Merit: To obtain which, it behoveth him, in the first place, to give over sinning, and then, to have a firm trust of the Divine Grace, to cleave to the free Bounty and Love of Christ. So he understood the Sermon of our Lord, *Repent, and believe the Gospel*: That is, desist from Sin; be filled with the good Hope of my Merits, and expect the Forgiveness of Sins from me only. Therefore *Zaccheus* saith to Christ, *Behold, Lord, I give half of my Goods unto the Poor: And if I have defrauded any Man of any Thing, I restore it Four fold.* By which Words he doth not at all commend his Works, but extolleth God's Grace; by which it was given him to understand the Way of true Repentance. Therefore this may his Prayer have; "O Lord, I am so grieved that I have circumvented and defrauded my Neighbour, that I will not only restore unto him Fourfold, but will bestow likewise Half my Goods on the Poor. Wherefore, O Lord, seeing that I confess my Sins, and likewise do fully purpose in my Mind to leave my Sins, and do firmly believe in Thee, I do meekly pray and beseech Thee to pardon me, and vouchsafe to circumvent and surround me
" with

*Impenitence
obstructs the
Efficacy of
Christ's Me-
rits.*

*The Case of
Zaccheus re-
commended.*

*not in need of
a justification
by works
but by faith
alone*

with Thy Grace. Which lawful Form of Conversion, the Heavenly Physician alloweth and receiveth, answereth, *This Day is Salvation come unto thy House.* For the Son of Man is come to seek and to save that which was lost. And this is the true Repentance and upright Conversion by Faith (which God worketh), who therefore thereof the Beginning, the Middle, and the End. So that no other Thing is indeed required of us, but a Will not to resist the Will of God, or voluntarily not to resist and oppose the Holy Ghost, after the manner of those stubborn and refractory Jews, of whom Mention is made in the Apostolical Acts, wherein we read of some whom St. Paul reproacheth in this manner, *behoveth us first to speak unto you the Word of God. But because you reject it, and judge yourselves unworthy of eternal Life; behold we turn unto the Gentiles.* It is our Part and Duty therefore, after the manner of the Sick, to take the Advice of the Physician, and to obey his Precepts and Prescriptions; and as he in the Beginning of a Disease, doth search into the Causes and Symptoms of it, and narrowly examine the Patient, even so God lays open our Sins, as he doth the Sick, and gently admonisheth us what Things are to be avoided, that his Medicines may exert their full Strength: So God doth shew what is to be declined, or avoided, lest the Medicine of his most precious Blood be made void, and work in us nothing at all.

So soon as the Obstruction is removed, Divine Grace co-operates.

§. 7. Moreover, so as a Man by the Grace of the Holy Ghost doth forbear to sin, immediately hereupon the Divine Grace doth begin in him to work; who before, and without this, could make no Beginning, nor was sufficient of himself to think any good Thought, much less to do a good Deed. But from thence forward, the Grace that is in the Convert, is not his own, but comes

ely of Divine Grace, according to that of
Paul, I speak by the Grace that is given me. Rom. XII.
 and again, *By the Grace of God I am that I am: 1 Cor. XV.*
 d to us that follow the Prescriptions Grace
 reely imputed with the whole Merit, and
 Obedience of Christ, no otherwise than if it
 re our own, so we be but penitent. For nei-
 doth Imputation, lest we err, belong to
 Wicked, and the Contemners of the Word
 God; neither doth Christ work but in the
 itent. And even as a Schoolmaster guiding
 Hand of a Child whom he teacheth to write,
 n praiseth his Writing; so God, who in us
 h work, crowneth and commendeth those
 ings. *Without me, saith Christ, ye can do no-*
 g that is Good; and we are apt by Nature,
 hout him, to do the Things that are Evil; and
 s only is proper to us: But that which is Good,
 meer Grace, neither hath Flesh any Thing
 ereof to boast. Therefore blessed and happy
 ye, if you give your Minds to forbear sin-
 g, and do consent to God, even as a young
 gin that giveth her Promise and Faith to her
 degroom that embraceth her. And Christ
 ly, the Bridegroom of our Souls, endeavour-
 to manifest in us, that He on His Part is
 ling; and doth consent, by calling us so cour-
 ally to Him both in his Word and in our
 nscience, by seeking us, by alluring us, and
 embracing us. Wherefore let us desist from
 lest his precious Blood be spilt in vain for

CHAP.

CHAP. XXXV.

Without a Holy and Christian Life,
all Wisdom, all Arts and Sci-
ences, yea, the Knowledge of the
whole Scripture and all Theology
is in vain.

Matth. VII. 21.

*Not every one that saith unto me, Lord,
Lord, shall enter into the Kingdom of He-
ven; but he that doth the Will of my Fa-
ther which is in Heaven.*

*The whole
Life of a Chri-
stian in what
comprehended.*

§. 1. **B**ECAUSE in Charity are contained all the
Duties of a Christian Man, and all the
Life of Christ was nothing but most pure Love;
hence St. Paul, under the Name of Charity,
comprehends the whole Life of a Christian.
Now it is the Property of Charity to respect God
alone in all Things, and not to have the least
Respect to his own Honour or Interest; but to
all Things to act generously and dis-interested-
ly for God's sake, because God is the chief
Good; and to do all purely for His Honour
and for the Good of one's Neighbour. Which
Charity, whosoever hath not, is a Hypocrite.
And if any Man say, that he loveth God, who
in his Works he respecteth more his own Advan-
tage than God's Glory, it appeareth plainly
to be a false Love which he boasteth of, and
that he can be no true Christian, whatever he
may pretend to be. Therefore let this Man be
derstand

stand the Holy Bible never so well, let him
 we it all without Book; yea, let him speak al-
 with the Tongue of Angels; yet all these
 things shall profit him nothing, but he shall be
sounding Brass. For as no Food can nourish
 the Body, unless it be turned into Juice and
 Food: So also the Word of God and the Sa-
 craments of Christ are to no purpose, if they
 not expressed in our Life.

S. 2. Nor is the New Man any other than a
 an Holy, and full of Charity. Thence St. Paul
 with, *If I could prophesie, and know all Mysteries,*
and all Knowledge, and all Faith, so that I might
move Mountains, and have no Charity, I am no-
thing. That is, If I should pursue mine own
 honour under them, and expect any Thing be-
 les the Honour of God, and the Good of my
 neighbour. And therefore all such are an Abo-
 mination, and are accursed before Almighty God,
 according to that Saying of our Lord, *Many*
shall say unto me in that Day, Lord, Lord, have we
not prophesied in thy Name, and cast out Devils in
thy Name, and have done many Miracles in thy
name? And then I shall say unto them, Because
you know you not, depart from me ye Workers of Ini-
quity; in that you have not respected me sin-
cerely, but rather your selves. Of the like Mind
 St. Paul, *If I should give all I have unto the*
poor, and have not Charity, it profiteth me nothing.
 or what is this Charity? even that Love which
 sheweth Liberality for God's sake alone, and
 not for our own Praise, or for Lucre and Inter-
 est. Such as was the Righteousness of the Pha-
 risees, who offered many Sacrifices, and drew on
 others that they might adorn their Temples
 with their magnificent Gifts, and offer costly
 offerings, the Slavery of which Ambition drew
 them to forget the Offerings of the Poor; which
 ought rather to be preferr'd, and that out

*What the
 New Man is,
 and how to be
 known.*

*God respects
 not Gifts, but
 the Life.*

Mat. XXIII.

14.

The Folly and
Danger of
Pharisaical
Religion.

of Pity alone. Which preposterous Charity and Devotion in them, Christ upbraiderth, saying, *Woe unto you Scribes and Pharisees, Hypocrites, ye devour Widows Houses, and for a Pretence make long Prayers, therefore ye shall receive the greater Damnation.*

§. 3. In which perverse Religion of theirs there be now many Followers, who bequeath large Legacies to Temples and to Monasteries, that they that enjoy those Revenues, may make long Prayers for them; which truly is false Love, they seeking herein themselves; not respecting the Divine Honour, but their own. But who pretend to be Reformed, and who are taught to live righteously by Faith, let us rather be inwardly and heartily penitent, and offer our selves up to God, by mortifying our Affections, and crucifying our Flesh; and do all our Works of Charity, not out of Self-Love, nor for the Cause of Praise or Profit whatsoever, but let us do them for the sincere Love of God; be assured, that if we do them otherwise, they will not avail us one Hair of our Head. Therefore although thou give thy Body to be burned, and want this Love which is due to God alone, and seekest not purely his Praise and Honour, thou indeed dost nothing. Neither do they profit themselves any more, who whip and torture their Bodies, by humbling and afflicting their Selves, as the Prophet speaketh; because they are conceited thence of their singular Sanctity, and of their own Praises: and that they may set forth this presumptuous Religion, in their private Judgment and Will-worship, do not respect God, but Applause, or popular Estimation, whereby many of them are so blinded, being delivered up to the Spirit of Delusion, as they make no doubt to offer themselves to be burned for the Defence of their conceived Opinion; thinking that there

Book I. *Christian Life.* H. 1. 1.
 thereby become the Martyrs of Christ; when
 they do not serve Christ, but themselves;
 rather doth the Punishment, but the Cause,
 make a Martyr. Such Martyrs as these, the
 evil, even amongst the Heathens, hath had;
 many of whom were so blinded in their Under-
 standings, as they were contented to die for their
 Idols and Idols. And the same is done at this
 Day amongst us Christians, under the spe-
 cious Shew of the Christian Faith. And as the
 Heathens, to gain an immortal Name, did per-
 suade themselves they did well in so doing: Even
 for Self-Love and Glory, there are like unto
 them certain Monks, and other seeming devout
 persons in our Age, who, for the Cause of pro-
 pagating their Religion, will perswade Princes
 that they are to do the like, and even die for
 that they please to call the Catholick Cause;
 whose Madnes is so much the more manifest,
 seeing they believe that they suffer for Christ's
 Cause, and so become his Martyrs, when con-
 trariwise, they become the Martyrs of *Roman*
Bishops, and of their own private Renown and
 Cause. And thus much of coated or cloak'd
 Charity, to which Man is seduced and carried on
 a false Light.

§. 4. It remaineth therefore firm, that with-
 out the sincere Love of God and our Neighbour,
 and an holy and Christian Life, all Arts, Sci-
 ences, Faculties, profit nothing: Wisdom, how
 great soever, yea, if it be as great, or greater
 than that which was in *Solomon*, is nothing; the
 knowledge of the whole Scripture, and univer-
 sal Theology, is nothing: Lastly, all Works
 whatsoever, and Martyrdom it self, if you will
 call it. For to know the Will of God, and
 his Word, and not to live after the Prescript
 Rule thereof, only augmenteth the Guilt of
 our Damnation, according to that of our

*The Sum of
 the whole, is
 in sincere
 Charity.*

blest Lord, If I had not eaten and drunk
of this Manna, I should have starved and
died. For their Sin, which was to
eat of the Manna as they
did, even amongst the Heavens had
any of whom were to be in their Under-

CHAP XXXVI

How and by whom the Virtue
of the hidden Manna is tasted.

Rev. II. 17. **TO HIM** that overcometh, I will give to eat
of the hidden Manna, and will give him
a white Stone, and in the Stone a new Name
written, which no Man knoweth saving
that receiveth it.

Who are fit to
taste the Hea-
venly Manna.

HEREBY it appears, that no Man
doth or can taste the inward Sweet-
ness of the heavenly Joy and Comfort hid
in the Word of God, who doth not first over-
come his own Flesh and the World, with all
Pomps and Concupiscences thereof, and the
evil himself. But they who crucify their
Flesh daily, by their serious Contrition and
penitance, with all the Desires and Concupiscences
thereof, who die to themselves and the World
daily, and to whom this Life is a meer Cross,
are divinely fed with Heavenly Manna, and
drink the Nectar of Paradise. Contrariwise
those that follow none but worldly Pleasures
render themselves by this means incapable
to taste the hidden Manna. For like Things (as
according to the Proverb) are delighted in like
bells.

and seeing then that the Word of God is
spiritual, it is no Marvel therefore, if
minds be not at all delighted with it. For
as the Body receiveth no strength from
Food which the Stomach hath not concocted,
the Soul from the Divine Word, or Manna,
receiveth no strength or Nutriment, unless it
be converted into it self, that is, into Life. You
see a Man sick of a Fever disliketh all things,
and complaineth that they are bitter to him,
those also that are sick of the worldly Fever,
that is, of the Love of the World, do loath the
Word of God, and dislike it as if it were bitter.
But on the contrary, those that have the
Spirit of God, do find in it the hidden Manna,
and secret Sweetness, which is never to be tasted
by them that are carried away with the World,
which is the Cause that many, by the daily hearing
of the Gospel, feel little Desire, and receive
little spiritual Joy. And the Cause is plain, they
are not led by the Spirit of God, but by the
Spirit of the World; nor have they Heavenly
Earthly Minds.

§. 2. But he that will fully and soundly under-
stand, and savour the Word of God, and
rejoice upon Manna, ought to study to con-
vert all his Life to it, and to follow Christ,
which being done, Christ feedeth the Humble
with Grace, satisfieth the Poor, and comforteth
the Meek, and maketh his Yoke pleasant, and
his Burden light to them. For the Sweetness
of the Heavenly Manna cannot be tasted but in
the Yoke of Christ, according to that which
is written, *He will fill the Hungry with good
things, and send the Rich empty away.* And
again, *The Words that I have spoken, are Spirit and
Life,* saith Christ whereupon it followeth, that
a voluptuous and carnal Heart, or a man that
is not converted from the flesh, cannot taste the
Word of the World, he hath not the Word of God.

The Visible and
Invisible Dis-
position for it.

What is re-
quir'd to re-
lish the hea-
venly Sweet-
ness.

How God was
transformed
and by the Pro-
phet, and o-
thers.

*The Vital and
Habitual Dis-
position for it.*

hath no spiritual Understanding or Relish, can not possibly understand or relish these Things. **S. 3.** For in Spirit, in Rest, in Silence, in Peace, with great Humility, and holy and vehement Desire, is the Word of God to be received and to be digested. Which if it be converted into Life, then truly it is no better than the external Letter, and an empty Sound of Words. For even as he that heareth the Noise of a Harp only, or a Song, and understandeth it not, nor distinguisheth the Melody of it, receiveth no Pleasure by it: So no Man can be Partaker of the Virtue that is in the Word, unless he endeavour to express it in Life, and to be thoroughly conformed to it in Spirit. And this is that which was said before, *I will give thee a white Stone, and in the Stone new Name written, which no Man knoweth, but that hath it.* This is that which is a Testimony of the hidden Spirit, the which he whose Name is the WORD, giveth to the Word of God. And in like manner, the Spirit of the Word giveth Testimony to our Spirit, where both do conspire and unanimously consent together, and so become One Spirit; which is the New Name that is unknown to all but to the Receiver. For as no Man knoweth the Sweetness of Honey, but he that tasteth it; so the Name of the Divine Testimony in the Heart of the Godly, no Man knoweth but he that proveth it. This Man then only knoweth the Heavenly Consolations, and Divine Visitation, because he perceiveth them sensibly, and they are tasted by him most really: Whose Name is also called New, because these Gifts are the Works and Fruits of the New Birth.

*How God was
anciently tasted
by the Pro-
phets, and o-
thers.*

S. 4. Blessed now is the Man to whom God hath thus given himself to be so tasted in his Heart. Blessed are the Prophets, whom from the Beginning of the World, he hath fed with his Bre

XXX. The Hidden Manna.

is so Heavenly, and cherished and supported by the Conference of his Eternal Word: and because it was so done unto them, therefore they, out of a lively Sense, inward Feeling, and powerful Experience, have spoken of, and thence composed the Holy Scriptures, and in Truth, even at this very Day he speaketh also unto all Men, and feedeth them inwardly with his Word in the Soul: But almost all Men have shut their Ears against his Voice, and had rather hear the World than God, and are driven, or spirited by their own Spirit, and the Concupiscences thereof, than by the Spirit of God. Whereupon it comes to pass, that they cannot taste the hidden Living Manna, because they both greedily swallow, in the meantime, the Apples of the Tree of Death, (even their carnal Concupiscences) and condemn the Tree of Life with the Fruit thereof. But surely such Men are not a little mad; whilst they understand that God can give greater, transcendently greater Pleasures to his Lovers, than the World, do nevertheless slight the Offer. To him now that hath once tasted the Goodness of God, the whole World, with all the Pleasures of it, will seem as meer Gall and Bitterness.

§. 5. Now seeing we know then how our first Progenitors were beguiled with the World, and how, by eating of the forbidden Tree, they have acquired Death, both for themselves and us; we cannot surely be so blind and mad, as to be content to be fed with carnal Pleasures, that are so dearly bought, and to swallow the Morfels of Death eternal. *If any shall eat of me, saith Christ, he shall live for ever.* And what is it to eat of Him, but to believe in Him, to rejoice in Him, to take Delight in Him, and to rest and take Pleasure in Him alone? Great therefore, O

How this Divine Taste came to be lost at first.

Mortals! is the Blindness, to serve the World for Trifles, for vain and frail Things, with such Affection and Earnestness, and not to do the same for God, who rewards his Worship and Service with eternal Good Things, and far more noble and excellent Benefits. For who is there that performs and pays to God so much Faith, Loyalty, Obedience, and Diligence, at the vulgar Worldlings perform and pay to Mammon and the World? We see them many times for small Matters, or for a little Money, make long Journeys, and for the sake of Heaven, it grieveth us but to move a Foot. Hereupon the holy Prophets reproach *Tyrus* and *Sidon*, with most emphatical Upbraidings, for their taking in hand most vast Journeys and Navigations for the Advancement of their earthly Concerns, when in the mean time they would not vouchsafe for the Sovereign Good in itself, to change their Place. And that in our Time, Men of all Sorts and Conditions, do in like manner prefer the World before God, is, I think, a Thing most manifest. Hence we see many Doctors study Day and Night to attain to Honour and Preferment in the World; who hardly (or not at all) will take so much Leisure as Iustices may aright, and from a true Ground, the Lord's Prayer, to attain the Eternal Honour and Celestial Dignities, if they were to be attained with so little Labour. So also you see the very Men who avoid no Labour to get the Bread that perishes, are for undergoing toils to get that which is Incorruptible. Ye shall see too, them that are afraid of no Difficulty, and free from no Danger, here shew themselves most base and timorous: Ye may see how others scorn to give back, and boldly stare Death in the Face, being commanded to serve in an earthly Warfare, that they may attain but thereby to a little vanishing

nothing Fame and Honour; and yet they will
enter into the Combat with their own Vices;
though they may attain the Heavenly Nobility
by it. Moreover, ye shall see that the Victors
of many Nations, and Subduers of vast
kingdoms, do not care much for overcoming
themselves; and that infinite Numbers do not
regard the Loss of their Souls, and Deprivation
of eternal Happiness, to attain to frail and
momentary Goods. All these have not tasted
the *Hidden Manna* of the Divine Word; and
therefore do they not overcome the World, but
are overcome of the World: Which whosoever
desires contempt in respect of God, truly finds
the most sweet Visits of the Holy Ghost, and
is filled with the heavenly Pleasures, which no
Man knoweth or can know, but he that receiveth
it.

XIX. 19

§. 6. This therefore is to be done: *The Tree of Life* is first to be planted in us, that we may eat the Fruit thereof; and our Heart, that lieth to be recreated with the Celestial Con-
solations, ought first to be converted from the World to God. But we being made drunk with worldly Pleasures, and so prodigiously
bewitched, do not, alas! incline our Hearts and Minds, to think that the Heavenly
and Divine Joys are rather to be wished for than those which the World offereth or affordeth. Ah! how apt are we to believe the World, and take what it offers us; although that is infinitely more true and real, that God offereth
and doth, and is incomparably more noble, than that which the Creatures do bring to pass. Wherefore also the Learning which cometh from above, by the Inspiration of the Holy Ghost, is much more excellent than that other which Human Understanding, with so great Labour and Toil, doth obtain. For as an Apple, or a Lilly,
produced

The Tree of Life to be planted in the Soul.

The Divine Sweetness not to be tasted but by such as shall have overcome the World.

produced by Nature, is far more noble, and much better, than that which a Workman maketh of Gold, be the Gold never so fine. Even so one Drop of Divine Consolation is more noble, and by many (yea infinite) Degrees better than a whole Ocean of worldly Pleasure. All which are to be slighted by one that desireth the Divine Consolations. If any will hear me, let him lend me his Ears; if any will understand me, let him attend to what I say; and if any will see me, sure it becometh him to fix his Eyes, upon me. Who then doubts that all our Hearts and Senses ought to be converted to God, and fixed on God, if we desire to see, hear, and understand God, and to taste and prove Him *how good He is*? according to that which

Jer. XXIX.

He hath so solemnly declared, saying, *When ye shall seek me with your whole Heart, I will be found of you.*

The false Religion of the World.

§. 7. Many at this Day are had in Admiration: Oh! a learned Man, a rich Man, a great Man, a wise Man; but no Man almost regardeth how meek, how humble, how patient, and how devout any Man is: Of which perverted Judgment there is no other Cause than that Men do attend and admire outward Things, and in the meantime with blind Eyes pass by the inward, which are only worthy to be esteemed and had in Admiration by all. He that praiseth a Man because he hath seen many Cities, and frequented Regions; let him examine if it were not far better to have seen God. He that loveth another, because he serveth an earthly Monarch, I would have him think, whether it were not more excellent and noble to be the Servant of God, the King of Heaven, and to have served God and Christ faithfully with all the Heart. Many of those that are infatuated with the meer Love of the World, prefer this present Age,

it were the only learned and wise, before all antiquity: These do not know the Art of Arts, and Science of Sciences, which is the Divine, more noble than all Knowledge and Learning, to be extinct in a manner wholly, together with the *Faith*, according as hath been foretold, Eph. III. 49; and few to remain divinely learned or taught, Luke XVIII. 8. God, and that have been instructed by Christ Isa. LIV. 13: the humble and lowly Life. Yea, to speak Mat. XI. 24. the Truth, the most learned at this Day, for the most part, are void of Divine Love, and do not know so much as what the true Life is in Christ: These circumscribe Knowledge in the Eph. IV. 18: Circle of Words, when indeed solid Learning is a Thing, and not Words; is somewhat real and substantial, and consists in the eternal and true Wisdom: Of which Wisdom we have spoken more at large in the Treatise of True and Ancient Philosophy.

§. 8. Those are also no less ridiculous, who *The vain* praise any Man, because he keeps a stately and *Gust of bu-* plentiful Table; and fares gorgeously and de- *mane Praise,*iciously; not being mindful that the very Crumbs from God's Table, are transcendently better than the richest Dishes of his; and not considering that the true Dainties is the Word of God, and the hidden Manna thereof; and that this contains in it the incorruptible Bread of Heaven; and that he only doth live deliciously, in whose Presence the Lord hath prepared his Table. He who savoureth the Lord God, and relissheth his Word, is disgusted at nothing, and his Palate nothing can displease; for he relissheth God in all, and taketh all most sweetly as from his Hands. But he to whom God is un-
favoury, and that hath a Loathing, as it were for the good Word of Life, and is displeased with it, cannot soundly and truly rejoice: For God in Christ, is the Joy of the Soul, exceed-
ing

III
IVXVII
IX

VI

ing all created joys, and the eternal Light thereof, infinitely surpassing all temporal Light, would to God that now at the last, Christ, the Eternal Word and Light, would fill our hearts with his hidden Pleasure, would purifie our desires, illuminate our Understandings, rectifie our Wills, clarify and quicken our whole inward Man! Would to God, I say, that the time were now come, wherein Almighty God, in his Presence, would fill us with all those graces which He essentially is! Of which, although we be not yet competent, or capable, O may we have in the mean time, what is sufficient for us! And if we are not fit here to enjoy to great a Joy, grant yet, we may however enjoy the Crumbs that fall from thy Table, O Lord, and we shall be translated by thy Grace to the joys of Eternal Life.

The Christi-
an's inward
quest to find
Rest in God

§. 9. Hear, O hear the Words of our Blessed Saviour, Behold, I stand at the Door, and I knock, if any Man hear my Voice, and open to me, I will enter in unto him, and I will sup with him, and he with me. Now what a Preposterousness is it, and what an unparallel'd Rudeness, to neglect this so great a Favour, to slight this so great a Condescension, to treat so contemptuously the Majesty of the King of Kings, to reject reproachfully the tender Offer of his Grace, and to suffer him to stand knocking as without, and not to let him in, though he wait even till his Head be filled with Dew, and his Locks with the Dew of the Night. O how unaccountable is it not to admit him who hath prepared us a Supper, and who after the manner of a Prince coming to his poor Friend's House, bringeth all his Royal Dainties and the whole Supper along with him. He bringeth, I say, the Heavenly Bread, and the Hidden Manna, and is not this a great Oversight to let him stand waiting at the

The Spiritual
Supper of the
Soul.

the Door, and not to open readily unto him? Who can resist so sweet a Voice, saying, Open to me, my Love? What Incivility is this, not to receive a Friend; but not to entertain himself with all Diligence and Alacrity, what a Madness! Shall I tell you yet the Reason why we do not open the Door when he knocketh? It is because as in a House full of Noise and Clamour, Musick, though never so excellent, cannot be heard: So neither can the Voice of the Divine Banquet enter the Ears of a worldly Heart that is full of Hurry and Distraction; and consequently the Celestial Manna cannot be tasted by such an one. This I take to be the Truth. If therefore the worldly Tumults and Noise in Man do not cease, who will not doubt but that the Lord shall go away unheard, though he continue for a good while knocking and crying to the Soul? Or that thou with Samuel, couldest answer, *Speak Lord, for thy Servant heareth*. Moreover, this internal Voice speaketh to the Soul as in a Spiritual and Heavenly Supper. For those which have been once enlightened, and tasted the Heavenly Gifts, and have been made Partakers of the Holy Ghost, they also have tasted the good Word of God, and the Virtues of the World to come. By which we are taught, that in what Man soever the Holy Ghost is, there the Virtues and Powers of the World to come are tasted. Neither is his Mind to be hindered from daily feeding on that Manna that is hidden in the sweet and mellifluous Divine Word which proceedeth out of the Mouth of God, and is that by which all the Saints live. That which the Kingly Prophet David, by the Holy Ghost, found in his Heart and tasted in his Mind when he said, *Thou wilt shew me the Path of Life: In thy Presence is Fulness of Joy, and thy Right Hand*

VIXXX. 121

IIIXX

Why the Qui-
et of the Heart
is requisite to
hear the Di-
vine Voice.

XXI

1 Sam. III.

The true Illu-
mination and
Participation
of the Gifts of
the Holy Ghst.
Heb. VI. 4.

VIXXX. 125

Ps. XVI. 11.

- Psal. XXXIV.** Hand there are Pleasures for evermore. And when he call'd to others, saying, O fear the Lord ye his Saints; for there is no man like him that fear him. And when he rejoiced himself with giving of Thanks, confessing in this manner, Thou preparest a Table before me in the Presence of mine Enemies: Thou anointest my Head with Oil, my Cup runneth over. Also when he burst out admiring: Thus will I bless thee while I live: I will lift up my Hands in thy Name.
- XXIII. 5.** And again in another Psalm: They shall be abundantly satisfied with the Fatness of thy House: As thou shalt make them drink of the River of thy Pleasures. And lastly, when he rejoiceth in Heart saying, Let all those that seek thee, rejoice and be glad in thee: And let such as love thy Salvation say continually, Let God be magnified. But I poor and needy, make haste unto me, O God: thou art my Help and my Deliverer, O Lord, make no tarrying.
- LXX. 4, 5.**

Who taste the Virtue of the Hidden Manna. §. II. By all which, beside many other Places it may be known who those are that are inwardly fed and nourished with God's Word and with the hidden Manna of the World to come, and the Heavenly Gifts and Virtues; even those that are poor in Spirit, and that do place their whole Trust and Dependence on God alone. Those I say, are worthy to taste of the Heavenly Manna, and of the Divine Gift, whom David thus speaketh, How amiable are thy Tabernacles, O Lord of Hosts! My Soul longeth for thee, yea, even fainteth for the Courts of the Lord, my Heart and my Flesh crieth out for the living God. Whereby one may evidently understand, that the least Pleasures of the World to come, do far exceed all the Joys of this present World; and that one Day there is more excellent and more to be desired, than here to live in worldly Pleasure for a whole Year, yea, for a thousand Years.

Psal. XXXIV. 1, 2.

which Heavenly Food and Joy, whosoever hath
 made Trial of, and found to be so as it is
 described, the World bringeth straight unto
 a Loathing and Tediouſness. Hence, as
 that is accustomed to better Things, he can
 liſh it no more, but doth rather perfectly nau-
 gate it. Hereto appertains that which the E-
 ternal Wiſdom ſpeaketh, ſaying, *My Spirit is Eccl. XXIV.*
ſweet above the Honey, and my Inheritance above 28.
Honey and the Honey-Comb. They who eat
 it, do yet hunger; and they who drink me, do yet
 thiſt. And his Hunger and Thiſt none but
 God alone can fill, none but He can ſatiſſie with
 His Love, wherewith the Saints are made drunk,
 according to the *Canticle of Canticles*, *Eat, O Cant. V. 1.*
Friends, drink and be drunk, O my deareſt Friends.
 Therefore Almighty God for that Purpoſe,
 both make ſuch Delicacies for his dear Friends,
 they being enamoured with this Bait of De-
 light, may forget all worldly Delight. Now if
 in this Life it be better for us to leave all the
 Pleaſures thereof, for but a few little Crumbs
 of *Hidden Manna*, and a few Drops of Divine
 Nectar, and of the Heavenly Wine, how much
 more plentiful and abundant then ſhall that be
 which we ſhall, if we are Faithful, attain in
 the other Life?

§. 12. That thy Saviour now might ſtir up *The Spiritual*
 his Thiſt in us, it was expedient He ſhould *Thiſt and*
 himſelf thiſt upon the Croſs. For even as *Appetite now*
 He alone can ſtanch our Hunger and Thiſt, *excited by*
 ſo we in like manner, can reſtrain His moſt *Chriſt.*
 ſagrant Deſire of Loving. He thiſteth after
 us more vehemently than we thiſt after Him,
 according as He hath ſaid, *My Meat is to do Joh. XIX. 18.*
the Will of Him that ſent me, that I may finiſh
his Work. For what is the Will of God, which
 is his conſtant Food, and that which he ſo
 hungred

hungred after, but that we may attain Eternall
 Life? And if we did equally thirst after Him
 as He thirsteth after us, then of a Truth
 should we drink of and be inebriated with His
 Spirit, most liberally and sweetly, so that
 of our Bodies would flow Rivers of Living Wa-
 ter: That is, there should be nothing in us that
 should not be Spiritual, Amiable, Comely,
 nay, no otherwise than if we were filled and
 made to overflow as from a Torrent of Divine
 Goodness and Consolation, we in our whole
 Mind and Conversation, both inwardly and out-
 wardly, should triumphantly rejoice in God. For
 nothing is of more account with God than the
 Human Soul, or greater than it, when it com-
 ceiveth God, and comprehendeth Heaven and
 Earth, by way of Enjoyment freely: And nothin-
 less than it, when it humbleth it self before
 God, and casteth it self below all Creatures.
 " Let him that is a Thirst, come: And who-
 " soever will, let him drink here of the Wa-
 " ter of Life freely. Let him that is Hungry
 " come: And whosoever will, let him feed
 " so of the Bread of Life most freely: Eat,
 " Friends; drink, yea drink abundantly, O be-
 " loved.

C H A P. XXXVII.

CHRIST the Light of the World.

Declaring how

those that do not follow Him in their Life, cannot be freed from the Blindness of their Hearts; but must remain in Darkness, without the Light of Life: And so can have no true Knowledge of, or Fellowship with God.

1 Joh. I. 5, 6, 7.

God is Light, and in Him there is no Darkness at all: If we say that we have Fellowship with Him, and walk in Darkness, we lie, and are not in the Truth: But if we walk in the Light, as he is in the Light, we have Fellowship one with another.

1. RIGHTLY to understand the Nature of Light and Darkness, it is needful we have first the Definition, or Description of the Light, as it is Originally.

God is Light, saith St. John. But what is *What God is,* God? God is a Spiritual, Eternal, and Infinite being; God is Almighty, Merciful, Gracious, righteous, Holy, True, Faithful, All-knowing, and only Wise; God is unspeakable Love and Faithfulness; He is the most Sovereign Good, and all Good essentially; and the True and Everlasting Light. Whence every one that de- *The Light of* parteth from God, departeth from the Light; *the Soul.*

Y

and

and whosoever walketh not in His Love, His Mercy, His Righteousness, and His Truth, the same walketh not in His Light, but wanders out from it, and falleth into Darkness. For without God, there is nought but Darkness, but mere Darkness, but everlasting Darkness. how dark therefore is that Soul in which God is not!

What the Devil is.

The Darkness of the Soul.

§. 2. Now if God be Light, then the Devil is Darkness: And if God be Love, then also the Devil is Hatred; which Hatred is sown in the Darkness, even as Love is sown in the Light, and springs up out of the Light; so extinguishing the Powers of Darkness. For this Heavenly Love having the Light everlasting for its Sun, and its Shield, is stronger than Death and Hell; and Sin and Torment must flee before it, as which do spring up out of the Darkness to which they are sown. Wherefore as God is Light, yea, very Light; and Christ is Light, and very Light of very Light: Even so the Devil is as truly said to be Darkness, yea, very Darkness; and Anti-Christ to be Darkness of Darkness, and very Darkness of very Darkness, in the Children of Disobedience, who bear the Image of the Wicked One. And consequently he, even Satan, is all Wrath and Envy, Malice and Uncharitableness; and in him is no Light at all; and they that walk in the Darkness, as he is in the Darkness, have Fellowship with him, and Joint-Fellowship with the Inhabitants of the Darkness, being made Partakers of his Nature, and wearing his Form. And certainly, if God be in His Nature Charity, the Devil is in his nothing but Self-Love, the fruitful Womb of Sin and Torment. To which whosoever joineth himself, as likewise to the abominable Off-spring thereof; (namely, Wrath and Arrogance, Envy and Hatred, Malice and Revenge)

venge, with a numerous Train besides) the
ne is changed into Darkness and the Devil,
hath the vile Form of the Serpent in his
ul. From which there is no Deliverance for
n, without a total Renovation of Nature,
a thorough Transformation and Trans-
mutation. No Man, I say, can hence be de-
ered, before he shall be converted from Dark-
s to Light, from Sin to Righteousness, and
om the Devil to God. And this must be the
ork of Faith alone, whereby our Hearts are
rified. For whosoever believeth in Christ,
repenteth daily, and turneth from Sin, that
from the Devil to Christ. For even as Adam
Sin converted himself from God to the De-
so it behoveth every one of us to flee by
ne Repentance and Faith from the Devil to
od, and from Darkness to Light.

§ 3. Now it followeth hence that Man, with-
t returning to God, which is Light, cannot
enlightened. *For what Fellowship hath Right-
eousness with Unrighteousness? Or what Place of
society is there for Light and Darkness?* This
Darkness is Unrighteousness, but the Light is
the true Knowledge of Jesus Christ, which can
ways therewith enter into Fellowship: So
at it is absolutely impossible that those should
enlightened by the Spirit and Light of eter-
al Truth, who live in the Darkness of Un-
righteousness. To which appertaineth the Say-
ing of St. Paul concerning the Jews, *When they*
shall be converted to the Lord, the Veil shall be
taken away; that is, their Darkness, Blindness,
and Ignorance shall cease, and Christ shall en-
lighten them.

§ 4. For what greater Blindness, or thicker
lilt can cover the Minds of Men, than Infide-
ty, with the Fruits thereof; such as Pride,
covetousness, Wrath, and Lust; therefore where
these

and add here
at to

the
X
D
banis

*The Two Fel-
lowships of
Light and
Darkness.*
2 Cor. VI.

2 Cor. III.

*The Original
of Spiritual
Blindness.*

*And the Cure
of it.*

*The true
Knowledge of
Christ how ob-
tained.*

these be, it cannot come to pass that a Man should truly acknowledge Christ the most true Light; or that he should know Him, until he believe in Him, confide in Him, and give himself to be saved by Him. For how shall he understand the Humility of Christ, whose Mind knoweth not himself through Pride? Or how shall he know the Meekness of Christ, who is altogether full of Wrath and Envy? Or how shall any understand his exceeding wonderful Patience, who rejoiceth in Revenge, and doth imitate the Savage Beasts in Cruelty? But who soever understandeth not the Lowliness, Humility, Meekness, and Patience of Christ, he never knoweth Christ, but is a Stranger to Him, and liveth not by his Faith. For truly and rightly to know Him, it behoveth thee by Faith, to have the very Heart and Understanding of Christ in thee, and to perceive his Meekness, Patience, and Humility within thee in thy Heart. Since as a Plant is known by the Taste and Smell, so Christ, the Tree of Life, by Tasting and sensible Trial, is understood and perceived. Even by tasting in Faith his Lowliness and Humility, his Meekness and Patience; and by eating of his Fruit, that is, of his Love and Peace, whereby thy Soul may find Rest and Tranquillity, and be made capable more and more, of Divine Favour and Consolation. Whereas Grace and Comfort, into a Heart that is void of Faith, and unfenced with the Humility of Christ, cannot enter to fructifie: seeing that God giveth Grace only to the Humble.

*Our Fellowship
in Light.*

1 Pet. V. 5.

1 Joh. I. 6, 7.

§. 5. Since then it is thus, What doth Christ profit a Man who hath no Society with Him? Such are all those who living in the Darknesse of Sin, cannot be Companions of the Light, according to that of St. John, *If we say we have Fellowship with him, and walk in Darknesse, we are Liar*

do not the Truth. But if we walk in the Light, He is in the Light, we have joint-Fellowship with Him. And in the following Chapter he addeth, The Darknes is past, and the true Light now. 1 Joh. II. 8, 12. He that saith he is in the Light; and loveth his Brother, is in Darknes even until now. He that loveth his Brother, abideth in the Light, and there is no Offence in him, [no Occasion of stumbling, or Scandal in him.] But he that loveth his Brother, is in Darknes, and walketh in Darknes, and knoweth not whither he goeth, because the Darknes hath blinded his Eyes.

§. 6. And as long as a Man remains in that terrible Cloud of Sin, he cannot be lightned of Christ, who is the true Light; nor come to the knowledge of God. For the true Knowledge of God, and of Christ, consists in that a Man understand God to be mere Grace and very Charity: Which Knowledge, whosoever hath not, or having it, exerciseth not the Acts that bear a Resemblance hereof; this Man knoweth, with the most Ignorant, what this Charity is. For all Knowledge consisteth in, and ariseth out of the Understanding, the Experience, and the Works of Truth: And most certain it is, that he who hence doth not exercise Charity, howsoever he may make many Words about it, yet he perceiveth not the perfect Nature of it, and so is ignorant of God, and unacquainted with Christ. For,

§. 7. Christ is mere Love, Humility, Meekness, Patience, and every Virtue; the which whosoever hath not, he is ignorant of Christ, though he can finely prattle many Things of Him, and for a Cover usurp His Name. Now after the same manner the Word of God is nothing but Spirit: Whence they who live not in the Spirit, do not know what the Word of God is, although they prate never so much of the Scri-

No Illumination without Purification.

Nor without Experience in the Life of Christ.

ptures, and dispute about them every where. And in like manner, it belongeth not to a Man to judge of Love, who exerciseth it not; or the Word of God, who hath not the Taste of it in his Soul. For all Knowledge, as was said, begins with Sensation and Experience. Nor is it his Part to discourse of the Light, who never hath once moved a Foot out of his own Darkness to see the Light: And what is Light to Man, but Faith and Charity, according to the Saying of Christ, *Let your Light so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven.*

*Christ's Life
is the Soul's
Light of Life.*

*The Way to
Illumination
is to follow
Christ.*

§. 8. Now seeing that the most holy Life of Christ, is nothing else but mere Love, if we endeavour to draw from Him true Faith, Humility, Meekness, and Patience, according as it is given in Commandment to us by the strict Law of His holy Discipline, then truly we are transformed into his Image, and we are beautified and adorned with His Love, no other wise than if we were covered and cloathed with Christ himself, who is the Eternal and True Light, according to that of the Apostle, *Awake thou that sleepest, and arise from the Dead, and Christ will enlighten thee.*

§. 9. Whereupon it followeth again, that as many as do not awake from the Sleep of the World, that is, from Concupiscence of the Eyes, and of the Flesh, and from Pride of Life, their Souls cannot truly be illuminated by Christ; and that they on the other side, who take upon them the Life of Christ, and follow Him in Faith, are illuminated, according to that of the Gospel, *I am the Light of the World, he who followeth me in Faith, Charity, Hope, Patience, Meekness, Humility, Fear of God, and Life of Prayer, walketh not in Darkness, but shall have the Light of Life.* As if he should say, Only those that imitate

mitate me, have the Light of Life, and the Illumination and Knowledge of God. By reason of the same Faith and Life of Christ, or Christian Life, it is that St. Paul calleth the faithful by the Name of Light; Ye were (saith Eph. V. 8.

sometimes Darkness, but now Light in the Word. And again, Ye are all the Children of 1 Thes. V. 7.

Light, and the Children of the Day: We are not of the Night; nor Darkness; having put on the breast-plate of Faith, and Love, and the Helmet of Salvation. To this belongeth that of the Book of Wisdom, which saith, that the Holy Ghost

Wisd. I. 6.
VII. 27.

doth flee wicked Persons, but comes into holy souls, and of them maketh Prophets, and Friends of God. Which if it flee the Wicked, it is plain that the Wicked cannot be enlightned of

it. To which that also is parallel, that Christ enlighteneth the World [that is, carnal Minds that have a worldly Bias] to be capable to receive Joh. XIV. 17.

the Holy Ghost, the Spirit of Truth. *Why Christ came to be the Light of Mankind.*

§. 10. But that there might be a perfect and absolute Example amongst Men, and an Idea and Plat-form of Virtue, therefore the Son of God became the Son of Man, and by his most holy Life was made the publick Light of the World, that so all Men might follow Him, believe in Him, and be illuminated by Him. Now seeing then that the false Christians themselves know and acknowledge Christ to be the most perfect and absolute Righteousness, and the great Exemplar of Virtue; yet are not for following Him, it is manifest, that the very Heathens go far beyond them. For the Heathens, while they knew Him not, having a Love for Virtue, were thereby made more like to Him, than great Numbers of them that pretend highly to the Knowledge of Him by the Gospel; and so put to shame those pretended Christians, who, notwithstanding that they are convinced that Christ is Vir-

tue it self, or the most pure and perfect Virtue, and most consummate Righteousness, yet Copy not after Him in their Lives. And therefore shall these in the Day of Judgment, rise up and condemn the Generation of them that say they are Christians, *but are not*; as who by their manner of Living, do give the Lie to Christ, whose Disciples yet they would seem to be; but while they confess Him in Words, do renounce Him in Deeds; being alienated from the Life of Christ, and Strangers even to that Virtue which they so much admir'd, lov'd, and honour'd, that which was Heaven-born, and descended of God.

*The Beauty
and Loveli-
ness of Virtue.*

§. 11. Whence the wisest of Heathens, such as *Socrates and Plato, Cicero and Seneca, Epictetus and Antoninus*, have said, "That if Virtue could but be seen by the Eyes of the Body, it would appear more beautiful than the Poets have feigned *Venus* to be, and fairer than the *Morning Star*. And they that have indeed seen Christ, that is, have looked upon Him with the Eye of Faith, these have seen this fairest *Morning-Star*, this Light of Heavenly Beauty, this charming Splendor of Virtue, the Beauty of Beanties, the Virtue of Virtues, and the unspotted Mirror of Righteousness. These have by Faith seen and handled the Word of Life, and having seen and had this Experience, behold how they are even ravished with the Love of Christ's Life, and so enamour'd with the Beauty of His Holiness, as to seek above all Things, how they may sanctifie in themselves the Name of the Lord their Righteousness, being made to them both Sanctification and Redemption. Wherefore we are admonished by the Holy Ghost, always to *look unto Jesus*, both the Beginner and Finisher hereof in us, resisting with Him even unto Blood, and striving again

against all Sin, that so he may be glorified in

§. 12. Now seeing that the very Heathens have then such an high Esteem and Veneration for Virtue, and were so much in Love with it, if it were the most super-excellent Beauty that the Human Nature could be made capable of; what Esteem and Veneration ought Christians to have for it, and how much rather in Love ought they to be with it, since it is now made so exceedingly more lovely and beautiful in him whom they have taken for the Exemplar of their Life? And if they so very much desired to see it who had not that peculiar Advantage which we have, and were so charmed with but a little imperfect Glimpse of it, as to prefer it infinitely before all worldly Beauty; how much more ought Christians to desire to see it, to wish to have it made visible in themselves, and to esteem and love it above all Things, who have it set before them in the manifested Glory of the only begotten Son of God, by His most heavenly Life upon Earth? For if Virtue be so loved, and even loved as it is *in it self*, how much more certainly ought a Christian to be in Love with it, as it is *in Jesus Christ*? In Him all the Beauty of Virtue, and the Loveliness of Grace display'd most fully, that of His Fulness we may be made to partake, and so become most beautiful and graceful in bearing some Part of His Likeness. Is Virtue lovely? He is *mere Virtue*. Is Love charming? He is *mere Love*. Is Truth commanding? He is *mere Truth*. Is Beauty amiable? He is *mere Beauty*. In Him Righteousness incarnated it self, and all the Graces were in Him embodied. These must also take as it were a Body in us; and He must be made our Righteousness by His dwelling in us, that we may behold his Beauty reflected up-

The great Veneration that Christians ought to have for it.

The Love of Christ is the golden rule of Christian life.

on us, in a Conversation like unto His. Impossible therefore it is for us to exceed in our Love and Esteem for Virtue; seeing that Christ, Virtue it self, and Love it self, yea, God himself.

The Love of
Christ the
most noble
Erudition.

§. 13. Not without Cause hence did St. Paul prefer the Love of Christ before all Science and with him we ought therefore to pray that we may experimentally know this Love of Christ which possesseth all natural Knowledge and Learning, that so we may thereby be filled with the Fulness of God in Christ, Eph. III. 19. No there is no Man that hath the Love of Christ him, but he also loveth the Meekness and Patience of Christ, and out of most sincere Love towards Him, embraceth His Lowliness and Humility. By which means he is still further illuminated, and is Day by Day transformed into the very Image of Christ, as from Glory to Glory. And the Reason hereof is evident; forasmuch as Love attracts what it loves, and God delights also to give Grace to the humble, according as St. Peter doth witness: With whom the notable Saying of St. Bernard, *Flumina Gratiæ deorsum, non sursum fluunt*, agrees very well. The Floods of Grace, says he, flow downwards, not upwards: They visit and renew the Valley, but will not rest upon the Mountain, or upon any Thing that is lifted up. How then shall the Grace of the Light and Knowledge of God come unto a Man that walketh not in the holy Life of Christ, but in the Way of Lucifer? by all this it cometh to pass, that the Grace of God is lost, or of no Effect, to as many as follow not Christ in their Lives, and copy not after Him in a most righteous and humble Conversation; since the Love of Christ, which is the Magnet of the Divine Fulness that is in him, is to imitate Christ, and the Grace which is received

received by Humility flees away from Pride. Nor
the Streams of the Knowledge of Christ
communicated to him that liveth not in Christ,
but walketh in the Path of the Devil: But he
that liveth in Christ, shall be plentifully refresh-
ed therewith; and shall bring forth thereby
much Fruit in Faith, to the Glory of Christ.
For if there be Faith in us, this Faith, and
Faith's Fruit and Off-spring, will not leave us
barren or unfruitful in the Knowledge of our Lord: Pet. I. 8.

§. 14. In Humility Christ liveth, and the Spi-
rit of Christ is upon the Meek, and the Little
ones. And hence upon him that hath the meek
heart, the Heavenly Grace abideth; the hum-
ble Life of Christ dwelleth in him, the Spirit
of the Lord shall rest upon him, and he shall
receive of the Gifts of the Holy Ghost. Be-
hold the Spirit resteth upon such an one, even
the Spirit of Wisdom and Understanding, the
Spirit of Counsel and Might, the Spirit of
Knowledge and of the Fear of the Lord; even
upon Christ himself. For Christ is in the
man in whom His Light and Life are; so that
they are but the same, he in Christ, and Christ
in him. And consequently the Gifts and Graces
of the Divine Spirit must needs be upon such a
person, in like manner as they were upon Christ
himself, according to the Prophet *Isaiah*, And the
Spirit of the Lord shall rest upon him, and shall
make him of quick Understanding [or quick Scent]
the Fear of the Lord, and he shall not judge af-
ter the Sight of his Eyes.

§. 15. Wherefore St. Peter speaketh thus to
his Brethren the Jews, Repent, [or be Renew-
ed in your Minds] and ye shall receive the
Gifts of the Holy Ghost: As if he should say,
The Spirit of God, which is the true and only
Illuminator of the Heart, resteth not but upon
those

The humble
Life of Christ
attracts the
Gifts of the
Spirit.

Isa. XXI. 2, 3.

The true Illu-
minator of the
Heart.

those that are faithful to his Light, and are resolved to follow the Guidance of it, in being renewed after the Image of Him in whom the Fulness thereof did bodily dwell.

*The Royal
way of Light.*

8. I. 357

oldmnd 3.11

9. I. 357

10. I. 357

11. I. 357

*The Follow-
ing of Christ,
how necessary
to the Hea-
venly Illumi-
nation.*

Acts II. 1.

Luke XVIII.

23.

1 Joh. II. 15.

*The Commu-
nion of Love
and Light.*

§. 16. If any Man desire to be set free from the Blindness of his Heart, and from the inner and utter Darkness; yea, from the Devil himself, who inhabiteth the Darkness; let him then be sure to imitate Christ in Faith and true Conversion, and in Newness of Life, by walking His holy Steps. The nearer you are to Christ the nearer you are to *eternal Light*: And the nearer to Unbelief in Christ you are, so much nearer you are to Darkness and to the Devil. For even as Faith (or Fidelity) Christ and the Virtues are knit together; so in like manner are Faithlessness (or Infidelity) the Devil and all the Vices. They cleave so fast together, as not to be separated.

§. 17. Behold with me, the Apostles imitating Christ in Faith, in Contempt of the World, in the denying themselves, in the renouncing their Possessions, and in the living in Eternity; by which Means they attain'd to that that they were found fit for the heavenly Illumination, and consequently were enlightened and fill'd with the Holy Ghost. This the same Young-Man, of whom we read in the Gospel would not do; and therefore he remain'd in the Darkness of the World, and was not enlightened by Christ to *Eternal Life*. For he loveth the World, the Love of the Father is in him. And St. John professeth also plainly That he who loveth not, remaineth in the Darkness. For nothing is truer than that he who without Love, or Faith working by Love, without Light. Let him pretend to never much Light or Knowledge, he is certainly in Darkness, and worketh in Darkness; with whom

agree

teeth the most experienced *Taulerus*, who, in his Sermons, every where sheweth and admonisheth, how that without the serious and upright Exercise of Faith, without a Course of Mortification and Self-denial, without Reflection and the inward turning of one's self to one's own Heart, and without the inward still Sabbath of the Soul, no Man can receive into him the Divine Light, or shall ever find it in himself. In short, as much as the Works of Darkness, by the Spirit of God in any Man, are destroyed after his Conversion, so much is he illuminated, and no more: And by how much more powerfully on the other side our corrupt Nature, as the Flesh and the World, in any Man, do bear Rule, so much more of Darkness is in him, and so much less of Grace, of Light, of Spirit, of God, and of Christ is in him. Therefore it remaineth firm and stedfast, that without daily and continual Repentance and Renovation, no Man can be truly illuminated.

§. 18. He that will not resist one Sin, doth give an Opportunity thereby to many Sins. For there cometh always one Sin out of another; one groweth as out of the other, and by the other; and spreadeth it self here and there like to a Weed, and bringing forth from out of it self continually abundant Increase, fitted for Destruction. When therefore a Man hath not thoroughly resisted so much as one Vice, or rooted out one Evil Habit, but bringeth forth perpetually out of himself the same Sins, with so small Increase; How great must the Darkness of that Man be! And as the Darkness increaseth not to wax greater and greater, as the Sun is departed farther away, even so the farther we are removed from the noble Life of Christ, the farther we are from the true Light; and

and so much the more do Sin and Darkne grow still thicker and thicker in us: till length Man be brought by it into an Etern Night of Darkness.

*The Concate-
nation of the
Virtues.*

a Pet. I. 5.

§. 19. On the contrary, he who resisteth not the Grace of God, entreateth the Chariot of Virtue with a good Courage, and firm Hope of successful Progress: And though he give but himself up to perfect one, one Virtue alone, yet do he give thereby an Opportunity to many Virtues, and cannot but proceed from one to another, and profit in them daily; one of them following another, as Rings are linked one to another in a Gold Chain: Which sweet and admirable Connexion is by St. Peter expressed after this manner, namely, how we ought to have Care, and to use Diligence, by ministring in our Faith, *Virtue*; and in our Virtue, *Knowledge*; that is, adding Virtue to Faith, and Knowledge to Virtue; and then pursuing in Knowledge, *Abstinence*; in Abstinence, *Patience*; in Patience, *Piety*; in Piety, *Brotherly Love*; in Brotherly Love, *Charity*; by superadding one of these continually to the other. And if we do these Things, and be bound therein, then he tells us that we shall not find empty, nor without Fruit, in the Knowledge of our Lord Jesus Christ. By which we are to understand, That he that holdeth not this Chain, not linked to Christ; and he that exerciseth not these Virtues, knoweth not Christ: But he that by Faith, groweth in Virtue, groweth also in Christ. All others, as the Proud, the Wrathful, the Covetous, the Impatient, grow not in Christ, but in the Devil. Wherefore, if we hold fast by this Chain, and follow the Heavenly Conduct, then shall we, even as a Child by little and little, groweth up in time unto the full Stature of a Man, grow in Faith, and by experimental Knowledge of the Son of God in the

Struc

body of solid Virtue, unto perfect Men, unto the Eph. IV. 11.
 Measure of the full Age in Christ, or to the Str- Col. I. 10, 11.
 ure of the Fulness in him.

§. 20. But he to whom these Things are *How they are*
 not ready, or who hold not fast this hidden *infatuated,*
 Chain of the Apostle, is blind, and is hand- *that neglect*
 bound; being perfectly forgetful of the purging *Christ.*
 way of his Sins, and unmindful of the Divine
 graces, according as it follows; *He that lacketh* 1 Pet. I. 9.

These Things is blind, and cannot see a far off, and
is forgotten that he was purged from his old

As if he should say, it is certain Christ
 his Death did bear all our Sins; but then
 it is as certain, we must beware that we ad-
 dert not our selves to Sin hereafter; but rather
 by the Death of Christ fructifying in us,
 we give all Diligence to die to the World, and
 live in Christ; which whosoever doth not,

in this Man it is plain, that the purging of his
 Sins can profit nothing; since he hath not
 been diligent enough to make thereby his Cal-
 ling and Election sure. According to the Ad-
 vice which is immediately joined with it:

Therefore the rather, Brethren, give Diligence to Ver. 10.

like your Calling and Election sure: For if ye do

these Things, ye shall never fall.

§. 21. Hence then it followeth, if we do de- *The Blindness*
 re to have the Sins of all our former Life re- *of them that*
 mitted, we must for the future forbear to Sin, *begin, but*
 and must truly repent and believe in Christ; *perfect not*
 which if we do not, then we retain all those *their Repent-*
 ances. *ance.*

of our former Life, and they shall be la-
 mented by us in the World to come, without
 Hope of Expiation, or Forgiveness. So that

it is possible that a Man, even for Wrath alone,
 may be damned; which if he had but confess'd,
 and by Christian Meekness corrected, he had ob-
 tained Pardon for that, and so for all his other
 sins, and might have been saved. But this be-
 cause

cause he neglected to do; therefore according to the Words of St. Peter, *he is blind*, being blinded by his own Lusts, and forgetful that he was purged from his old Sins.

*The Fruit of
the Death of
Christ in us.*

*Without in-
ternal Purifi-
cation no Re-
mission of Sin
valid.*

*All Hope
bence in vain
without that
Faith which
purges the
Heart.*

§. 22. Whereby it is given us to understand how necessary a Thing Repentance is, and the thorough Change of Life. For altho' Christ died for our Sins, blotting them out, and abolishing them with the incomparable Price of his most holy Blood, yet we do not participate of that Merit, unless we Repent; without this profiteth nothing. And howsoever every Man is promised Pardon for his Sins through the Merit of Christ; yet that Promise pertains not to the Unbeliever, nor to the Impenitent, but to those alone who, by Faith, amend their Lives; and that too, according to the Standard which is set them. For those Sins shall not be remitted, which a Man will not leave; but those only which he is willing to part with, and which he is heartily grieved for. And to this also belongs that which is spoken of by the Lord; *The Poor receive the Gospel*, that is, the Remission of Sins, and Life Everlasting.

§. 23. Let us suppose some Usurer for many Years hath been a Servant to Covetousness, after the Example of *Zaccheus*; or to Lust, after the Example of *Mary Magdalen*; or lastly, to Wrath and Revenge, as *Esau*: And this Man, so soon as he hath heard these Offences were to be left, if else the Death and Blood of Christ would profit him nothing, becometh a Suppliant to God, and crieth to Him, "Ah, God! how am I grieved for this! O Lord, be merciful, be merciful. And then desists from his Sin, craves Pardon and Grace of God, and believes in Christ; then it is most certain, that all his former Offences are remitted him out of mercy." Gra

Christ our Light.

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and for no Merit of his own, but pure-
ly for the Death and Blood of Christ shed for
us. But those that are not fully resolved to
take off, and utterly to detest their wonted Co-
rruptions, Wrath, Usury, Pride, and Lust;
because they want that *Faith which purifieth*
the Heart from dead Works, shall hope for ever
vain for the Remission of their Sins, being
condemned to everlasting Confusion and Tor-
ment. For this Reason St. Paul doth so earnest-
ly inculcate, that they which do such Things, shall
not inherit the Kingdom of Heaven. And there-
fore either the Loss of this Kingdom must cer-
tainly follow, or that narrow Way of Self-De-
struction must be heartily resolved upon.

14. Now wherever this unfeigned Conver-
sion to, and Faith in God is wrought in a Soul;
there is Pardon and Divine Grace ready for
us. And where this is, there is Christ also;
without whom, no Grace can be obtained. Where
Christ is, there he is accompanied with his pre-
cious Merit, and the Satisfaction he hath made
thereby for our Sins. Again: Where this is,
there is Righteousness; and with Righteousness,
Peace; and with Peace, a sweet Serenity of Con-
science. 'Tis then, that *Righteousness and Peace*
meet each other in such an heavenly Soul as the
Apostle tells us. This Clearness of Conscience
attended with the Spirit of God himself;
which, being a *Spirit of Joy*, will certainly pour
forth the *Oil of Gladness*, and therewith *Life eter-*
nal, which is nothing but Joy and Glory with-
out End. And this is that eternal Light of e-
ternal Life, that eternally triumphant Joy, where-
with those are crowned only that live in Christ,
and do the Works of a daily Repentance: this
is the Beginning of a Spiritual Life, as the
Foundation of Christ is the Basis and Foundation
whereon it is to be raised. Again: On the con-

AA. XV. 9.

Gal. V. 21.

How all
Things need-
ful to Salva-
tion, accompa-
ny this san-
ctifying Faith.

PL. LXXXV.

10.

How Impen-
tence binders
the whole
Kingdom of
God.

trary, where there is no Repentance, there is no Pardon of Sin: Where there is no inward Remorse and Spiritual Sorrow, there no Grace can take place: Where this is wanting, there Christ himself is wanting, with the whole Extent of his Merits and Satisfaction; let the Pretences of the *false* Christian be never so fair and specious. Where this Satisfaction is not thoroughly applied to the Soul, there is no Righteousness neither, and consequently no Peace, no good Conscience, no Comfort, no Holy Ghost, no Gladness of Heart, no Calmness of Mind; lastly, no Life eternal, but Death, Hell, Condemnation, and everlasting Darkness. Behold now, O Man! how true it is, that none of those who refuse to follow Christ in their Lives, by an unfeigned Repentance, can ever be rid of the Blindness of their Hearts, and of everlasting Darkness.

C H A P. XXXVIII.

That an Antichristian Life is generally the Source of *false* Doctrine, and the original Cause both of Hardness of Heart, and of Blindness of Understanding.

Joh. XII. 35.

Yet a little while is the Light with you: Walk ye while ye have the Light, lest Darkness come upon you.

§. 1. **S**INCE CHRIST and FAITH in him is, by the corrupt Lives of the Christians every where renounced, and almost wholly extirpated; What shall then his Doctrine profit us? For his Doctrine with the Word and Sacraments, for no other End deliver'd unto us, but that it be inwardly

The true End
of the Word
and Sacra-
ments.

wardly digested, and turned as it were, into
very Life and Spirit. And as from a good
and noble Seed, springs up a noble Fruit al-
so; even so from the Word and Sacraments,
should spring up within us, that noble Principle
of *Regeneration*, or of the new Birth, or a new, ho-
ly, and spiritual Man, and to speak all in a Word,
true and real *Christian*. For he that is a *Chri-
stian*, must needs be born again out of the Spirit,
the Word, and the Sacrament, and then believe
and live in Christ as in the prime and produ-
tive Principle of the Life of Grace. As truly a
Child is begotten by his Father; as truly our Soul
must be begotten again into a lively Hope by the
means of Faith.

§. 2. Now whenever we don't generously re-
solve to strive against the corrupt Bent of our
Nature, and to digest the Doctrine of Christ in-
to Life it self; nay, whenever we contradict
the Doctrine with an *Antichristian* Life, with
Irreligion and Prophaneness; doth not this plain
evidence, and most feelingly convince us, we
are not begotten of God, nor born of Christ?
And therefore what will Christ's Doctrine pro-
fit us, when we are sure our Life doth not an-
swer it? And will our vain Boasts of the Light
of the Gospel do us any good, when 'tis plain
we walk in Darkness? For this reason the Light
at last deservedly removed from us, and the
World overspread with Darkness, false Do-
ctrines, with Errors and seducing Spirits. Which
that we might beware of, our blessed Saviour
hath left us this gracious Warning: *Whilst ye
have Light walk in the Light, lest Darkness come
upon you*; that is, lest you be led away into all
manner of Errors and Delusions, into Blindness
and Hardness of Heart, into Darkness and Pre-
judices, indisposing the Mind more and more for
the very Reception of the Light of the Gospel.
This was the unhappy Fate which befel *Pharaoh*;

From whence
comes Obdu-
ration of
Heart.

Blindness is
a spiritual
Infirmity.

A good Do-
ctrine and
wicked Life
are Things
utterly incon-
sistent.

It is a
spiritual
Infirmity
to be
led away
into all
manner
of Errors
and Delu-
sions, into
Blindness
and Hard-
ness of Heart,
into Dark-
ness and Pre-
judices, indis-
posing the
Mind more
and more
for the very
Reception
of the Light
of the Gospel.

the Jews, and Julian the Apostate; who being the End convicted by the stinging Reproach of his own Conscience, exclaimed openly, and confess'd to his own Confusion, that Christ both live and reign, and was Lord and God, saying: [VICTIS] Thou hast overcome, O God; Thou! Thou hast overcome: When it had been better for him to have said, [A MISERERE] Have Mercy upon me! But alas! He was now entirely out of his reach, by reason of the Hardness of his Heart, contracted by an interrupted Course of sinning, having rejected the Mercy of Christ, and despitofully trampled on his most precious Blood.

From whence cometh Obduration of Heart,

Spiritual Blindness is a Punishment inflicted.

Deut. xxviii.

* A Treatise of Spiritual Infatuation, by W. Stampe, D. D. printed at the Hague, 1650. being the Substance of several Sermons, more fully explaineth this Matter.

§. 3. And this Hardness of Heart, is that terrible Darknes which in the End, overtaketh those that refuse to walk in the Light whilst they can have it; and is the Punishment inflicted on those that blaspheme the Truth, as Pharaoh did saying: Who is the Lord, that I should hear his Voice, and let Israel go? I know not the Lord. Therefore it was but just, he should feel more eminently the over-ruling Power of God, by being made an Example before the whole World, and a lasting Monument of the Indignation of the Lord, whereby it might appear that Man can do nothing against God. In like manner, we see the Jews of old struck with Blindness and Hardness of Heart, when they refused to hearken to the Voice of the Lord, being told by Moses before, that this would certainly come to pass. The Lord, says he, shall smite thee with Madness, and Blindness, and Fury of the Mind. And it came actually to pass, Witness the Prophecy of Isaiah, * Chap. VI, 9, 10, 11, 12. Whereby it is manifest, that such Hardness of Heart is the just Punishment of Unbelief, of the Contempt of God, and of the Heavenly Truth declared to him, according to that of St. Paul: With Deceivableness of Unrighteousness in them

because they received not the Love of the ² Thes. II. 10, 11.
 that thro' Christ they might be saved. And

this Cause God shall send them strong Delusion,
 they should believe a Lie. By which it is
 given us to understand, why God is wont to
 permit such Blindness and Hardness of Heart.

§. 3. Moreover, he to whom God either de- ^{From whom}
 taketh, or taketh away his Grace, this Man is ^{God with-}
 wretched of himself, neither can of him- ^{draws his}
 return again into the way at any time; for ^{Grace.}

which we have the Examples of Pharaoh and Ju-

For he from whom the Lord taketh away
 Light, liveth all his Days in Darkness. But

mighty God taketh the Light only from those
 that will not walk in it; neither taketh he his
 Grace away, but from those that have refused

In which Sense, St. Paul recounteth that
 Oracle of God out of the Mouth of Moses; I

will have Mercy on whom I will have Mercy; and

will shew Pity on whom I will have Pity. There-

on whom He will, He hath Pity; and whom He

He hardneth. But He hath Pity on all them

who acknowledge his Mercies; and on the con-

trary, hardneth those that reject and blaspheme

the offered Grace. And this is that which St.

plainly reproveth the Jews for, saying, It

is necessary that the Word of God shou'd first have

been spoken to you, but seeing ye put it from you,

and judge your selves unworthy of everlasting Life,

we turn to the Gentiles: And when the Gen-

tiles heard this, they were glad, and glorified the

Word of the Lord: And as many as were or-

derained to eternal Life, believed: that is, as many

as did not resist and drive from them the Word

of Grace; or the Means of Faith. Of which

Contempt, because the Jews were then evidently

guilty, therefore they could not believe: For Al-

mighty God hath ordained none to eternal Life

who repel his Word disdainfully. Therefore the Ordination to Life Eternal, is fully brought to pass in Christ: So that God offereth Grace to all by his Gospel; which, they who receive, are ordained to Eternal Life; and those that do cast it behind their Backs, do thereby judge themselves, and are consequently judged unworthy of this Eternal Life, as St. Paul saith that is, by their own Fault are made unworthy of that Blessing, by exempting themselves from God's universal Grace, and so putting their own Names out of the Book of Life, which is Christ; while by their Contumacy they reject the Good Word of God, and consequently cannot be made of the Number of the Faithful and Blessed.

*Who those be
that drive a-
way from
themselves the
Grace of
Christ.*

§. 4. And here let us not err, O Christians, but know that they do not only repudiate the Word of God, who will not admit of the Faith and Doctrine of Christ; such as are Mahometans and Jews; but those also who will not continue in the Footsteps of Jesus Christ, will not take his Life upon them, and will not walk in the Light. For which Cause consequently God taketh away from them even the Light of the Word, and sound Doctrine. I (saith Christ) *am the Light of the World; He that followeth me walketh not in Darkness, but shall have the Light of Life*: Which is, as if He should say, Whosoever followeth my Example, and liveth my Life, shall be out of Danger of being misled by an evil Spirit of Delusion; But whosoever shall, on the contrary, neglect to imitate my Life, and condemn the Light of my Life, shall not escape the Darkness of Errors, and of pernicious Delusions, with Blindness and Hardness of Heart.

*From whence
the most wise
and learned
of this World
are so subject
to Seducement.*

§. 5. Behold here with me, the most Excellent, and most Noble, the most Learned, the most Ingenious, and the most Powerful of the World

World, whose Errors from the Truth, whose
 strong Seducements and violent Delusions, whose
 blindness and Darknes come from no other
 cause, but because they live not in Christ, but
 are averse to the Imitation of His Life; and
 therefore cannot have the Light of Life. From
 hence then there must needs be those which St.
 Paul calleth the *Works of Errors*, and *Satanical*
tricks, or *Impostures*, which rush upon us the
 more powerfully and violently, because the
 whole World lieth under the Power thereof,
 inasmuch as it refuseth to imitate the Life of
 Christ. For what Fellowship, or Society, is there be-
 tween Light and Darknes? And what Agreement
 there, or can there be, between Christ and Be-
 lial? For the Purity of Doctrine and Divine
 Knowledge, cannot remain with those that live
 in the Devil, in Darknes, in Pride, in Covetous-
 nesses and filthy Pleasure: Because how should
 pure Doctrine and Divine Faith mix themselves
 together? Or how should they suffer themselves
 to live together with an impure and an unchri-
 stian Life? Or what is more disagreeing and un-
 reconcileable, than an impure Life, and pure Do-
 ctrine? Since what *Communion hath Light with*
Darknes?

§. 6. Wherefore, if we will retain pure Do-
 ctrine, the Way for it will be wholly to be
 changed in our Minds, and to hold no Fellow-
 ship with Unrighteousness, to have no Part with
 the World, to submit to no Agreement with
 Idols and lying Vanities, and with all, shunning
 to shun a Life that is not after Christ, but af-
 ter Antichrist. Since what Fellowship hath the
 righteousness of Christ with the Antichristian
 Unrighteousness of the World? And what Con-
 cord, as was said, *bath Christ with Belial?* We
 must imitate then Christ, and be content for
 that End, to shake off the Sleep of Sin, and to

*He that keeps
 not Christ's
 Footsteps, is
 sure to stray
 from the Way.*

depart from the Darkness of the World, and Christ will then beautify us with the Light of Faith, and with the Light of His Presence. For who so insists not in the Footsteps of Christ, and imitates not His Love, Humility, Meekness, Patience, and Obedience, the same must needs be deceived, and fall short of the Truth, which he pursues after, since he walketh not in the Way which leadeth to Truth. But on the contrary, if we live in Christ, if we walk in Love and Humility, if also all our Studies and Endeavours respect purely this One Thing, namely that the Flesh and *Adam* be mortified, then the Spirit would quicken us, Christ would live in us: so that we might through Him overcome ourselves, and triumph over the Flesh, the World, and the Devil. Were this but so, certainly there would be less Contention and Strife about Doctrine, and Heresies of themselves would then fall to the Ground.

*An Example
of spiritual
Infatuation.*

§. 7. We have an Example of a most strange Delusion, for want of this, in *Ahab*, who by his wicked and tyrannical Life, obtained, that through his own evil Heart, and the Lies of Four Hundred false Prophets, whom he was thereby disposed to believe; to be so blinded, as by their Provocation and Encouragement, to undertake that fatal Expedition against the *Syrian*, in Contempt of the True Prophet *Micaiah*, who did positively and clearly foretell his Death in that Battle. But he, it seems, by the Byass of his own evil Mind, willingly was constrained to give Credit to the false Prophets, prophesying all Things to go well with him. Whence the Justice of God met with him according to the Word of the True Prophet, and by due Desert, the Dogs did lick his Blood. And is not this the very same Thing that St. Paul saith

*This Infatuation a just
Judgment.*

2 Cor. IV. 4

The God of this World blinded the Minds of the

which

which believe not. And why hath he blinded them, but that the Light of the Gospel should not come upon them; and therefore he pleadeth, that the Gospel be hid, it is hid from such as these, that are lost to a Sense of the Truth, and have shut out the Light of the glorious Gospel of Christ. And this also is that which God threatens to all Hypocrites, such as boast of Christ and His Doctrine, but deny Him in their life, foretelling that they shall be seduced by the illusion of false Prophets, even as *Abah* was. *As much as this People draw near me with their Mouths, and honour me with their Lips, but their Heart is far from me; therefore the Wisdom of the Wise shall fall, and the Understanding of the prudent shall be hid: The Lord shall shut their Eyes, and He shall darken the Eyes of the Prophets, and the Principal of them that see Visions: And the Word of God shall be unto them as a sealed Book, and as Letters are to an ignorant Man that cannot read.*

§. 8. To which agreeth exactly St. Paul, as *The Infatuation of the Jews*, where he mentioneth concerning the Jews, that there was a Veil set before them, and Jewish Nations cast over their Hearts, so that reading in their Prophets concerning the *Messias*, they should not be able to understand them; which Veil yet Almighty God would undoubtedly take from them if they would but turn to Him. *Their Minds, says he, were blinded, so that they could by no means stedfastly look to the End of that which was to be abolished, Moses in his Writing having cover'd himself from them with a Veil: And unto this Day remains the same Veil untaken away in the Reading of the Old Testament, which is done away in Christ. Nevertheless, when they shall turn to the Lord, the Veil shall be taken away.* For which Happy and Blessed Time, let us wait and pray.

C H A P. XXXIX.

The Purity of Doctrine, and the Word of God, are not so much by Disputation and Writing of Books, as by true Repentance and an holy Life, to be obtained and defended.

2 Tim. I. 13, 14

Hold fast the Form of sound Words, which thou hast heard of me in Faith, and in Love, which is in Christ Jesus. That good Thing, which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

How Purity of Doctrine ought to be defended.

§. 1. **T**HE Purity of Doctrine, and the Purity of Christian Faith, must be defended against Sects and Heresies; after the Example of the holy Prophets, who preached against false and idolatrous Prophets in the Old Testament; after the Example of the Son of God, who disputed vehemently against the Pharisees and Scribes; after the Example of St. John the Evangelist, who wrote his Gospel against Cerinthus, and the Apocalypse against the false Church of the Nicolaitans and others; after the Example of St. Paul, who defended most strongly the Doctrine of Justification by Faith, of good (a) Works, of the (b) Resurrection of the Dead, of (c) Christian Liberty, and such like, against certain false Apostles; after the Example of the Holy Bishops

Rom. III. 27.

(a) Cor. IX. 8.

(b) 2 Cor.

(c) Eccl. V. 1.

and Fathers of the Primitive Church, who wrote most strongly against the *Pagan* Superstitions, and the Hereticks of those Times; and in Ecumenical Councils, gathered by the Christian Emperors, did condemn the chief Hereticks and Patriarchs of the Sects, as the *Arians*, *Monophysites*, *Macedonians*, *Nestorians*, and *Eutychians*. And lastly, by the Example of our incomparable Hero, *Martin Luther*, by whose excellent Writings the Papacy and other Heresies, were much weakned: All this is as clear as the noon-day. And therefore it remains a Thing most fit and requisite, to preach, write, and dispute; That so the Purity of Doctrine, and the Verity of Religion may be made manifest, according to the Apostle, who will have a *Bishop* to be *powerful to exhort in Doctrine* that is *sound*, and to hold fast the *faithful Word*, as he hath been taught, that by it he may *argue with those that contradict*, so as to *convince the Gain-sayers*. Tit. I. 9.

§. 2. The which, although it be in it self both lawful and laudable, yet it is so fallen out by the Abuse of it, that amongst all the bitter Disputations and Sermons of Controversies, and the infinite Heaps of Writing and Counter-writing at this Day, the Memory of the Christian Life, of true Repentance, Devotion, and Charity, are in a manner abolished; no otherwise than as if the Sum and Substance of Christian Religion did merely, or principally consist in Disputation, and writing of Books of Controversie, and not in the Practice of the Gospel, and in true Christian Erudition. Whereas,

§. 3. I. If we behold the Examples of the Holy Prophets and Apostles, as also of the Son of God, it is manifest they did sharply dispute, not only against false Prophets and Apostles, but also against the Superstitions and Abominations of Doctrine. *The Way taken by the Prophets and Apostles to obtain and preserve Purity of Doctrine.*

nations of the *Gentiles*; and that they did with no less Fervency exhort all to Repentance, and to a Christian and Holy Life; and moreover did shew in most grave Sermons and Exhortations, how by their Impenitency and wicked Life, the Divine Worship and Religion did among profess'd *Israelites*, or *Christians*, go backwards, and greatly decay, how the Church was wasted, and how that Kingdom and People should, for this, be afflicted with Famine, War, and Plague; all which came exactly to pass even as they said. Of this kind is that Declaration of the Evangelical Prophet, where he denounceth to the People of the Jews, *That because the Vineyard of the Lord did not bring forth Clusters of good Grapes, but wild Grapes, therefore Almighty God had decreed to lay it waste*. Whereby it plainly appeareth, that Impiety is the Cause why God useth to take his Work away from us. To the same Sense is that which

Joh. XII. 3. Christ himself also said, *Walk in the Light whilst you have it, lest the Darkness over-take you*. For what other Thing is it to walk in the Light than to imitate Christ, who is the Light? Or what other Thing is it to be overtaken with Darkness, than to lose the Purity of the Gospel? Whence it appears, that none can without true Repentance and an holy Life, enjoy the Light; forasmuch as the Holy Ghost, which is the true Enlightner of our Hearts, fleeing the Ungodly, chuseth holy Souls only, to make of them Friends and Prophets of God. For the Beginning hereof is the Fear of God: And who then doubteth Impiety to be the Beginning of Folly, Ignorance, and Blindness.

Wisd. VII.

Pr. CXI. 10.

*It is not
Words, but
Life, that
makes a Christian.*

§. 4. II. Moreover, the true Knowledge of Christ, and his pure Doctrine, with the Profession thereof, doth not consist in Words only, but in Deed and an holy Life, according to the

which

which is written, *They confess they know God,* Tit. I. 16.
deny him in their Deeds, being abominable, and
unbelievers, and disobedient, and unto every good

Work Reprobates. And again, *They have the* Tit. III. 5.
Power of Godliness, but deny the Power thereof.

Whereby it is given us to understand, that Christ
 and his Word) is denied by a wicked Life, as
 well as by Words; and that he hath not the true

Knowledge of Christ, who puts it not into Pra-
 ctice. For he that never feels or tastes the Hu-

umility, the Meekness, the Patience, and the Love
 of Christ, inwardly in his own Heart, knows

not Christ; and therefore where Necessity re-
 quires, such an one cannot confess Christ. Be-

cause to confess and preach only the Doctrine of
 Christ, is to divide Christ, and to maim Him;

you do not also profess and preach His Life.
 We have abundance of Books of His Doctrine;

of His Life we have almost none: Every where
 there are Books of Controversies concerning Do-

ctrine, but very few living Books concerning true
 Regeneration and a Christian Life. Now what is

Doctrine without Life, but a Tree without
 fruit? Or how should he follow the Doctrine

of Christ, who imitateth not his Life? For the
 Form and Substance of the Doctrine of Jesus

Christ is Charity from a pure Heart, with a good
 Conscience and an unfeigned Faith. But we live,

in that Age wherein there is a great Num-
 ber of Persons, whom, if you hear them dispu-

ting of the Doctrines of the Christian Religion,
 you would think to be Men of great Worth, and

of true Religion, they do it indeed so very well:
 but if you behold them narrowly, and touch

them nearly, you shall then straight know them
 to be inwardly and in their Hearts full of Pride,

Envy, and Covetousness, and that no Basilisk
 can be more venomous than they are: Of whom

therefore we must beware. Observe what St.

Paul

1 Tim. I. 5. Paul saith; for he doth not rashly or suddenly join *Love* and *Faith*, that he may shew how the two do kindly conspire and consent together: But upon his own most deep Experience, charges his spiritual Son to hold fast the Form of sound Words which he had heard of him, in *Faith* and *Love* which is in Christ Jesus.

The Spirit of
Wisdom flees
from an Anti-
christian
Life.

1 Ep. I. 5.

Joh. I. 9.

§. 5. III. And although we cannot arrogate so much to our own Strength and Piety, that we should make it the Price, or meritorious Cause of our Happiness, knowing with St. Peter, that we are kept in the Virtue of God by Faith to Salvation; yet we must profess this, that by means of an *Antichristian Life*, the Spirit of God will surely avoid us with all his Gifts; among which, Faith, Knowledge, Understanding, and Wisdom, are not the least. So it followeth to gain, that without a holy Life, Purity of Doctrine cannot be preserved, and that the Wicked who will not imitate Christ, are not like to be enlightned with the true Light. On the contrary, those that walk in the Light, that who do insist and persevere in the blessed Footsteps of Christ, are drenched in the true Light which is Christ, and divinely preserved from all hurtful Errors. Therefore it is most true which that holy and enlightned Writer Tertullian saith, So soon as a Man dedicateth and yieldeth himself up to God, and denieth his own Will and Flesh, then immediately the Spirit of God doth begin to illuminate him, and to endow him with true and solid Knowledge; because indeed this Man doth celebrate the true Sabbath of the Heart, and keepeth within an Holy Day, resting from all sinful Concupiscences, and from his own Will and Works. Which is to be understood of the State after Conversion, and of daily Illumination, and the Increase of Divine Gifts and Spiritual Grace.

6. IV. Not without Cause, saith the Lord *How Christ it*
I am the Way, the Truth, and the Life; the Way
 calling Himself first the *Way*, as who shew-
 the *Way* unto us. But how? not only in His
 doctrine, but also in his most Holy Life. Which
 of our Blessed Lord, was no other Thing
 Truth, than a living Faith working by Love,
 exercising Hope, Patience, Meekness, Hu-
 mility, Prayer, and the Fear of the Lord;
 to speak in a Word, it was nothing but a
 and perfect Conversion, or turning of the
 heart to God, whereby the Soul is drawn to
 Truth, and to the *Life*; and wherein the
 whole of Christianity doth consist, and all
 books are comprized, and which is the Brevia-
 or Summary of all the Commandments;
 which is also the True and Kingly Way to
 and Truth, and is very Christ Himself,
 Book of Life, in the revolving and perfect
 turning whereof, we ought to be content to
 end all our Life. This is that *straight Way*, Mat. VII. 14
 that *narrow Gate which few do find*: This is
 Book of Life which almost none do read,
 though in it all Things are contained which a
 Christian ought to know: So that we shall need
 other Book to our Eternal Salvation: Which
 the Reason why also the holy Scripture is
 contained in a very few and small Books, that
 might hereby appear, that Christianity did
 consist in the Multitude of Commentaries
 great Volumes, but in a living Faith, and in
 imitation of Christ, according to that of
 Wiseman. *There is no End of making ma-* Eccl. XII. 12,
Books; and much Meditation of the Mind, is
Weariness: Or, much Study is a Weariness of
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fatigue: Or, much Study is a Weariness of
 Flesh, and of the Brain. Wherefore let us
 the End of the whole Matter: *Fear God*
 keep his Commandments.

The Rise of
Heresies.

Mat. XIII.

25.

Isa. XIV. 10.

Gen. III. 6.

Eph. V. 14.

Acts II. 38.

Joh. XIV.

17.

Doctrines to
be known by
their Fruits.

Mat. VII.

20.

§. 7. V. Moreover, in the Parable it is to us, how that the Devil, when Men are asleep cometh and soweth Tares among the Wheat. Which teacheth us, that when Men do neglect their penitence, and sleep soundly in their Sin, and are overtaken and bewitched with the Love of this World, having more Care of temporal and perishing Things, than of the immortal Goods; then by little and little doth the Devil sprinkle his Seed of false Doctrine in the Field of Pride; whence do arise many Sects and Heresies: For by Pride both Angels and Men lost the true Light; and all Errors came thereby into the World; which yet we might have been without, if that Satan and Adam had lived in the humble Life of Christ. Whereon St. Paul deservedly saith, *Arise thou sleepest, and Christ shall give thee Light*; he being willing to shew, that no Man can be Divinely enlightened, who hath not before shaken from his Eyes the Sleep of Sin, and driven from his vain Security and Impiety, according to the Admonition of St. Peter, *Repent and receive the Gift of the Holy Ghost*. And that of Christ presenting to us, that the World cannot receive the Holy Ghost; even the Spirit of Truth, who saith he, *the World cannot receive, because it knoweth him not, neither knoweth him*. But what else is the World but an ungodly and worldly Life, or a Life without God.

§. 8. VI. What likewise is the Meaning that Saying of the Lord, *By their Fruits ye shall know them*. What other Thing signifies it, that it is not much crying of, *Lord, Lord*; that it is the Fruits of a good Life which are the Signs and Marks whereby true and false Christians may be discerned? For how belongeth the pure Doctrine of Christ to those who are Christians, who, under Pretext of Sheeps Clo-

do make a Shew as if they were, when inwardly they are nothing less than true Christians. Yet although the Life be corrupt, it should not be drawn therefore into an Argument of false and wicked Doctrine; as the Sectaries and Papists do at this Day, by condemning our Doctrine for the Wickedness of our Lives. Nevertheless, it is, and will be, a Proof and Mark of the Men themselves, whereby we may know whether they be true or false Christians; or it be none at all as to the Doctrine it self, which is held by them. For if so, the Doctrine of Christ and his Apostles had not been sound, because even then in their Days many false Christians were found. He then is doubtless, a false Christian, who teacheth otherwise than he liveth: and who when he believeth aright, teacheth not accordingly. Whereby he doth not his Faith with an Antichristian Life, as if every were spotted with Ink. In which Sense he is not to be called a Christian, any otherwise than as a dead Man is called a Man: And many therefore as are so, Christ calleth them fruitful Trees, fit for nothing but to be burn-

An Abuse of our Saviour's Rule. 7. 102.

102

Mat. VII. 19.

§. 10. VII. That only is the true Christian Faith, which worketh by Love; by which a Man is made a New Creature, by which he is regenerated, by which he is united with God, by which Christ liveth in him, by which the Holy Ghost dwelleth and worketh in him, by which the Kingdom of God is established in him; and by which, lastly, through the Holy Ghost purging and enlightening him, the Purification and Illumination of the Heart is begun, carried on, and perfected. To which do belong many Golden Oracles of the Holy Scripture, such as that in particular; *He that is joined unto the Lord, is one Spirit.* And what is it to have the

The true Characteristick of pure Christian Faith.

Gal. V. 6.

VI. 15.

Eph. III. 17.

IV. 23.

1 Cor. VI. 17.

A a Spirit

Spirit of Christ, and to breath with it, as having *One Spirit* with Him, but to have the same *Mind and Understanding*, and the same *Heart and Will*? Which Joint-breathing and Oneness of Spirit, is nothing else but a New, Holy, Noble, Heavenly, Supersensual, Spiritual, and Heroical Life of Christ in us. Another Oracle of Truth, not unlike to the former, this; If any Man be in Christ, he is a New Creature; where to be in Christ, is not only to believe in Him, but to live in Him. Also, I will *truth thee unto me for ever; in Faith I will espouse thee to me.* Which indeed signifie nothing else but that a Man wholly and spiritually is to be united to Christ; so that where Faith is, there is Christ; where Christ is, there is Life; where the Life of Christ is, there is Love; where Love is, there is God Himself, forasmuch as God is Love; and there the Holy Ghost remaineth, being the Spirit of Love. For all Things are connected and closely chained together; they cleave to each other no otherwise than the Head to the Members, and as the Cause is linked with the Effect.

Hos. II. 19,
20.

The Chain of
the Virtues.

2 Pet. I. 5, 6,
7, 8, 9.

§. 11. Which Connexion of Faith and Life St. Peter admirably representing to us, writes thus, *Giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity: For if these Things be in you, and abound in you, they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ. But he that lacketh these, is blind, and cannot see afar off, and hath forgotten that he hath been purged from his old Sins. Where the Apostle evidently declareth in whom this Conjunction of Faith and Life is, and in whom it is not, and*

When one may be said to be ignorant of Christ, to fall from Faith, and to walk in Darkneſs. For it is the Property of true Faith to change a Man wholly, to renew him, and to quicken him in Christ; ſo that he may henceforth live and remain in Christ, and Christ may live and remain in him.

CHAP. XL.

Christian Rules for leading a Christian and Devout Life.

1 Tim. IV. 7, 8.

Exercise thy ſelf unto Godlineſs; for Godlineſs is profitable unto all Things having, the Promise of the Life that now is, and of that which is to come.

1. **I**N this Admonition of the Apoſtle, there is contained a brief Deſcription of the Christian Life. By which we are taught, that a Christian ought not to miſpend his Time in ſuch Studies which profit but little or nothing; but that he ought to *exercise himſelf* rather in the nobleſt and moſt profitable Study, which is that of true Christian Piety. For a Christian is one that is exerciſed *unto Godlineſs*, after the Image of Him whom he ſerveth; and who is one Inwardly and in Spirit, not Outwardly, and in Shew. For *Bodily Exercise*, or Diſcipline, and Exterior Acts of Religion, can profit but little; and ſometimes may hurt, where the Spirit and Life thereof happen to be

The Exercise of Piety is the true Chriſtian's Study.

overlook'd, as too frequently they are. Wherefore, it becometh us highly to attend hereunto, and to spend our whole Time in the Study of Interior and Godly Life, earnestly pursuing after Piety, according to the Charge here given, as which is a Compendium of all Christian Virtues: And that, first, because it is profitable in all Things, and in all Things; and is of most admirable Service in all our Words and Deeds, blessing them and sanctifying them when we season them therewith: And next, because the most gracious God doth reward it both in this Life, and in the Life to come, wherein we are to receive the Everlasting Harvest of our Labours, if we exercise our selves herein, and persevere without giving back. And for our Encouragement and Excitement in this most necessary Exercise, let us endeavour to keep in remembrance these following Rules.

Man must do all he can, and God will accept the Will for the Deed.

I. If thou canst not live so Holily and Perfectly, as the Word of God commandeth thee, and as thy Heart, moved by the Holy Ghost, gladly would; nevertheless despond not: If thou canst not do what thou wishest to do, yet thou must never cease to wish ardently to do the same. For after this manner the Holy Desires of the Saints have been always acceptable to God then, when they were not able to accomplish what was in their Hearts to do for God. These God alloweth, and approveth; because he is the Respector of the Hearts, not of the Works.

He must keep the Watch of his Heart.

II. In all Things thou either thinkest or doest, be thou diligent to preserve thine Heart pure, and set a Watch over thine Interior, lest thou be defiled with proud Thoughts, and vain Imaginations, which are after the Flesh. For the Concupiscence of the Flesh is the Door of the Devil. Therefore have an especial Care of the

One Thing, namely, to crucifie thine own Flesh, and not suffer it to domineer over the Spirit: that thy Heart be clean, and that nothing unclean do enter into it to pollute it. Beware of Pride, Selfishness, and Wrath, and such like Devilish Operations in the Soul: For much as by this Means the Heart of Man is open to the Devil, and shut up from God.

III. To obtain the Liberty of thy Soul, thou must strive and wrestle hard, lest it happen, that through the proud and evil Concupiscence of earthly Things, thou make thy self a Servant and Slave of the Creatures, who oughtest to be their Lord and Master. For seeing that thy Soul is more Noble than all the World, it were surely a very unworthy Thing to put it under, and sell it to the World, and to lay out thy Heart upon the frail and frivolous Things thereof.

IV. See thou avoid with all Diligence, the Care and Sorrow of this World, which worketh Death. Be not solicitous for that which perisheth; but be solicitous for that which endureth for ever. Because as *Worldly Sorrow engendreth Death*; so *Godly Sorrow begetteth Life*, and layeth up an Immortal Treasure! Indeed a Man ought to bear the Loss of no Worldly Goods, so heavily as the Loss of the Heavenly Substance. By Avarice, Envy, and overmuch Care of a Family, see that thou forget not this main Care: But embrace thou the Work of Patience, and lay hold on that blessed Mourning, which proceeds from the Meditation of thy Sins, and of future Punishments, and thereby works a stable Salvation in the Soul, with a solid Peace and Joy in God.

V. Hold fast to the Cross, and bear it according as thou art directed. If thou canst not bear thy Cross with such Cheerfulness as many of the Saints

He must aspire after the true Liberty.

The Difference of Godly Sorrow and Care from the World.

He must hold fast to the Cross, and be perfectly re-signed.

Saints have done; yet at least take thou it from the Hand of God with Patience and Humility acquiescing in, and resting upon his Divine Will and Pleasure. For the Will of God, thou mayest be sure, is always Good: Neither doth it respect or intend any other Thing than thy Benefit and Salvation. Whatsoever then God shall appoint or determine in his Wisdom for thee, or whether thou beest made Merry or Sad, Poor or Rich, High or Low, Vile or Excellent, let this always be in thy Mind, "Thus it hath seem'd good unto God, and is expedient and profitable for me. His Will, not mine, be done. Let not that therefore which pleases God, displease thee; but rather rejoice thou, that he carry all Things according to His Will and thy Salvation; whatever thy own silly Heart may possibly have dictated to the contrary. For all the Works of God are good, as saith the Son of Sirach: And nothing is more sure and certain than this which another experienced Saint has, as from his own constant and deep Experience, declared, saying, *The Lord is just in all His Ways, and Holy in all his Works.* Hence far better, and more excellent it is, that God who doth always Good and never Evil, and who can never swerve from his own End, which is perfect Goodness, should in thee do all His Will, and thou willingly submit to the same, than that thou who art by Nature always inclinable to what is Evil, and canst of thy self do nothing that is Good, shouldest be given up to do and follow thine own Will.

*He must be
bumble and
thankful un-
der all the Di-
vine Visitati-
ons.*

VI. Thou art to receive the Heavenly Visitation and Divine Consolations, with a most humble Thankfulness, taking heed that thou be not therewith exalted. And if thou art not visited with those Joys and Comforts which are bestowed upon some choice Souls, then know for

a Cer-

Certainty that the Mortification of the Flesh
 and will be of more Profit to thee, than Joy
 of the Spirit. For by reason of the great Plen-
 of spiritual Consolations many fall into spi-
 ritual Pride. But the Lord knows who are fit
 to be led in a pleasant and lightsome Way, and
 who are proper to be led by an unpleasant and
 severe Way, and to be guided in a crooked,
 narrow, sharp, doleful, frightful, and stony Path.
 Think it always best for thee to arrive at Life
 by that Way, or Course, which the Divine
 Wisdom hath chosen for thee, however diffi-
 cult it may be from thine own Opinion, or the
 devising of thine own Heart. Remember that
Morrow is better than Laughter: For, as the Wise-
 man observeth, by it *the Heart is made better*.
 And if thou wilt be wise, trust to his Experi-
 ence in this Matter, and forget not his Admo-
 nition who tells thee, That the Heart of the
 Wise will be in the House of Mourning; but the
 Heart of Fools in the House of Mirth.

VII. Make an Offering to God of all what
 thou hast, and dedicate to Him all that is in
 thy Power. And if thou canst not bring great
 Offerings of Devotion, of Prayer, of Thanksgi-
 ving, and the like, offer at least to Him that
 which thou hast, and that which thou canst;
 recommending and adorning thy petty Sacrifice
 with a good Will and holy Desires, that so thy
 Religion and Devotion may be acceptable in
 the Sight of God. For but to have such a
 Will and Desire, or to be willing to have it,
 is no small Grace, and will be found a most
 acceptable Sacrifice to God, for the sake of his
 beloved Son. Since so much as thou desirest
 and wishest to perform before Him of Devo-
 tion, of Prayer, of Praise, and of the Pursuit
 after the Heavenly Things; even so much it
 is before God. He requires nothing of thee,

*He must make
 a total and
 absolute De-
 dication of
 himself, and
 all his Works,
 to God in
 Christ.*

but that His Grace may work in thee: No
 canst thou return him more than He hath first
 conferr'd on thee. In the mean time desire thou
 of the Lord Jesus, with humble and sincere
 Prayer, that He would graciously supply thy Sa-
 crifices with his own most perfect Sacrifice. Be-
 cause He, and He only, is the Perfection of the
 Religious Service: Thine, on the contrary, ever
 all that is of thine own, is most lame and im-
 perfect. Say therefore in Faith: "O my God
 "and my Father, I beseech let my Devotion
 "and Dedication of my self unto Thee, be ac-
 "cepted by Thee; let all my Acts of Faith
 "and Hope, and Love, be received up before
 "Thee as sweet Incense; let all my Prayer
 "and Praises and Thanksgivings ascend up
 "before Thine Heavenly Altar, and be ac-
 "ceptable in Thy Sight: Graciously behold
 "them all in Thy most beloved Son, and es-
 "teem them not for their own Worth, but
 "for the Merit of His All-sufficient Sacrifice.
 "O look upon that, and upon all that He
 "wrought for me in the Flesh: And it can-
 "not be but that His most perfect Works
 "should be pleasing to Thee, and mine also
 "for the sake of them. For He, O God, shall
 "copiously and abundantly supply whatsoever
 "is in me defective. And thus by this means
 how imperfect soever, or how obscure and small
 soever thy Piety, with thy Prayer and Thank-
 giving, may be; there is given in exchange, for
 the Merit of Christ, the greatest Weight of
 Glory and Heavenly Dignity.

*He may be
 sorrowful, but
 must never
 despond. And
 should seek for
 the Seal of
 Absolution.*

VIII. If thy Sins and manifold Frailties, make
 thee sad, let them not make thee despair. Al-
 though they be many, think yet, there is Mercy
 with the Lord, and that plenteous Redemption
 is with Him. If thy Imperfections be never so
 great, remember that Christ's Merits are far
 greater.

greater, and say with the Royal Penitent, *Have Mercy upon me, O Lord, according to Thy great Mercies.* And when by the Grace of God, thou art Penitent for thy Sins, even as he was, and dost behold Christ in Faith, then in like manner God is grieved at the Punishment of thy Sin, for Sins, and is said to repent Himself of the Evil, that is, as the Effect and Product thereof; and thereupon Absolution and Remission instantly follow this thy godly and salutary Contrition. For even as the Leper was in a Moment heal'd, so soon as he had said to Christ, *Lord, if thou wilt, thou canst make me clean;* and Christ had said to him, *I will be thou clean:* Even so Almighty God, inwardly and in the Spirit, maketh thee clean, saying, "Be of good Comfort, my Child, thy Sins are forgiven thee. Which great Mercy of the Lord in cleansing and absolving thee of thy Sins, prefigured out by the Example of that Leper, ought not to give thee an Occasion to sin again; but only to glorifie God in thy Life, and to say in Spirit, *Praise the Lord, O my Soul, and all that is within me, bless his holy Name.*

IX. Let not Injuries, Reproaches and Revilings, provoke thee at any time to Wrath, Iniquigation, or Revenge; but rather take them as Trials of thy Heart, whereby God designs to prove thee, that He may make appear what is in thee, and what doth lie hid in the Secret of thy Mind; whether Meekness and Humility, or Wrath and Pride. For whatsoever lieth concealed in a Man, the same is manifested and brought forth by Provocation; according to that saying, *Qualis quisque apud se latet illata contumelia probat:* That is, such as every one is hiddenly in himself, such is he revealed to be by the despightful Usage wherewith he is try'd. Therefore thine Heart be indeed endued with

In what manner he is to bear Injuries and Reproaches.

Meek-

Meekness and Lowliness, thou wilt easily bear Contempts and Injuries. Nay, whatsoever shall happen to thee of that kind, thou wilt, after the Example of *David*, when he was reviled by *Shimei*, accept it as a Divine Punishment for thy just Desert, saying, "God hath commanded, or in his Providence wisely ordered, such or such an one to revile me, and thus do I spightfully use me: And I will take it from the Hand of God, against whom I have sinned. Moreover, thou must think the Contempt which thou endurest from Men, to be Part of the Contumely of Jesus Christ; which living and true Member of Him ought to be Partaker of, and to bear together with Him, according to that Warning of the Holy Ghost *Let us go forth therefore unto Him, bearing his Reproach*. Or, let us go to Christ, bearing our Infirmities and Crosses, not being unmindful with what an Heart, and what a Lowliness of Mind he did for our sake bear his Reproach: that so for Him thou in like manner mayest bear thy Reproach, and take all manner of Injuries with an even Mind. Say not thou, *Shall I suffer these Things from him, or her?* For by reason of the most patient and lowly Heart of Jesus, if thou wouldest be his Disciple, all Things must be moderately born by thee, even as He did all that was contrary and irksome to the Flesh and Blood. And furthermore, thou art to consider, that his Mercy and Loving-kindness toward thee, and towards all that suffer Reproach for His sake, are so very great, that He is ready to reward one Contumely or Reproach that an innocent Person doth suffer, with many Honours and goodly Gifts and Favour. Thus *David* knew in Spirit, when he received the Revilings of *Shimei*, that this was a Pledge and Token of Honour to come: Wherefore he said

The Lord hath bidden him: So it may be that the Lord will look on mine Affliction, and that the Lord will requite me Good for his Cursing this Day. Let not then the Tales, or Calumnies, of the Men of this World disturb thee; but rather rejoice thou, in that the Glory of God's Spirit doth rest upon what is accounted vile by the World; remembering the Words of the Apostle Peter, If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and God resteth upon you: On their Part he is spoken of; but on your Part he is glorified, Ep. IV. 14.

X. Study thou to overcome thine Enemies in the best manner; and labour to vanquish them that speak Evil of thee, and persecute thee, with Benefits and Kindness. Exercise thy self in pacifying an Adversary and a bitter Detractor, with Gentleness and Long-suffering; and strive to conquer him in Goodness, and in Generosity; not in Wrath, nor in Revenge, nor returning Evil for Evil, but on the contrary. For no Man will ever be reconcil'd to thee by this Means; forasmuch as Victory consists in Truth, not in Vice. And as one Devil doth drive out another, so one Evil never driveth away another Evil; and Revenge never pacify, but provoke the Adversary. A Man that is already wounded, and is afflicted with many Sores and Bruises, is not to be heal'd with Blows: And if he be so mad as to beat and hurt himself, he is to be pitied and taken Care of; and not treated in the Way which he treats either himself or others in. So in like manner, if a Person be evil affectioned towards you, and in his mad Phranticke Humor treat you barbarously both by Word and Deed; he is nevertheless to be handled by you with Lenity, and not with Cruelty; and by sweet and gentle

In what manner
ner he must
overcome his
Enemies.

the Means to be pacified. Since this is that very Method which God himself takes to overcome us by: So conquering our Malice with his Goodness, and our Wrath with his Love; and inviting us with such and so great Benignity to Repentance. And St. Paul hath hence recommended the same Art unto us also, saying, *Be not overcome with Evil, but overcome Evil of Good.*

He must rejoice in the Excellency, and bear the Infirmities of another as his own.

XI. When thou observest a Gift in thy Neighbour which God has adorn'd him with, be not envious, and above thee, and others, take thou heed not to envy at this in him; but rejoice thou rather, and give God Thanks for it. Consider that since all the Faithful are one Body, it must needs follow that the Beauty of every Member doth enoble the whole Body; when on the contrary thou perceivest any Misery in thy Neighbour, lament it even as if it were thine own, as considering that the Condition of all Men is equal, and alike subject to Evil; and that the Weakness of all Flesh is the same, and alike corrupted in it self, without the Grace and Power of God to remedy it. Christ hath also set thee here an Example: And he that hence taketh Compassion of, nor condoleth over his Neighbour, let him pretend whatever he will, he is no Member of Christ. For he look'd upon our State as his own, and so by compassionating and bearing the Infirmities of our Nature, deliver'd us from all our Enemies, and all our Miseries. To which appertains that of St. Paul, *Bear ye one anothers Burdens, and so fulfil the Law of Christ*, even that Law of Love and Mercifulness which he impos'd on himself to fulfil towards us.

Hate the Vice, not the Man.

XII. But notwithstanding that thou art thou to bear with the Infirmities of thy Neighbour, and compassionate his Miseries, and relieve them to the utmost of thy Power, thou art yet to hate

Vices, even as the very Works of the Devil himself. Flee therefore the Devil, and abhor his Works wheresoever and in whomsoever thou beholdest them; lest thou become as wicked, or more wicked than that Person in whom the Devil worketh, and the World reigneth. Hate his Unrighteousness, but bewail his Lot, and that because he is encompass'd with such Evils, and subdued with such Sins. And see thou commend and offer up his Cause to God, in like manner as Christ prayed for his Enemies, when by their Malice he was hanging upon the Cross. Wherefore, pray thou likewise, and say, *Father forgive them.* Hate not thou the Man, but the Vice only: for whosoever hateth Man, cannot please God, seeing it is God's Property to be kind and loving towards Man, and to desire that all Men should repent and be saved. And think, whether this be not the very End for which Christ came, and bore our Flesh, even as it is written, *The Son of Man came not to destroy, but to save Mens Souls,* Luke IX. 36.

XIII. Think all Men frail, but none more frail than thy self: For before God all Men are of equal Condition, and all alike are condemnable; forasmuch as we have all sinned, neither have we any thing of which we may boast before God. How great soever a Sinner then thy Neighbour may be, take heed thou believe not therefore that thou art the better before God. Remember this Warning: *Let him that standeth, take heed lest he fall.* Thou must never be too humble, be thou never so low in thine own Eyes. He that makes himself the lowest of all Men, keeps the Grace and Favour of God. And certain it is that thou art no less standest in need of the Grace and Mercy of God, than the very greatest Sinner. Which Grace is the greater to thee, as thou art the more humble.

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the 101111 of
will sure ad
neitham*

*In what Sense
he is to confi-
der himself as
the chief of
Sinners.*

humble. Wherefore blessed *Paul* accounted himself as the *Chief of Sinners*; and says, that *this Cause* he obtained Mercy, that in *Christ* might shew forth all Long-suffering. *Paul* with this agrees what he elsewhere declares saying, As for my self, I will glory of nothing but of my *Infirmities*, that so the *Power of Christ* may rest upon me, 1 Cor. XII. 9.

The Method which he is to take whereby to arrive at the true Illumination.

XIV. Consider that true Illumination doth follow the Contempt of the Things of this World. For even as the Children of the World have their Inheritance upon the Earth; so the Children of God have theirs in the World to come; and their Portion is therefore in Light, and their Minds are here illuminated to discern the Things that are far remote and invisible as many as the God of this World has blinded. The Treasures then of the Children of this World, are temporal Honours, frail Wealth, vain Splendor and Beauty, which they love to set their Hearts upon: But the Treasures of the Children of the New and Heavenly World, that is to be revealed in Christ, are in this World Poverty, Contempt, Contumely, Reproach, Cross, and Martyrdom. Wherefore *Moses* preferred the Reproach of Christ before the Treasure and Crown of *Egypt*. This was in him true illumination.

What it is to bear the true Name of a Christian.

XV. Remember that the Name of a Christian is written in Heaven, is the true Knowledge of Christ in Faith, by which we are really transported into Christ, and written in Him as in the Book of Life; from whom do flow all the living Virtues, which God in that Day will bestow and adorn with an Honourable Testimony, bringing forth all those Treasures which we have laid up in Heaven; and bringing to light every Work which is wrought in God. No one of the Saints hath ever made himself

ous in any *Virtue*, which will then be for-
 ten. And this *Virtue*, as Faith, Charity,
 ercy, Patience, and the like, shall make that
 written in Heaven, and be the Note and
 character of the Saints, and their Eternal Me-
 morials. Of which more hereafter in the next
 book; the Subject whereof is to be the *Book*
Life.

C H A P. XLI.

That the Whole of Christianity con-
 sists in the *Restauration of the Image*
of God in Man, by the Extinction
 of that of the Devil in him.

2 Cor. III. 18.

We all with open Face, beholding as in a Glass,
the Glory of the Lord, are [by Degrees]
changed into the same I M A G E, from
Glory to Glory, even as by the Spirit of
the Lord.

1. **I**N the true Knowledge of Christ (wherein *Wherein Life*
 is comprehended that of his Person, *everlasting*
 offices, Benefits, and Heavenly Gifts) consists *properly con-*
sists. And thus doth the Spirit of the
 Lord, the Spirit of Jesus, by such Knowledge, en-
 dle in Man as it were, a certain new Ray of
 light, which will shine out still brighter and
 righter, passing on from *Glory to Glory*; even
 as it were a metallick Body or Mirror, which is
 more and more brightened by constant Pollish-
 ing :

ing : Or as a little Child, which, by continuall Nourishment daily grows up, till at length he arrive at the full Manhood. For as soon as ever the Righteousness of Christ, is thro' Faith conferred, then the Man on whom it is so conferred, begins instantly to be regenerated, and is really born a-new ; which we call his *Conversion* : And after that successively proceeds on to be renewed from Day to Day, after the Image of God. For you must know he doth not all

Eph. IV. 13. once grow up into a perfect Man ; but remain a Child for some time, who must be continually nourished and nurtured by the Virtue and Power of the Divine Spirit, and so brought every Day more and more into a Conformity with the Lord Jesus Christ. Since,

What the Christian Life is, and where in it consists.

§. 2. The whole Life of a Christian upon Earth, is properly nothing else but a *Renewing of the Image of God* : So that he may constantly live in the New Birth, and daily mortifie the Old till the Body of Sin be in him at length destroyed and quite slain ; and this, by that Faith whereof he is made Partaker, and that is a Divine Operation. Which Life must be in this World begun, that so it may afterwards in another be perfected. But in whomsoever this shall not be begun before the Day of Judgment, (and even before that of his own Departure hence) in him shall not the Image of God be ever repaired.

Which the Cardinal Point of it.

§. 3. Wherefore I have thought it might here worth the while, to repeat again what is meant by the *Image of God*, and what by the *Image of the Devil*. For in the right Knowledge of these doth the Stress of the whole Christian Religion lie : It is the very Cardinal Point upon which all of it turns ; as also a great many other Doctrines, such as for Instance are, the Articles of *Original Sin*, of *Free-Will*, of *Repentance*

of Conversion, of Faith, of Justification, of Prayer, of Regeneration, of the New Man, of Sanctification, and lastly, of Newness of Life and Obedience. These all do hence borrow no small light, and without the Understanding hereof, they are but very dark. Concerning this therefore, the Things which follow ought to be well marked and digested.

§. 4. The Soul of Man is an immortal Spirit, endowed of God with excellent Powers and Faculties: As with Understanding, Will, Memory, and other Motions and Affections of the Mind. See now, that thou turn this towards God, that thou mayest behold Him therein as in a Glass: And, by beholding Him, endeavour that His Image may be formed in thy Soul; so that God may appear therein reflected manifestly, as it were, with an open Face in a clear Mirror. In which Sense the Apostle pronounces the Glory of the Lord, 2 Cor. III. 10. IV. 16. which he calls also the Glory of God in the Face, of Jesus Christ, to shine forth in this renew'd Image of God in the Soul, as in a Glass. For the Soul being now changed into the same Image with Christ, by the Spirit of the Lord introduced, that very Looking-Glass, wherein all the Glory of God is by Man discerned.

How the Human Soul is a Divine Mirror.

How the Glory of Christ is reflected upon this Mirror.

§. 5. Moreover, as God is a most good, and holy Being; even so also was the Substance of the Soul, and its true Nature and Essence, originally good and holy. And as in God there is no thought of Evil; even so was the Soul of Man perfectly free from all manner of Evil in the beginning. As in God there is Nothing but what is Right; even so in the Soul there was Nothing at first but what was Right also. For He is the Rock whose Work is perfect; even a God of Truth, and without Iniquity, just and Right is He. Compare Deut. XXXII. 4. and Psal. XCII.

The Conformity of the Soul with God in the State of Innocence.

1. In General.

2. In particular.

1. As to the Intellect,

2. As to the Will.

Exod. xxxiv.

20.

Pfal. CIII. 78.

Joel II. 13.

Joh. IV. 2.

How Love, as
in GOD, was
Imaged in the
Divine Glass
of the Soul.

15. As God is infinitely knowing, and W^{isdom} even so was the Human Soul full of Divine and Spiritual Knowledge, of Heavenly and Eternal Wisdom. And even as the Divine Wisdom order'd all Things in *Number, Weight, Measure*, and knew the Powers of all Creatures as well in Heaven as in Earth: So also was the Mind of Man accordingly enlighten'd with the same Light.

§. 6. And as it was with the Understanding, so also with the Will in like manner. For even as that was the Image and Reflection of the Divine Understanding, so was this of the Divine Will in every Thing: It was Holy as the Pattern was Holy, and exactly conformable with this Will of God. Hence as God Himself is, so was the Humane Soul, righteous, loving, merciful, long-suffering, patient, meek, gentle, true and pure. Yea, all the *Passions and Affections*, all the Appetites, the Cravings and the Motions of the Heart, being made perfectly conformable to the Motions and Affections of the Divine Mind, as in Christ; and partake of this Conformity of the Will of Man

with that of God. As God is therefore LOVE, so did all the Affections and Motions of Man in his first Estate, breath nothing but Love, which expresses nothing but pure divine Charity. God the Father, the Son, and the Holy Ghost are One in an unspeakable and eternal Bond of Love; so all the Affections, Motions, and Desires of Man's Soul did burn with a most perfect and flaming Love, cleaving unto God together with all the Forces, Powers, and Faculties he had; with ALL his Heart, and with ALL his Soul, and with ALL his Might, Deut. VI. 5. that thence Man did verily love God more than himself, and did prefer God's Honour before

own; and that beyond all Comparison too.
whereby he was united with God in Spirit.

§. 7. But as now the Image of God did shine
in the Soul; so the Image of the Soul
shone forth in, and from the Body. This
therefore was holy, chaste, and pure through-
out, was not subject to any unclean Motions or
Concupiscence; was undefiled and with-
out Spot or Blemish; was in every Part beau-
tiful, well-proportion'd and graceful; was of a
most sound and vigorous Health, and a Con-
stitution even out of the very Danger of Sick-
ness; was such as Death lastly had no Power
over, and was perfectly free from all Weariness,
Liftness, Passion, Grief, Trouble, and
Age, the common Attendants and Warn-
ings of Mortality. In a Word, the whole Man,
both in Soul and in Body, was pure, holy, right-
eous, and every way acceptable to God. For
that Man might be the Image of God, it was
necessary that his Body also should be holy and
conformable to God: Accordingly St. Paul both

*How the Im-
age of the
Soul, thus Dis-
tinguish'd, did
shine in and
through the
Body.*

*The Paradi-
siacal State
of Man.*

*The Body of
Man the
Temple of
God.*

shorteth and prayeth, that the Body, together
with the Spirit and Soul, be sanctified wholly;
and so thereby preserved holy and blameless for
the coming of our Lord. For since Man is
compounded of Soul and Body, and doth exer-
cise both bodily and spiritual Functions; there
is a Necessity, that the Instrument of the Soul,
by which it acts, should be pliable and obe-
dient, well suited and adapted, and holy as
that was holy; to the End that the holy and
righteous Soul might bring its Works to Per-
fection through the Body and in the Body.

§. 8. As therefore the Soul did flame forth
strongly in the most pure Love of God; so in
the same manner did all the Forces and Powers of
the Body pleasantly break forth and dance as
they were for Joy, in the Love of God, and al-

*The Body of
Man a Por-
traiture of the
Perfections
and Beauties
in his s. n.*

so in the Love of our Neighbour, for God's sake. As the Soul was altogether merciful, even so was the Body with its whole Might and its Faculties, sweetly carried towards Tenderness and Compassion. As Chastity did shew forth from the Soul, that was made all Divine and Pure; even so the whole Body in like manner, with all the inward and outward Senses and Powers thereof, did set forth visibly the most perfect Purity and Chastity. To conclude the Perfections of all the Virtues did not less gloriously shine in the Body, than in the Soul itself; so as the Body was the holy Organ of the Soul, in every Thing suited to it, and working together with it. And hence it was easily seen in Man, in the State of Innocency, to love God with all his Heart, with all his Soul, with all his Strength, and with all his Mind, and to love his Neighbour as himself; which is the Whole both of the Old and New Law given to Man. *Deut. VI. 5. Mat. XXII. 37, 39. and Luke X.*

The Instrument of the Soul for fulfilling God's Will perfectly.

What is properly signified in Scripture by the Heart.

1. *The three Principal Faculties of the Soul.*

2. *The Animal Nature and sensitive Affections.*

§. 9. Now for this Reason, as often as God calls for the *HEART* of Man, we are therefore to understand the *whole Man*, both as to Body and Soul, and the Powers, Faculties and Operations of them both. In which Sense the Name of *Heart* is frequently taken in holy Scripture; as under it are comprehended, first, all the Chief Powers of the Soul, such as do in a manner constitute and make as it were the Essence the same; as the *Understanding*, the *Will*, and the *Memory*: And next, those Inferior, Subordinate ones which have their Dependence on the Body, and particularly on the Blood and Spirits, as the sensitive *Affections* and *Lustings*. Nor is there any other Reason but this, why God, by demanding of Man the *whole Soul*, doth under that Name require no other Part, but the *ALL* of Man; that is, according

Man in his whole Capacity, is said to have been created a *living Soul*. Inasmuch therefore He requireth the *Soul*, He requireth the *whole* Man, whatsoever he is, with all and every one of his Powers and Abilities. For he must in them all be conformed unto God, and wholly renewed in Christ Jesus. And thus Man having put off the Old Nature, and being renewed in the Spirit of his Mind, must walk henceforth in the New Life of the Spirit; yea, in the very Spirit it self, as now made one with it, according as it is written: *Walk in the Spirit*; Gal. V. 16. And again, *Put on the New Man, which after* Eph. IV. 23, *is created.* 24.

§. 10. Moreover, there was a perfect Joy in the Divine Holiness, Righteousness, and Divine Charity in the Man; whereby all the Faculties and Springs both of his Body and Soul, did even run over with the Fulness of its Delight, and so triumphantly break forth into Act. For wheresoever the Divine Holiness is resident, there also is the Divine Joy present. These two are knit fast together with an everlasting Bond, and do make up the very Image of God. But now, as in this life, we possess only after an imperfect Manner the Divine Righteousness and Holiness, and as it is here begun only to be formed; hence we can but taste while we are here, the first Fruits of that heavenly Joy. Yet forasmuch as the Righteousness of Christ is verily and indeed begun in all sincere Believers, there are also the beginnings and Foretastes of the Divine Joy verily and indeed to be found and tasted in this very State; and accordingly are by some Christians, that have a good spiritual Experience, actually discerned, and are with great Clearness, at Times, by them perceiv'd and enjoy'd. What progress therefore any one makes in the Love

The Conformity of the whole Man to Christ necessary.

The Divine Joy resulting from the Image of the Divine Holiness in the Soul.

The Chain of Righteousness and Blessedness inseparable.

And the Proportion of one to the other both in this Life and the next.

Job XV. 11.
Phil. IV. 4.
2 Cor. I. 5.

of God, be it more or be it less, just so much doth he experience of Divine Joy in his Soul.

Psal. LXIII. ^{11.} **LXXXIV. 2.** *†The Consummation of Charity, is the Consummation of Bliss.*

And on the contrary.

The Original of the highest Joy.

The Divine Kiss.

Joh. XIV. 23.

The Image of God not to be confounded with God himself.

§. 11. *†And this holy and divine Love, shall in the next Life rise up to the utmost Perfection of our Natures, and attain its full Perfection must perfect the Divine Joy of the Soul: So that Day the Christians Joy (arising out of Love) will be full and compleat, as our Lord himself beareth Record, John XVI. 22, 24. and XV. 23. For Divine Love, which is Charity, is the only true Life and the only true Joy. Where this Charity is not, this Love of God is not, there properly is neither Joy nor Life, but Death it self, very Death, the everlasting Portion of Devils and of wicked hardened Men.*

§. 12. Whence hath a Father Joy? Is it not from Love towards his Children? Whence hath a Bridegroom his? Is it not from Love towards the Bride? Wherefore it is written, *as a Bridegroom rejoiceth over his Bride, Isa. LXII. 5.* How much more sweet shall then be the Joy which is perceived from the Love of our Creator springing in us; when he most sweetly, most tenderly, most ravishingly, will not only embrace us as a Father his Children, but will rejoice over us even as over his Bride, and will kiss us with the Kisses of his Mouth, that is, Christ (who is his Mouth and Word) kiss us *Cant. I. 1.* and in him most lovingly come unto us, by the sweet Love of the Holy Spirit (which is the Spirit of Love) to make his Dear abode with us. O how short will be the Joy of a Father, or of a Bridegroom, in comparison hereof.

§. 13. But here now take heed concerning the Image of God, which consists in a Likeness and Conformity with God; that you do not therefore think, as if Man were made equal with God in Holiness. No: By no means.

is infinite as to His Essence, Virtues, and Properties; incomprehensible, and without all Limit or Bound; so that nothing is in any way to be compared with Him: And Man therefore in his first Estate could not properly be said to bear about God in him; seeing that he was made but to bear the Image of God only: according to what hath been plainly already declared by us from the very Beginning, in the Chapter concerning the Image of God in Man.

§. 14. And the Things which we have taught concerning this Image of God, are most true and certain, and out of all doubt. For it cannot be denied, that God created Man, to the End he should be the most bright Mirror of his Godhead and Majesty; if his Word, at least, may deserve our Credit. So that if Man was but desirous of knowing the Nature of God, he might, by looking into himself, have beheld God in a Glass, he might have clearly perceiv'd the expressed Image of the Deity within his own Breast; and might have glorified God in his Image, and reflected his Wonders, to the praise of Him who is the Brightness of his Father's Glory.

§. 15. This Image was the Life and the Blessedness of Man. But the Devil with envious eyes looking upon this Image of God in Man, was not able to bear the same, did leave no stone unturned, but try'd all his subtil Cunning, by which he could hope to overthrow God's Image in Man, through Disobedience and Enmity against God. Which he did accordingly effect with so much Subtilty and so much depth of Intrigue, as never any Thing was before, or shall be hereafter effected. For he was not ignorant, that if Man had continued in that Estate, Man would have been Lord of the Devil: But that if he could be induced to fall from

God to be known by his Image.

That it was made the Life of Man.

The Devil's Intrigue to make himself, by the defeating of it Lord over Man.

it, he should thereby become the Lord, (or rather the Tyrant) of Man.

His exquisite Policy to accomplish his Design.

How he first insinuated himself into the Imagination.

§. 16. When therefore with all the utmost Forces and Powers of his cunning Policy, and most exquisite Malice, he could find nothing more likely to accomplish his Designs, than that by which he himself had been bewitch'd in his Revolt from God; he began, with Words sweetly dropping like Honey, to insinuate into the Imagination of our Mother, no less than the *Affectation of the Divine Majesty*, by means of the Serpent, that most fair and beautiful Go-between, who was as the Agent and Manager betwixt both the Parties in this grand Crime. For indeed what can there ever appear more divine, or what is there more sublime even to be wish'd for, than for one to be as † God. So then by this Method Man, being craftily circumvented, came to lose the Divine Image, and then immediately to be cloathed upon with the abominable Image of Satan; which consisted in the *Affectation of Divine Majesty*. For,

How upon the aspiring of the Imagination, the Apostacy of Man came to manifest it self outwardly.

§. 17. This aspiring Thought being thus begotten in the Mind, and this most haughty Arrogance of the Imagination once admitted, immediately there follow'd hereupon Man's *POSTACY*, which was by the *Disobedience and Transgression* of the Commandment concerning the Tree not to be medled with. Whereupon straight the Image of God was extinguish'd, the holy Spirit fled away from Man, and the evil Spirit imprinted his Image on him in the Room of that which was gone. Hence so many Men, so many Slaves now of the Devil.

† Note: The very same Word is used in the Original in both these Places, viz. In the Beginning God created &c. And ye shall be as God, &c. Which last yet our Vain Son has rendred Gods.

They bear his Mark and Image : And therefore are his.

§. 18. But now the Devil, in subjecting Man to his Dominion and Kingdom, doth most cruelly insult over him ; and as a prodigious and unbridled Giant doth deal with a little puny Child, so doth he begin to foam and rage, bearing all before him. The *Understanding* in Man is hence darken'd and blinded ; the *Will* by Disobedience is distorted, and turned from God ; and all the Springs and Powers of the Heart are so stirred up against God, as, being bewitched and intoxicated with a devilish Malice, they in a most shameless manner set themselves as against the Almighty. In one Word, the whole Image of God in Man now lay slain, and the whole Race of Mankind was made fruitful, and big as with Child, by the hellish satanical Nature, as by a certain infected Seed, full of an hidden Malignancy, that extreamly spreads. Whereby Men became the true Offspring of Satan, or Sons of the Devil naturally begotten ; and took from out of the Seed of the Devil their Father, the Devil's very Image, or living Likeness ; poison'd with all manner of Wickedness and Hatred against God, as the diseasie Matter and Poison in the Soul.

The Effects hereof which presently followed.

The Image and Seed of God slain.

The Image and Seed of the Devil raised up.

§. 19. Thus died Man ! Thus died he the Death everlasting ! For as the Image of God is the Life of Man, and his Salvation ; so the Departure, or Destruction, of this Image is the Death of Man, even *Death Eternal*, and his Damnation, which is also called a *Death in Trespasses and Sins*. See Eph. II. 1. and Col. II. 13.

Spiritual and Eternal Death

§. 20. This *Death* they best of all understand, who by being cast into most grievous spiritual Temptations, do very sensibly experience the Devil's Rage and Tyranny, by which he doth manifest and torment the wretched Souls beyond what

The Tyranny of the Devil over them that bear his Mark and Image.

what is in the ordinary Power of Sin to do. Now, unless the Holy Ghost do shine in upon the Soul that is under this terrible Cross, and by darting in some Ray of his Light now and then comfort her; giving her a lively Consolation in God; the Devil doth *slay* the Man with this Death, and rack the Soul with the very Torments and Anguishes of Hell it self.

The sensible

Effects hereof
upon the very
Body.

§. 21. Hereupon then all the natural Forces of the Body sink, all Strength faileth, the Heart withereth and panteth, and the very Marrow in the Bones consumeth away, so that there is no whole Part in the Body. As in the *Vlth* and *XXXVIIIth* *Psalms* may at large be seen. The very Word of God to such an one seems lifeless and dead: He finds in it no manner of Devotion, no Savour of spiritual Life. And this is that *spiritual Death*, into which the Soul is fallen. And while the Soul remains thus spiritually dead, all human Holiness, Righteousness, Excellence, Might, Power, Glory, Honour, Arts and Wisdom, can avail nought to the Captive of Death. For Man shall without doubt perish, all this notwithstanding, if so that the Grace of God do not succour him: And that alone is able to succour and deliver him; and must alone be depended on.

What our O-
riginal Cor-
ruption is.

And the ne-
cessary Conse-
quence of it.

§. 22. Hence learn therefore, O Man, duly to look into, and rightly to consider the abominable Filthiness of *Original Sin*, as the very Sink of Abomination, and the most dreadful of all Things dreadful. For by this was the hereditary Righteousness of God lost, and the hereditary Unrighteousness of the Devil implanted into Men. For this Reason was the Sinner cast away and banished from God; and consequently was doom'd to an Infernal Death. The which, without all Controversie, he must undergo, without he obtain Forgiveness of Sin for Christ's Sake through Faith;

Faith; and so be re-established by Grace in the Principality from which he fell.

§. 23. But that thou mayest more deeply look into this thy Corruption both of Soul and Body, I have thought fit to explain the same here, for thy Sake a little more fully; beseeching thee also, for God's Sake, and for the Sake of thine own everlasting Happiness, and with all Earnestness admonishing thee, that thou be sure to ponder daily again and again, and most seriously meditate in thy Mind, upon this Point of *original Crookedness*, or, the inborn Depravedness of our Nature. Whereby, even as a Man beholdeth in a Glass the outward Face, so thou mayest behold in thy self thy own *natural Wretchedness*, and stubborn Perverseness, with all the Malignity of it that cometh along with thee into the World: And so, as a Consequence hereof, mayest never forget to mourn and lament on this Account; that Deliverance hence may be obtained for thee.

How much it deserves to be consider'd and lamented.

§. 24. For all Christianity is indeed nothing else, but a constant and incessant Wrestling of the Spirit in us, with original Sin, and a continual Purging out of the same by the Aid of the Holy Ghost, and by true Repentance. For so much verily as any one doth mortifie this natural Bent and Propensity to Evil, so much is he renewed after the Image of God, even Day by Day. And as many as are not inwardly mortified by the Holy Ghost, after this manner, are at most no other than Hypocrites; let them with an outward Cloak of Holiness make never so fine and gaudy a Shew of Christianity: Neither can they enter into the Kingdom of God, being not renewed in the Image of God, how much soever they may set up for Godliness, or wear its Livery, and take up his Name for a Cover. For whatsoever is not dead to self, and is not consequently renewed and quickned

True Religion is a continual Combat with

quickned by the Holy Spirit, according to the
aforesaid Image of God, all that is unfit for
and uncapable of, the Kingdom of God.

*The absolute
Necessity of a
total Renova-
tion.*

§. 25. Whence therefore evidently shines
forth the highest and most absolute Necessity
for the New and Heavenly Birth in the Soul's
Regeneration, and for the total *renewing of de-
praved Nature*. Which will still yet more fully
appear, if thou consider but the introduced I-
mage of the Devil, as it is found in thee, ac-
cording to the Rule and Equity of the Law.
For as the Devil doth not only *not love* God, but
doth moreover *hate* him with his whole Heart:
so he hath infected Man's Soul with the same
poisonous Contagion, and transfused from him-
self thereinto a Malice against God; so as now
Man by Nature doth neither Love God, nor
honour him, nor believe in him, nor call upon
him, nor trust in him; but as being filled with
a secret lurking Enmity against him, doth flee
and start back from him; and even shun him as
we shun an Enemy. Also as the Devil, being
hurried away with a blind Fury of Mind, liveth
continually *without God*, not being careful in
the least about the Will of God, but driving
on violently after his own Will and Humour.
So in like manner, the Soul of Man being by
him bewitched, leadeth a Life after his own
Fancy, unmindful either of God, or of God's
Will; without Faith, without Christ, without
Light. Which inward Darknes and dreadful
Night of the Mind, produceth in Man the most
dismal and altogether horrible Destruction of
the Divine Light and Image; and bringeth forth
in him that abominable Sin, wherein Man left

PSAL. XIV. 1.

to himself, saith; *There is no God*. And by
reason of this Blindness, all Mankind is become
an Abomination before God, and is accursed

in all its Ways; as that which is made an *Anathema*, and devoted to Destruction.

§. 26. But notwithstanding there did still remain some Sparks of *natural Light*, after this, in Man's Understanding, whereby he might come to know that there *was a God*; as also, that this God must be *Just*, according as all the Heathen Philosophers do unanimously teach:

Yet however, the *spiritual Life* it self, which is after God, and his Righteousness, was extinguished wholly in Man. For *Conscience*, which is the Law of God written in every Man's Heart, when it was first formed by him, teacheth every one what is good and agreeable to God.

Thus if you look for instance upon a Person that is *unchaste*, there is not one that doth so much wallow in the Pleasures of the Flesh, but he doth now and then think with himself, that surely there is a God, and that this God is not endued with such Manners as he is; but is most *pure*: And so not like to him by any means. He cannot consequently but reflect, that this holy and pure God, must needs have an Hatred for every sort of Pollution and Uncleaness: And that therefore, if he would be acceptable to Him, he ought to live *chastely*, abstaining from all Impurity. But this good Thought and Spark of *Light* is presently damped, and put out by the filthy Concupiscences of the Body crowding in upon the Mind: Just after the same manner as a little Sparkle of Fire is by Water poured upon it; and is overwhelmed and swallowed up by a Flood of fleshly Imaginations let in upon it, from the corrupted Fountain boiling up within.

§. 27. After the same manner a *Liar* and *Slanderer*, doth sometimes likewise reason with himself: "There is for certain a God, who is true, and deceiveth no Man, and who

"willeth

The natural Light not totally extinct. Rom. I. 19.

But the spiritual Life quite slain.

How far natural Light and Reason can extend.

And by what it is put out.

Stances for Confirmation hereof.

"willeth not that any Man should deceive, or
 "backbite, or slander another: Wherefore, he
 "must needs be an errant Fool that maketh
 "Lies his Refuge. Also the *Murderer*, and he
 that beareth Malice in his Heart against his Bro-
 ther, if he cool but never so little, cannot but
 thus commune with himself; "Is there not
 "then a God, whose are the Lives of the Spi-
 "rits of all Flesh? Verily there is a God, even
 "a God that judgeth right, and to whom Ven-
 "geance solely belongeth. There is a God who
 "willeth not the Death of any Man, but ra-
 "ther that he should live: Yea, a God whose
 "Pleasure it certainly is, that the Lives of Men
 "should not be by Men destroyed, but pre-
 "served. But this little glimmering Spark of
 Conviction, tending to a better Course, endu-
 reth, alas! but a Moment; and then is quenched
 with the devilish Wrath, and with the deadly
 Sweetness of Revenge, which over-powereth
 the same as a strong Tide.

*The Obscurity
 and Uncer-
 tainty of the
 Light of Na-
 ture exem-
 plified in the
 Heathens.*

§. 28. From all which it plainly enough appears
 that the spiritual Life, consisting in holy Love
 and Truth, is in the carnal or natural Man utter-
 ly perished and dead. And thus the wiser Sort
 of Heathens, however they might sometime
 maintain both the *Being of a God*, and his Pro-
 vidence over humane Affairs, by the Light of
 Nature; yet presently being carried strongly
 away with the Darknes of their own Heart
 they did cloud again and involve that Provi-
 dence which they before asserted, with such a
 Number of Doubts and Difficulties, and express
 the same so very ambiguously and uncertainly,
 as very little is to be made of what they say.
 As their Books do sufficiently witness.

*Blindness and
 Ignorance he-
 reditary.*

§. 29. From this hereditary *Blindness of Heart*
 this natural inbred Darknes and Obscurity
 springeth up *Unbelief*, *Increduloufness*, *Uncer-*
 tainty

Uncertainty and Unsettledness of Mind, In which since all Men are by Nature, they are so long an Abomination in the Sight of God; for as much as they live not by Faith, nor by a Child-like Trust in God. Because the natural Man is altogether ignorant of this spiritual Life, which is the Life of Faith, and of the Works thereof. So hence he is a *prophane* Person. He calleth not consequently upon God: But he trusteth to his own Wisdom, Power, and Strength. Which is the greatest *Blindness* and *Darkness* of Mind that can be.

*Infidelity and
Scepticism the
Offspring
hereof.*

*Also Profane-
ness.*

§. 30. From this Blindness there further ariseth a *Contempt of God*, and carnal Security. For as the Devil *humbleth* not himself before God, but, being hardened in his *Pride*, even insulteth God; so hath he infected the Soul of Man with the very same Vices, poisoning it with Contempt of God, Security and Insolence. Hence he also, like unto his Father, will not humble himself before God; but is stout and insolent, haughty and self-willed, and is for doing every Thing after his own Will, and as he conceiteth best, without the Fear of the Lord to keep him in the least Awe. Furthermore, as the Devil, relying on his own Strength, and on his own Wisdom, doth thereby accordingly govern himself: So in like manner the Soul of Man, when infected with the Contagion of the Devil, acteth in Conformity with him; and will always hence be its own Teacher, Counsellor and Master. For such an one thinks himself too good to be taught, advised, or ruled by any other. Moreover, as the Devil seeketh his own Honour, so doth the natural Man standing in his Image, seek *his* also, and that alone, without any Regard to the Divine Honour and Glory. As the Devil hath contended with God; so hath he armed the Spirit of Man against God to contend

Carnal Security with Contempt of God and Religion

*How the Soul
acts in perfect
Conformity
with the Devil.*

*Some Instances of this
Diabolical
Conformity.*

tend with Him in like manner. And as the Devil also *rageth* against God, and runneth into extravagant Transports of Fury; so hath he sowed and impregnated the Soul of Man with the restless Seed of Impatience, whereby he is apt to rave as one distracted.

More Instances of this Conformity.

§. 31. As the Devil *blasphemeth* the Name of God, and is extreemly *ungrateful* towards his Creator; even so also it is with Man formed after his accursed Image. As the Devil is *merciful*, is *wrathful*, is *vengeful*; even so too is the Soul of Man which he hath poison'd with the very same Leaven, communicating there the Malignity of his Nature, as a most pestilential Poison. As the Devil delighteth in *Lord* it over Men, and to tickle himself with vain Honour and foolish Glory; even so Man tainted with the same Source of Maliciousness and tyrannick Ambition, taketh Pleasure therein. And hereupon he haughtily lifteth himself above his Neighbour; he laugheth at him, though perhaps wiser and better than himself, for Fool and a Sot; he shunneth his Company as a Person not worthy to be conversed with; yet he abhorreth him as a great Sinner above others and one infamous for his Crimes; whence he thanketh also God, with a Boast that he is so. But we need not run out further into Instances of this kind; since the Conformity betwixt one and the other is so very evident, that it can hardly be more.

How God accuseth or chargeth the Soul always, and never the Body.

§. 32. But here thou art to remember, Man, and well to fix it in thy Mind, how that in these and all the other Cases that might be instanced in, this is not the Method of God. For God *never* chargeth the outward Member but the *HEART* he always chargeth, and layeth the Guilt upon the *SOUL* only. It is the Heart that is the Murderer and the Liar, not the

Hand

Hand, or the Mouth. It is the Soul that is
guilty; and that therefore is every where
indicted and arraigned in Scripture. So that
when God commandeth Men to call upon Him
in the Time of Trouble, Psal. L. 5. this Command
giveth to the Soul, not to the Mouth: And
is the same in every other Case. Whosoever
observeth not this, is in reading God's Word
blinder than a Mole: He will still remain blind;
he will have no right Apprehension of original
Corruption, of Repentance, or of Regeneration; yea,
he will never come truly to understand so much
as any one Article of the Christian Religion.

§. 33. We have daily before our Eyes the ex-
traordinary Wickedness of Men, their horrid Pride,
their savage Hatred, their barbarous Envy,
and other brutish Qualities wherewith they
tear and rend one another, after the manner of
wild Beasts. So that being seized as with a
Fit of raging Madness, and by the strong Bias
of an unsound Mind violently transported with
Malice, they frequently matter not even to ex-
pose their own Lives, so they do but hurt that
of others: For many so long for the Destru-
ction of their Neighbour, as they are not afraid
of running too great a Risque of their own.
Thus they lay Pits for others, not being secure
but that they themselves may fall into them:
And wish that these might perish from off the
Earth, and their Name be utterly blotted out;
while at the same time they pursue their own
Ruine more than theirs. Thus as the Devil
himself is a Murderer, so doth he stir up the
Soul, to thirst in like manner after Man's Blood.
For all these inhumane and detestable Qualities
of the Heart, this Envy, this Wrath, this Bit-
terness of Mind, this Rancour, what are they
else, but the very Seed of the Devil sown and
bred in Man, and his express Image engraven
upon

*What hinders
or promotes a
Christian's
Knowledge in
the Articles of
Religion.*

*The universal
Depravation
of Mankind
for want of
this true
Knowledge.*

*How the De-
vil soweth and
multiplieth
himself in
Man.*

upon the Soul? O how hath the Devil portrayed himself in Man! How hath he propagated himself? How hath he imaged himself through the Humane Nature! O the Diabolical Portraiture!

The original Institution of conjugal Affection, that was pure, chaste, and honourable; that so from thence Children might be generated after the Divine Image. Not could there certainly have been either a Pleasure more holy, or a Love more heavenly, than that which was by Man in this blessed Estate would have propagated the Image of God and Mankind, for the Glory of his Creator and Man's Salvation. Na

§. 34. God had implanted into Man a conjugal Affection, that was pure, chaste, and honourable; that so from thence Children might be generated after the Divine Image. Not could there certainly have been either a Pleasure more holy, or a Love more heavenly, than that which was by Man in this blessed Estate would have propagated the Image of God and Mankind, for the Glory of his Creator and Man's Salvation. Na if Man in the State of Innocence could have begotten infinite Children, could have an infinite Number of Times propagated the Honour and Image of God, and multiplied the heavenly Seed and Generation upon Earth; nothing sure could have been more grateful than this; nothing more pleasant, more delightful, more full of holy Joy; nothing, in a Word, could have been before it. For all these Acts would then have flowed forth from a pure Love towards God and towards Men, as so many Images of God. For even as God did by, and from the Creation of Man, feel an holy Pleasure, and had delight in him, as in his Image and fair lovely Mirror, as it were, rejoicing in the habitable Part of his Earth. So also Man would in like manner have perceived a most pure Pleasure in the Procreation of his Like, and the Propagation of God's Image.

The great Abuse hereof at present lamented.

§. 35. But what the Custom and Way of Marriages is at this Day, and how Satan hath polluted and defiled this most pure and most chaste Flame of conjugal Love with his filthy Ordure, and prophaned it with all Uncleaness and Sordidness, is indeed more clear than the Sun.

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at Noonday. No otherwise than as Beasts; Men and Women generally come together; and with a blind Transport of Lust, like unto them, they now beget Children in their own (not God's) Likeness, and after their own Image, (not his) Gen. V. 3. Behold, how the holy Bond of Matrimony is by the unclean Spirit trampled upon, polluted, and unhallowed! See, how spotted it now is all over with Spots of the Flesh; and how under it many Vices and Impurities do shelter themselves!

§ 36. As God is just, the Devil is unjust; he is hence a Thief, a Plunderer, a Pirate: And being so in himself, he hath instilled also into Man's Soul the same unjust thievish Disposition, the same griping, ravenous Nature. As the Devil likewise is a false Accuser, a fallacious Reasoner, and a treacherous Informer, as well as a scornful Mockers at God and Man; misrepresenting both the Words and Actions of every one, and by a knavish Interpretation wresting them to a wrong Sense: Of which artful cunning, he gave a most notable Instance andledge, when by it he tricked our first Parents, Gen. III. Thus too hath the Soul of Man, corrupted by the Devil, taken from him, by Inheritance, a crooked, perverse, and lying Nature; that is, excellently skilful at Carping and at backbiting.

§ 37. This is the Devil all over, it is the Of Diabolical Wit and Cunning in Man. plague and Poison of his Seed wherever found, the Contagiousness of which cannot be expressed. This devilish Disposition and Corruption of the Soul is so horrible, and so manifold, as it is altogether impossible to declare in Words these Wiles, these fine Reaches, these subtle Contrivances, and the sundry sorts of delicate Weavings of Diabolical Cunning. See and consider

How it is the
grand Source
of Wicked-
ness.

Psal. V. 9. Rom. III. 13. and Jam. III. 1.
Where thou shalt find most lively set forth
that Sink and common Sewer of Evils, the
World of Wickedness and Mischief, which
the deceitful Tongue of Man is produced; so
yet always to point, as with the Finger, at the
very inward Venom of the Devil, which secretly
lurketh in the Soul, thence spreading and
diffusing it self. For God, as it was before
taken Notice of, doth not blame the Mouth alone
or the Tongue, or the Hands, or the Feet; but

doth, in his Law, lay the Fault upon the whole
Man, yea, charge it upon the Heart rather, as
the Soul, as the Cause and Spring of all the
Evils committed. As it is plain and undeniable
from the last of the holy Commandments, which
forbiddeth Coveting or Lusting, *Ex. XX. 17* being
compared with *Rom. VII. 7*. Which thing ought
well and diligently therefore by us to be heeded.

Fellowship
with the
Devil.

A Slanderer
is the Devil's
Imp.

§. 38. And this is that Image of the Devil
deeply engraven in the humane Soul, where
Man is delighted in the Lust of Sinning, which
is Concupiscence, and in satisfying the Itch
Slandering and Defaming another. And how
many, alas! are there, who yet reckon them-
selves well enough grounded in the Principles
Christianity, who catch at any Occasion of
spattering or lessening their Neighbour, as
spitting out their Venom against him. And
who having done this, are apt to applaud them-
selves, and say presently: "This is what I
" a long while suspected: — I thought
" much before; now I have enough; — I
" eas'd of a great Burthen; — I seem to
" to be alive again, since, by following
" Leadings of my own Mind, I have so fin-
" dealt with such an one. — I think I have
" been too cunning for him. Ah! poor Man
to be pitied! Alas! what is thy Blindness thou

Book I. of a Christian Man.

foolish Wretch, that thou dost not discern, who is that hath transformed thee into such a Slanderer and a Devil? And whose Image it is thou carriest about thee? Seest thou not, that this is the very Nature of the Devil, the Seed of the Devil, the Property of the Devil! Distinguishest thou not this to be his true Disposition and Genius, which he hath implanted into the Soul of Man, that it might there fruitfully display it self, springing up with much Abundance in all sorts of Vices, but more particularly, in Pride, Covetousness, Lust, and Slander; as daily Experience doth more than sufficiently witness? Alas, is this thy Cunning!

§. 39. Behold, O Man! yea, behold the foul, the horrible, the profound Corruption of the Devilish Image of the accursed fruitful Womb of Sin! O how filthy! how dismal! how deep and unsearchable is it! Behold this again and again; and descending into thy self, there learn to know the Image and Nature of the Devil, which as a cancerous Humour is spread throughout thy Soul, with all its perverse Qualities; and how this thy Soul is hence become an Abomination and a Desolation, being after such a dreadful manner laid waste, as no Creature can thoroughly search into the deep Malignity and Wickedness of the Heart of Man. Neither art thou thy self able to look enough into, or to utter forth in Words, that horrid detestable Venom which is as a Gangrene in thy Bowels, and in thy innermost Parts is Rottennes.

§. 40. Wherefore, I earnestly beseech and intreat, yea, adjure every one that readeth this, that he ponder with himself, reflect, meditate, and seriously ruminate upon these Things which I have written concerning the Depravedness and Corruption of Man's Heart; even as much as if they had been said a Thousand and a Thousand

*The Spiritual
Gangrene.*

*What Stop
may be put to
it.*

No Creature
can extirpate
it.

Times over, and impressed and inculcated without End. For so great is this Virulence, so malignant, so pestilential, so deeply also rooted, it is not in the Power of any Creature, either Angel or Man, ever to root it out, or to purify and free our Nature from it but in any Degree. All the Powers and Abilities of all Men altogether, are vastly short of this inward working Power of Sin in the Soul. For how should any one be able to work out his Salvation with his own natural Forces, seeing none of them but are corrupted, utterly depraved, and are quite dead unto Things spiritual.

But Christ alone can do it.

§. 41. Man therefore will be for ever miserable, and remain eternally drowned and lost in these Pollutions, unless there come to his Help one that is able to succour; the Treader upon the Serpent's Head, the most mighty Lord over Sin, and Death, and Hell; by whose Divine Virtue the defiled Nature of Man may be renewed, transformed, and perfectly purified.

The natural
Power of Man,
and its Limits.

§. 42. From all which it will appear plain, That *Justification* cannot be the Work of Man, but must be the Work of Christ only. It will in like manner appear, that *Regeneration* which is the being born again by the Spirit, is most highly and indispensably needful to the fallen Nature of Man. Since, according to the inward Principle of Corruption and inbred Propenseness toward Evil, there is now a sort of natural Necessity that the Soul under the Bondage of it should live wickedly, and should by a mad Transgression, break all the Commandments of Almighty God, yet those more especially of the first Table; and this forasmuch as the *Enmity against God* is here made more deeply manifest in this Transgression. Which is because the *Understanding* and the *Will* are now corrupt, and so dead, as according to their na-

tural

State and Bent, they cannot have any Love, Fear, or Reverence for God; cannot call upon him, honour him, praise him, or worship him; cannot put the least Trust in him, or turn themselves towards him.

§. 43. But as to what yet regards the Second *The Author's Explication and Limitation of Freewill,* I acknowledge indeed, that there still remains in the Soul of Man some small Spark of Free-Will, tho' very weak and feeble. This nevertheless does govern at least the outward Works, and so far keep in and restrain the evil Lusts and Desires which do boil up within, as they may not break out into Act; which is confirmed by the Examples of the Heathens, that have been illustrious for their virtuous Deeds.

§. 44. But it is a far greater Work than this *The Heart* to change the Heart, to turn it unto God, and cleanse it from corrupt Affections: This is *cannot be changed but by a Divine Power,* a Work not to be accomplished by any other but the Divine Power. For there remains still the intimate hidden Root of the Tree of Evil, and the little Strings, or Fibres, cleaving there, do stick so fast in the inmost Ground of the Soul, as no humane Force can ever pull them up. And the utmost that Man can do in such a Case, or where the Nature thereof is set on Fire of Hell, is to prevent the said Fire from breaking out as to consume every thing with its Flames all around; notwithstanding which Force upon it, the evil Fire may still keep in, and secretly burn as much as ever, and will be found to remain as under the Embers, the very same it was before thus bent down. Nevertheless, it must not be denied, that this very outward Suppression may frequently have good Effects.

§. 45. And indeed, were not the natural Life *The Law of Nature a Restraint upon the outward Man,* and the outward Management of Heavenly Affairs in some sort under the Check and Domi-

nion of this *Free-will*, the whole Race of Man-
kind, would at once be destroyed, and even
it self rooted from off the Face of the Earth.
For although the Devil hath exercised an ex-
ceeding great Cruelty in and over Man, yet has
not God suffered him to pluck up all the *natural Powers* and Affections out of Man's Soul,
seeing that there hath still remained neverthe-
less the *Law of Nature*, and the natural Love
Husband and Wife, with the mutual Affection
of Parents and Children; without which
would have been impossible for Mankind to have
subsisted.

*Why natural
Love was left
in Man.*

§. 46. For whosoever would fulfil all the
the violent unbridled Lust of his corrupt Na-
ture may hurry him to, can be no other than
the very Pest of all humane Society, and must
be so look'd upon by all: He entirely ruins
as much in him lies, all Dealings betwixt Ma-
and Man, and so runs also against the *secular*
Powers, by which he is therefore cut off. More-
over, it must be wholly imputed to God's un-
wise and gracious Counsel, in favour of Man-
kind when he was fallen, that this little Flame
of *Natural Love* was not utterly extinguished,
that so by the means of this, and the Sense of
its Defectiveness, we might again aspire and
breathe after even that very *Divine Love* which
is altogether Perfect, and which was (alas!) lost
by our woful Apostacy: And that from the
Feeling of one, we might be brought a little
to consider with ourselves the Worth of the
other; and in some sort to measure the one by
the other.

*How it ought
to lead him on
to divine
Love.*

*Yet Spirituals
are not to be
discern'd but
by a spiritual
Light.*

1 Cor. II. 14.

§. 47. But as to *Spirituals*, and the good Thing
of another Life, or as to what concerns the
Soul's true Happiness and the Kingdom of God,
nothing for certain can be truer than that of
the Apostle: *The natural Man perceiveth not the*
Things

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Things of the Spirit of God; for they are Foolish-
 unto him: Neither can he know them, because
 they are spiritually discerned. The natural be-
 ing of Man cannot know these: That is, Man in
 his natural State hath not so much as one Spark
 of spiritual and divine Light; but is wholly
 blind in the Things that appertain to the hea-
 venly Life; and make up the God-like State
 and Image in the new Creature. When yet ne-
 vertheless Man was created for this very End,
 that he might be enlightned with the spiritual
 Light: And that so in this Light, with the in-
 ward Eyes of the Soul, he might behold God
 present in him, might continually contemplate
 his gracious Presence and most sincere Love
 towards him, might live with God, and might,
 throughout his whole Life, absolutely depend
 upon him, and be governed altogether by his
 Will and Pleasure only.

§ 48. This being so, and the natural Man
 having so much as a Spark of the spiritual
 Light, which shineth in the Kingdom of God;
 cannot be otherwise, but that all do abide in
 his hereditary Blindness, which is born with
 them, if they be not divinely enlightened. And
 such were it to be wish'd, that a greater Blind-
 ness yet did not meet with this: Or that the
 growing Power of Darkness in Sin, joyning
 self to this, did not exceedingly prevail.
 Which is often, alas! so very great, as even
 to extinguish quite that little weak and glim-
 mering Light of Nature, which now and then
 may sparkle in the Soul, and doth preside over
 moral Virtue and outward Honesty of Life.
 And when it is so, then the Soul is struck with
 deeper Blindness throughout, and is as it were
 trapped up in Darkness, therein for ever to re-
 main, unless Christ do give her Light.

Of the twofold
 spiritual
 Blindness.

*The Transfor-
mation into
the Image of
God is gradu-
al.*

*Great Infir-
mities in God's
Children at
the beginning.*

*The great
Strife which
hence ariseth
of the two
Principles.*

§. 49. What art thou then, O Man, unless Christ by his Spirit do regenerate thee, do make thee a new Creature, and do transform thee into the Image of God? The which, though it be in this Life begun, must yet struggle under the Weight of sundry Infirmities. For if thou shalt but look a little more deeply into thy self, thou that art becoming a new Creature through the Holy Ghost, doth it not manifestly appear that the Image of God is as yet but slightly designed and shadowed out in thee, as a sort of rough Draught only? Dost thou not see, that Faith, Hope, Charity, and the Fear of the Lord are stunted in their growing up, as hardly able to get in thee beyond the first Beginnings? Dost thou not see, that Humility is small, very small, and consequently Patience very feeble, and that Distrust, Pride and Impatience have taken much deeper Rooting in thy Breast? Dost thou not find Devotion weak and lukewarm, and Charity towards thy Neighbour, if not cold yet chill?

§. 50. Besides, how small a Spark of spiritual Chastity remains in the Heart, and how vast Fire of carnal Pleasure? How faint the one, how strong and violent the other! How glimmering that; how raging this! Oh! with what Force doth it inwardly burn! How great is still Self-Love, which lurketh secretly within! How great the Desire of private Interest and Honour! How close do they lie at Heart? And how fierce the Tide of evil-Concupiscences which floweth in there, and over-powereth the Reins! From whence it follows, that to the very last Breath of our Lives we must continually and without ceasing fight and wrestle, by the Spirit of God with the old Adam, and with the Image of the Devil in us. While we are here, nothing else ought so much to be our Concern and Care.

as to pray, moan, sigh, beg, seek, knock, that the Holy Ghost may be given unto us, who may abolish in us the Image of Satan daily, and so again renew us after the Image of God.

§. 51. From all which thou canst easily understand, O Man! that thou art never to trust *The only Way to Victory.*

to thine own self; but must always and only cleave to the Grace of God, stick to it, and rest upon it, that so it may work in thee all these Things. All Things are to be sought, asked and obtained from Christ, and by Christ, thro' Faith.

From Him and out of Him are all Things for thee to be had: The Righteousness of Christ against all thy Unrighteousness: The Sanctification of Christ against all thy Impurity: The Redemption of Christ, with his Power, Victory, and triumphant Might, against Death, Hell, and the Devil: The Forgiveness of all Transgressions against the whole Kingdom of Sin and Satan: And lastly, everlasting Happiness, against all ghostly and bodily Troubles and Miseries.

And after this manner, in Christ alone is Life eternal to be obtained. Of which I propose to speak more fully in the Second Book. But before I put an End to This, I thought good that the Reader be admonished of Two Points, which I now proceed to speak to.

CHAP.

CHAP. XLII

The CONCLUSION.

CONTAINING

The Reason of the Method of this present Book; and shewing withal, the Absurdity of *Spiritual Pride*, and that the Gifts of the Holy Ghost are not to be obtained but by *Humility with Prayer*.

What hast thou, that thou didst not receive? Now if thou didst receive it, Why dost thou glory as if thou hadst not received it?

*Necessary
Cautions
for the right
Understand-
ing and Ap-
plication of
this Treatise.*

S. I. **A**FTER having treated so copiously in this present Book concerning the Eradication of the Diabolical Image in Man, by Faith and Repentance, in order to the Restoration of the Blessed Divine Image, and shewing wherein the whole Christian Religion doth properly consist, and how it is to be distinguished from the Counterfeit of it; before I conclude it will be fit that something here be added, to prevent any Misunderstanding or Misapplication thereof by the Spirit of Man, and corrupt Reason, which may tend to hinder the design'd Effect. For having herein laid now sufficiently as I hope, the Foundation of True Christianity according to the Revelation of God in the Book He has himself given us, it only remains that I make for this End some few necessary Observations.

tions upon the Whole, and admonish thee, O Christian, especially of one or two Things, that ought by thee most carefully to be heeded. And these are (1.) Why I have so very largely treated herein upon the Nature of *True Repentance*, and what relates thereto. And (2.) why I have spoken of the Divine Gifts and Graces in such a manner, as thereby to put them out of Man's Reach.

§. 2. I. In this Book throughout, the true Nature of *Repentance* is fully and fundamentally set forth, together with the several Fruits thereof; and is for evident Reasons so plainly described and inculcated, as every one that hath Eyes may see, and understand, and be converted, by laying hold on the Grace of our Lord Jesus Christ, which is most freely offer'd him. Hence most of the Chapters in this *First Book* are nought else but concerning the Fruits of Evangelical Repentance; such as Renovation by Christ, Mortification of the Flesh, Self-denial, Contempt of the World, the Exercise of Charity, and the like. Which are no other than the Elements of our Common Christianity, and are accordingly here treated of with all Simplicity and Plainness, for the Benefit of Beginners. And I have been purposely so copious, as even hereby to seem tedious doubtless to many, in the Treating of this main Point, not without sundry good Causes and Motives me hereunto impelling.

The first general Admonition.

§. 3. For, first, it is the Beginning and Foundation of True Christianity, or of an Holy Life, and Walking with Christ: I say Repentance is the Foundation of True Christianity, and is, thro' Faith and Hope, the Beginning of our Blessedness. Secondly, There is no true and solid Consolation can ever be felt in the Mind of Man, unless in the first place he understand the Nature of it.

Repentance the beginning of Christianity.

No true Consolation to be had without it.

ture of that Original Depravation which is in him, and which can never be sufficiently deplored by him; and unless he be made to discern the Fruits thereof, and what kind of horrible pestilent, deadly, and diabolical a Poison and Ferment it is, and what a Seed in the Soul of all Evil. Wherefore when we shall have read and studied all whatever we can, in vain and of no account to us will be all the Books of Spiritual and Evangelical Consolation, let them be written by never so highly illuminated Saints and never so excellently adapted, if we be not in the first place well acquainted with our own Miseries and Infirmities, and do know the terrible Corruption that is in our Nature. For the Nature of Man, in this fallen State, always seeks to flatter it self, and so acts most preposterously in its Choice, whilst it is looking more for Comfort than for Cure, and is for palliating the Wound, that needs to be search'd into. Whereas no Cure can be expected without a deep and thorough Search; nor any solid Consolation of the Soul, without a previous Contrition of the Heart: Which may pass for another Reason of insisting so much on this grand Fundamental.

The exceeding great Danger of Self-Flattery.

§. 4. Since therefore the Knowledge of thy own Corruption and Infirmity is so absolutely necessary; it was also necessary that this, as preparatory to thy Cure, should be most clearly set before thine Eyes, as here is done. And since nothing is here more easie for thee to fall into, nothing more grateful to thy inbred Corruption, and nothing on all Accounts more dangerous to thee, or of more fatal Consequences than *Self-Flattery*; it was highly requisite to undeceive thee in this Matter, and to make thee truly sensible of thy Disease; a Disease which has run all along in the Blood of thy Ance-

stor

from the Beginning, and which by thy own Folly has been exceedingly heighten'd. And really there is no worse Symptom, than for one; where the Sickness is so deeply rooted, to fancy himself Well; nor can any thing in the World be more pernicious, than for thee to be persuaded of the Health and good Estate of the Faculties of thy Mind, which labour under the Contagion of an Hereditary Distemper, with many other Maladies engrafted upon it; for there is no Remedy for thee: which otherwise might have been obtain'd with no great Difficulty by an earnest Application to the great Physician, who freely offers thee his Assistance, and is both willing and able to heal thee, if thou wilt but come unto Him, and open thy Case, which is most reasonable. Which if thou refuseth to do, there is then no Hope of Cure for thee. Suffer not then thy self; but take the *Bitters* which are prescrib'd for thy Good: And be not earnest for Consolation, but rather for Purification, how sharp soever this may be. There is no saving Health to be expected by any other Method than this, nor true Comfort to the Soul without this Health obtain'd.

§ 5. The Process is here set before thee at *The Way to Health and Bliss.* which thou art to follow. But take heed that thine own Heart deceive thee not, and tell thee that thou art in a better State than really thou art. This is the ordinary Reasoning of our blind and corrupt Nature; and the Men of the World are generally carry'd away with it. But this the Reasoning of the Holy Scripture, and the whole Tenor of God's Revelation to Man, is just contrary: Which is, that a Medicine is to be prepared for the Sick, not for the sound: According to that Saying of our Lord, *they that be whole need not a Physician, but they that be sick.* So then Christ, the true Physician,

The Way to Health and Bliss.

Mat. IX. 12.

an, and the Physick which he has prepared thee, and the Cordial of Consolation that follow upon it, can be of no Use or Service to thee without the Ownment of thy Disease. This is the Beginning of true Repentance, which brings forth in the End solid Comfort, that will never deceive thee. Confess thy self then to thy Physician, and so shall he heal thee; for with Him is Wisdom and Power to redeem thee from all thy Maladies. Follow thou but his Prescripts, and never doubt. Draw nigh unto Him, O Penitent, and He will say unto thee forthwith, *I will, be thou whole.*

*The Victory of
the Spirit o-
ver the Flesh.*

§. 6. Whereas now the Disease which afflicts thee is the *Flesh*, which is corrupt altogether, there is the highest Necessity for it to be subdued and brought under by the *Spirit*. Which therefore thy Physician willet thee most strictly to observe, when thou comest unto Him. And indeed a true Christian Life is none else, and can be nought else, but a continual *Crucifixion of ones Flesh*. Let the once saying of this to thee be as much as if, it were repeated a thousand Times over and over again. For nothing can be ever more certain than that *they that are Christ's have crucified the Flesh*, with the Passions and Affections thereof. Neither can any one belong to Christ, or be a Christian indeed, who composeth not himself and his Members accordingly. But if any one, having a just lively Sense of his own Corruption, doth order himself, and thus come to Christ, as hath been directed; he shall not be left helpless, but shall receive into him the Life giving Medicine, and obtain the sincere Joy and Consolation of the Holy Spirit. For all that has been here written concerning the nature of Man since the Fall, the Knowledge of his Corruption and Distemper, the Discovery of a true effectual and infallible Remedy, and the Means

both of obtaining and applying the same; will not fail to bring forth, by Meditation of the Holy Scripture, most true and real Comfort in the Soul. Wherefore, if thou wilt be advised by me, let this remain fixed upon thine Heart, and meditate thou continually upon the sacred Scriptures, but especially upon the Gospel of thy Saviour: For so shall Consolation meet thee, when thy Heart is even broken with Sorrow; and thou shalt be call'd to enter into the secret Joy of the Spirit. This will bring thee to Christ; fear not: And for thy Mourning He will give thee Gladness. Be then advised, and let no Man deceive thee, as if thou oughtest little to regard what is here written, or as if this Treatise were too severe, and not deserving to be heeded at all by thee. There is no other Way to the Immortal Crown, I assure thee, but through the Cross; nor to the River of Pleasures which is at God's Right-Hand, but thro' the Valley of Tears, and the Shadow of Death. Truly this is the Way to Life; follow thou it. Lay up in thine Heart what thou readest; and forget not to bring it forth in thy Life, the Grace of thy Heavenly Father assisting thee.

§. 7. Let no Man therefore divert thee from prosecuting the Method here laid down; let no Man perswade thee that the Way to Heaven is broader than I have described it for thee; let no Man entice thee to fling this Book away, because it is not eloquent, or because it flatters in nothing, the corrupt Gust of thy Nature, which would fain be pleased and tickled with what is finely dressed up, and set off with Humane embellishment. For it abhorreth, and fleeth from, the Simplicity of the Gospel which is in Christ Jesus, and which consists not in Word, but in Power, as I have again and again observed. Matter not the foolish Judgment which

The Caution arising from these Considerations.

may be passed by any upon these Elements of true Christianity; because they are most un-
 voury to the natural Man, and therefore doubt-
 less will be by him condemn'd. This, thou
 mayest be satisfy'd of. Therefore regard not
 thou what the Men of the World, or the out-
 ward and formal Christians may exclaim against
 this, which is so little favourable to them. For
 however they may be conceited of their own
 Wisdom; they are in truth, the most ignorant
 of Men, while they have no Knowledge of the
 Wretchedness and Corruption of their own Na-
 ture, or of what Adam and Christ are, or how
 Adam must die in them, or how Christ is to
 live in them. Because thus it must really be
 let not this therefore be held for a Dream
 or an Imagination; take it not so by any means.
 I have fairly forewarned thee. Be not thou
 fatigued to listen to the Voice of the false and
 deceitful Wisdom, the Wisdom of this World,
 or to be of the Number of those blind-kind
 Folks. Blind they are indeed, refusing to walk
 in the Light, because it discovers to them ma-
 nifestly their own Misery and Darkness. And
 whosoever disdains this Notice, 'tis certain he
 has his Mind muddled with the Darkness of
 Ignorance. Neither doth he understand what
 Repentance is, what Faith is, what the New Birth
 is, what Mortification and Regeneration are, or
 in what Points the whole Course of living a
 real Christianity is contain'd. And this is the
 First Thing that I had to advertise thee of.
 the End thou mightest know why I have been
 so very copious in treating upon the Nature
 and Properties of True Repentance, and the Ef-
 fects and Fruits thereof.

The Second
 General Ad-
 monition and
 Caution.

So 8. II. And the Second Thing that I have
 to desire of thee, That above all Things thou
 be mindful, in this thy Christian Progress,

Keep thy Heart from all *Spiritual Pride*, for which End thou shalt find herein the Grace of God, and the Gifts of his Spirit mention'd in such a manner, as to preserve thee from pre- suming in thine own Strength and natural Ability. Wherefore after that God shall begin, by his Grace, to work in thee *Spiritual Gifts*, new *Virtues*, new *Habits*, new *Sensations*, and new *Knowledge*; see that thou ascribe none of all these to thine own Power, or Wisdom, or Strength; but wholly and solely to the Power and Wisdom of God; and to the Grace of our Lord Jesus Christ. For (1.) while thou ascribest ought to thy self, thou robbest God of his Glory, and makest the Grace of Christ of no effect. Then (2.) if thou holdest for thine own but the least of that which is God's working in thee, or challengest to thy self the least *Virtue*, or the least *Beginning of Virtue*; the whole whereby is Patch-work, and will never be able to pass for the Righteousness of God, without which there is no Acceptance. And (3.) all whatsoever thou bringest forth, if it spring up out of thine Heart, with a Desire of thine own Honour and Praise, let it appear never so fair, but the Devil's Crop in thee. All the seeming good Works which thou out of thine own Treasure producest, giving the Glory not to God, but thy self, are but the Tares which this thine Enemy has sown, and which thou makest for good Corn.

§. 9. Wherefore beware thou of the Devil's Cobwebs, and of all his Devices, whose Property and Cunning it is, to sow Poppy while thou sleepest, amongst the Wheat. Watch therefore, and give not place to him so much as for a Moment. And by how much the more thou shalt have received of the Heavenly Gift, beware thou abuse it not to thine own Honour;

Rev. IV. 11

Remember
that thou
art a sinner

The Devil's
Snare by Spi-
ritual Pride.

but offer all up again to the Great and Eternal Author thereof; ascribing to Him alone, after the Imitation of the Heavenly Hosts, all the
 Rev. IV. 11. Glory, and Honour, and Power. It is sure that all whatsoever God doth is *perfect*, and his Righteousness in the Soul, is the *perfect Thing*. And 'tis as sure that all that thou dost is *imperfect*, lame, and defective. Let nothing therefore that is Good, be ever ascrib'd to thy self, but let all that thou dost be done by thee in the humble Fear of God, and fail not to render to God that which is God's, and to thy self that which is thine; that is, all *Good* to God, but all *Evil* to thy self. Neither let the Tempter deceive thee at any time, by carrying thee on high as it were through the Air, and setting thee upon the Pinnacle of God's Temple; nor be thou tempted to say in thine Heart; "I have now a mighty Faith; I have fervent Charity; I have great Knowledge; I have great Gifts; I thank God, above this or the other Person, and the like. Be not deceived; For where art thou better than any other?"

Remedies against spiritual Pride.

§. 9. For (1.) none of these are thine, but they are God's; without whose Illumination thou art stark blind as to all Divine Things, and without whose All-quicken Power, thou art but a dead stinking Lump of Earth. These Gifts are no more thine, than the Light and Heat of the Sun are the Earth's which is penetrated by them. Thou art, at the best, but the Casket to hold the Treasure: And no more doth the Glory of these belong to thee, than the Lustre of a Jewel or precious Stone doth belong to the Box in which it is kept. So when God placeth in thee his Jewels, as in a Repository, then thou shinest with the Lustre thereof, and art made *all glorious within*: But when he taketh away from thee these his precious Gifts

or when by any Default of thine, thou art left without them, then art thou truly *empty* and *void*, the Treasure is gone, and thou art the empty Chest. And is it not a great Foolery and Dotage, to take Occasion to boast thy self of the Goods of *another*, which are but laid up in thee? as shall in the following Book more fully be declared. (2.) Thou art to consider, that even as the Lord of a Treasure, may lay it wheresoever he pleases, and remove it hither or thither, according as he pleases; and even as a *jeweller* has Power to put his jewels into one, or into another Box, to carry where he pleases, or to keep about him: So God may deposit his Heavenly Treasure in thee, and take it away from thee again, as He sees it convenient, and may do with His own Gifts as best liketh Him. Whom therefore thou oughtest to fear with holy Reverence; and with all Diligence to keep thy self from Spiritual Pride and Arrogance; which will be the inevitable Loss of the Celestial Jewels which are given to thee to possess in Trust. (3.) Moreover, thou art to think, that Almighty God will require of thee an exact Account of all that which He shall entrust to thy Care and Custody. Wherefore be not thou lifted up for what thou hast, but rather bow down thy self so much the more before the Almighty, and remember always, how the more thou hast received of God, the more will He certainly require of thee. (4.) Thou art not to think that thou hast All, which may be given thee, hadst thou even the greatest and highest that were ever given to any of the Saints. Ah! dear Christian! be they never so great and high, they are yet but hardly the Beginning, and there is a great deal, an exceeding great deal, still wanting of being Full. Much, much is behind: These are but the *First-Fruits*.

No profitable
Gifts to be ob-
tained with-
out Prayer.

How the
Lord's-
Prayer is to be
used.

(s.) Furthermore, it is thy Part to know and understand, that there are none of these Gifts to be either obtained or preserved but by Prayer. For every good and perfect Gift descendeth from God by the Means of it: And without it, whatsoever they be that thou hast, they are but the Shadows of these, and unprofitable dead Seeds bearing no Fruits, but withering away: The which is distinctly set forth in my little Treatise of Prayer, wherein by Examples is shewn how that without Prayer, true Prayer, no Heavenly Gifts do descend into the Heart of Man. But that thou mayest have some Taste hereof it will be very well for thee to read and meditate what is written on this Subject in the *Second Book*.

§. 11. Now there be Two Things which thou oughtest constantly to regard in thy Prayer. First, That the Image of Satan may be destroyed in thee; as Pride, Covetousness, Lust and Wrath with Unbelief, and such like: And Secondly that the Image of God may be restored in thee in which are contained Faith, Hope, and Charity, with Humility, Patience, Meekness, and the Fear of the Lord. Which Two, that is, the Destruction of the *Diabolical*, and the Restauration of the *Divine* Image, are briefly contracted and summ'd up for thee in the *Lord's-Prayer*. The same makes both *against* thee, and *for* thee. Shall the Name of God alone be *Hallowed*, and his Glory exalted? Then must thy Name be debased, and thy Haughtiness pulled down. Shalt thou pray for the *Kingdom* of God to come, yea to come into thee? Then the Devil's Kingdom must be overthrown in thee. And dost thou desire that the *Will* of God may be *done* in thee? Then must thine own for certain be done away, that so there may remain in thee no Will at all but God's. Behold, these are the Two Parts of

the Short Method of Prayer, which by our blessed Lord is set us to learn, and without which, the Prayer that is offer'd up, must needs be unprofitable and ineffectual. These are comprehended in our Lord's Prayer, so far as it respects the Heavenly and Eternal Goods and Gifts, which we are directed how to seek, that so we may not miss of obtaining. For in the Lord's Prayer, there are all the Treasures both for Soul and Body, and all the good Things both of this Life and of the next are abridged: It comprizes for thee all that can be desir'd both in Heaven and upon Earth, and is a certain Breviary of Heavenly and Temporal Gifts, and a most noble Compendium of all that ever thy Heart should ascend to God for. Therefore, be not doubtful, but pray in Faith, even according as thou art taught by Him, to whom the Father can deny nothing. For there is no Question to be made, but God *Our Father* will be most ready and willing to grant us these good Gifts that we ask of him, if that we ask for them in the very Manner which his own most beloved Son has prescrib'd and taught us, humbly drawing nigh in His Name, and taking up His Words with His Spirit: And so saying,

Our Father which art in, &c.

Dd4 A PRAYER.

PRAYER.

A Almighty God, vouchsafe, I beseech Thee, to enlighten the Eyes of my Mind with Thy Heavenly Light, as I may thoroughly look into my deplorable Fall in Adam, whereby I am departed from Thee the Fountain of Light, walking, alas! in my own Darkness. Hence Thy Divine Word, O Lord plainly declareth, that my Understanding is darkened, not having the Light of Life; that my Reason is rebellious, and still apt to thwart the Heavenly Dictate of Thy Word; that my Will is opposed to the Drawing of Thy most holy Will, and utterly impatient of Thy Yoke. It pronounceth the Mind of Man, in this present fallen State, to be Vanities his Conversation to be Folly, his Heart hardened, his Life alienated from the Life of God, his Conscience overwhelmed with the Load of Sin, his inward Eye closed against the Influx of Thy Light, his Ear stopped to the sweet Whisper of Thy Voice, his Throat an open Sepulchre, his Tongue used to Deceit, and prone to Treachery, his Lips infected with the Poison of Asps, and his Mouth full of Cursing and Bitterness. Moreover, Thou hast manifested to me, by the Word of Thy Law, that not only my Passions and Inclinations have been immersed into the Love of the World, and have wandered out far from the Way of Peace, which they have not known: But that also my Body and all my Members, have been reduced under the hard bondage of Sin, so to yeild themselves Slaves to Impurity and to Iniquity. Thus my Thoughts are

Thoughts

Thoughts of Iniquity; and Wasting and Destruction are in my Paths. My Hands are feeble to do the Good that I would; and my Feet run to Evil, and make haste to commit Folly. Ah Lord! how inexhaustible is the Abyss of my Misery? and how impenetrable the Depth of the Corruptions of my Nature! Wherefore grant, O most gracious God, that I may not only read this lamentable Description of our corrupted Nature, as it is delivered and assigned to me in Thy Word; but that also I, being struck thereby with a lively Sense thereof, may, out of the Abyss of my Misery, call upon the Abyss of Thy Mercy, and humbly prostrating myself at Thy Throne of Grace, while Deep thus calleth upon Deep, may be made Partaker of that Purifying and Restorative Virtue, which is to be derived from and out of Christ Thy Son, the Great Refiner and Restorer of Nature that hath been ruined; that so the malignant and pestiferous Seed in me may be mortified, and the wholesome Seed of the Regenerating Word may be again quickned, that the Power of Darkness being hereupon driven away, my Understanding may be illustrated with the Divine Light! That the Distemper of my decayed and sickly Reason being healed, it may cheerfully acquiesce under the Obedience of Faith, and may learn to be serviceable by its Activity to the Spirit! That the impetuous Heat of my restless and uneasy Will being removed, my Will may be entirely subdued to Thy Will! That my Mind and Conversation having shaken off the Yoke of Vanity, may cleave to the true Simplicity that is in Christ! That my hard Heart may be soften'd! That my Life may sweetly meet and conspire with the Life of God! That my Conscience, throwing off the Dominion of Unrighteousness, may under, the Influence of Divine Grace, govern all the Faculties of my Soul! That the inward Eye in me may be open'd to admit in the Light of Truth; and the Spiritual Ear fitly prepared

pared to receive the Divine Inspirations. And for this End, vouchsafe me Thy Help, O Lord, that I may not superficially, and as by the Bye, look into this bottomless Deep of the Corruption of Nature, nor purge out only the grosser Sins; but that I may by a frequent and constantly repeated Exercise of Humility, come to know and acknowledge the very Root thereof, the Fountain it self, and the Seed and
 2 Tim. III. 2. Source of all this Evil, even Self-Love, out of which the whole Harvest of Vices doth grow up; and that Mortification being laid to the Root, I may so kill the same, and so perfectly destroy it, as the Root, the Fountain, and the Seed of Grace, which is vented forth in Christ Jesus, may be able to spread and dilate it self more freely and universally through the Powers of the Soul. But for as much as I am far blinded, as I am not able without Thy Light to come to the Knowledge of my own Darkness of Mind; and as I am seiz'd with so desperate a Disease, as all Sense being in a manner extinguished in me, I am thence not sensible of the Disease I labour under; remove from me, good Lord, all those Impediments which obstruct the saving Knowledge of my self; that so with an open Face, I may both see and deplore, as I ought, the Abyss of this my Misery, and may also feel and taste the most plentiful Emanations of Thy Mercy, to the utter destroying of the Devil's Image in me, and the new Formation of Thine own blessed Image in all the Powers and Faculties of my Soul, through Thine only beloved Son, who is the Brightness of Thy Glory, and the express Image of Thy Person, Jesus Christ our Lord, who intercedeth for me and for the whole Church sitting at Thy Right-Hand in the Majesty of Thy Glory, now and for ever. Amen.

ASPIRATIONS.

GRANT, Lord, that I may look so deeply into the Corruption of my Nature, that I may taste more deeply the Grace which is revealed in Christ for the Restoration of Nature.

2. Teach me, Lord, to know and understand my self; O make me to perceive what Adam and what Christ is; and how the first must die, but the second must live in me.

3. Lord, I am taught by Thy Apostle, That the Natural Man understandeth not Spiritual things; create therefore in me, by Thy Spirit, a Spiritual Eye and Understanding, that I may discern those Things which are from Above.

4. Grant, Lord, that I may have a right Knowledge of my self, in my present depraved and lost State, and a right discerning of the gracious Means which thou hast appointed for my Recovery out of the same, to Thy Honour and Glory.

5. Suffer me not, Lord, to walk in the Darkness of my own perverse Understanding; but deliver me from all Blindness and Hardness of Heart, and from the Sophistry and Stubbornness of corrupt Reason: O enlighten my Eyes, good Lord, that I may behold the Things which make for my Peace, and may follow Thee, who art the True Light.

6. O immense Sea of Love, when wilt thou ravish me away from my self! For I can have no longer any Delight in my self: I am so utterly ashamed and confounded when I look into my self. O deliver thou me from my self, or I perish.

7. O-

7. O Infinite Love, make speed to help me
O haste to assist me, that by losing my own
Life, I may find Thine.

8. O Lord, extinguish all false Images in
Heart, and write Thou the true Ideas in
Mind both of Sin and Grace: Then shall
follow Thee, and depart no more after vain
Images.

9. Turn me, Lord, unto Thee by true Co-
trition of Spirit; and say unto me, Turn again
O thou Child of Adam! so shall I be turned
to Thee by true Humiliation of Heart, that
may enjoy the gracious Light of Thy Co-
tenance.

10. Lord, give me Thy Spirit that may teach
me by the true Purification of my Heart to
aspire after and attain the Divine Light, and
to walk in Light, as to arrive at the Inheri-
tance of Light, and to awake in Thy Likeness.

The Christian Devote.

An Hymn of Thomas à Kempis paraphrased

Audi Religiosè.

HEAR, O Religious, God's Domestick De-
And to my Lesson lend a silent Ear.
Listen, O Child, to this Thy Father's Law:
Attend, be sure, with Reverential Awe.
And all his Words receive into Thy Heart;
His Sacred Words, which Life and Joy impart.
Both Great and Little, Old and Young, attend
And see in Christ, your Rule, in Christ your End
To ev'ry one aloud doth Wisdom call,
Who fain wou'd lead us out of wretched Thrall.

Why dost thou not this Voice, O Man, obey,
And come into the True and Living Way?
Come then away; and now with JESUS walk,
Nor with the World; nor with it vainly talk.
With JESUS walk; and learn his Steps to trace.
Let Love instruct to follow Him apace.
For Staff, take thou his Cross; and on it lean:
Besides it, thou shalt find no other Mean,
To travel on with Him at His Command;
And so to reach the promis'd blissful Land.
Avoid Disputes while thou art on the Way:
Find what thou hast to do; redeem the Day.
Let no vain Fanglings thee at all molest;
Nor fond Discourses hinder thee of Rest.
Let no false Shows thy wandring Eye delude;
Nor Images into thy Soul intrude.
Let not Names, let not Shadows, thee deceive:
Nor let not these of Substance thee bereave.
Nor let the Poms of State, or Church, betray
Thy unkept Feet into a Broader Way:
But always on the Suffering JESUS look:
And let Him ever be thy Living Book.
No matter if the World do thee deride:
Be sure thou follow still this Faithful Guide.

The END of the First Book.

I have then seen this Voice, O Man, obey,
 and come into the True and Living Way;
 and now with JESUS walk,
 with the World; nor with it vainly talk.
 With JESUS walk, and leave his Street to reach
 a Lane, to follow him apart.
 Still take thou his Cross; and on it lean;
 what if, thou shalt find no other Mean,
 travel on with Him in His Command;
 and to reach the promised blessed Land.
 And Thine, while thou art on the Way;
 and what thou dost to do; redeem the Day.
 no man's things there at all molest;
 for Discourages hinder thee of Rest.
 as falls Shows thy wandering Eye deludes;
 images and thy Soul intrudes.
 not Names, let not Shadows, thee deceive;
 let not talk of Substance thee deceive.
 let the Sounds of State, or Church, betray;
 must Feet into a broader Way;
 always on the suffering JESUS look;
 let Him ever be thy Living Book.
 matter if the World do thee divide;
 just thou follow still this Rightful Guide.

The END of the First Book.





Omnia nos Christi Vita docere potest. xpc

True Christianity.

The SECOND BOOK.

The Introduction.

AS in Nature the Corruption or Destruction of one Thing, is the Generation or Production of another; even so is in the Process of the True Christian Life, here the Old *Fleishly* Man must be destroy'd and pass away, that so the New *Ghostly* Man may be produced and succeed in his Place. And whereas our *Fleishly* Life is directly contrary to the Holy Life of Christ, as in the former Book sufficiently has been declar'd: So must we necessarily renounce this *Fleishly* Life, before we shall attain to the *Ghostly* Life of the Lord from Heaven, our Great Exemplar, or can be True Followers of Him. As, for Instance, thou must put an End to Pride, before thou canst be Humble; and must cease from Wrath, before thou canst entertain Meekness. And therefore must the Spiritual Christian Life necessarily proceed out of Repentance, and be generated by the true Mortification of the opposite Life. This, dear Christian Reader, was the

the End and Design of Writing for thee the *First Book*; as both from the *Contents* of the Chapters, and from the *Conclusion* thereof, is evidently to be seen. And forasmuch as in this *Second Book*, there will be Occasion to refer to the *Doctrine of Repentance*, as it has been before laid down; it will be enough briefly herein to point to the same, that so we may not be always laying again the *Foundation*, but may go on to *edifie* upon it. Wherefore the chief Design of the former Book lying in the Discovery and Acknowledgement of the abominable, deadly and damnable Poison of our original Corruption by the Fall, which can never enough be acknowledged; it will be needful in this following Book, to begin to treat of our everlasting Well-spring of Salvation, J E S U C H R I S T, the eternally overflowing Fountain of Life, Light, and Love. In whom we find, through Faith, Help and Cure against the Poison and Contagion of Sin, and all the Calamities and Miseries which thence do flow. This is comprehended in the Three First Chapters. But whereas Faith, which leadeth up the Soul to this Fountain, and from it produceth and draweth forth such good Effects, must bring forth Living Fruits; therefore are the Three next Chapters spent in describing these, and in shewing how from Christ, the Fountain of Grace, all that is good and desirable may be derived to us. Now as the Fruits of Righteousness and of the Spirit, shall in us grow and encrease; so must the Fruits of the Flesh in proportion, decay and decrease. And this is the gradual Regeneration according to the Spirit, and the only, true, effectual and perfect Repentance, or Conversion, wherein a Christian ought constantly to be exercised; not giving over till the Mastery be obtained, and the Life

of the Flesh be absolutely crucified, that so the Spirit of JESUS may have in us the Dominion and the Kingdom. Whence it was found expedient, to give here a clear Description of the Difference betwixt the Flesh and the Spirit, of the War that is maintain'd by them, and of the Properties of daily Repentance in this Warfare. Upon which the VIIth, VIIIth, IXth, and Xth Chapters wholly turn. And further, whereas out of this habitual Repentance, and Mortification of the Old Man, the New Man doth hence Day by Day succeed, it is impossible ever to find a better Order or Pattern, than that which our Lord Christ himself has given us; who is gone before in the Way, wherein it is as much our Interest as Duty to walk, treading in his Steps. Hence it is that the Life of Christ must be our constant Mirror to look on; and that thus beholding Him, we should freely and readily leave to his Poverty, Reproach, Contempt, Agony, Cross, Passion, and Death; according as herein is declared. For this holy Life of Christ, is the crucifying of our Flesh; and the Life of a True Christian should hence be nought else but a daily crucifying of the Flesh, that Christ may live in him, to the Glory of God. To this particularly belongeth the Commandment of Christ, with the Exercise of his Love and Humility. Which is set forth at large in the following Chapters, to the XXIIIrd inclusive. This makes the *First Part.*]

And upon this Subjection and Humility, standeth our Lord Jesus Christ, as upon a true heavenly Ladder, in the Heart of God our loving Father, and resteth in his Love. Hence so must we cleave to the Manhood of Christ, that so standing upon his Humility, by copying in our Hearts, we may ascend likewise up to his Godhead, and by Love be Partakers of

his *Divine* (no less than of his *Human*) *Nature*. Now as we behold then in Christ, the He of our most dear Father in Heaven, we behold GOD as the Highest, the Everlasting, the Eternal, and the Infinite Good; as the Unsurpassable Omnipotence, as the Unfathomable Mercy, as the Unsearchable Wisdom, as the Pure Holiness, as the Unspotted and most Perfect Righteousness, as the Sweetest Goodness, as the Gentlest and Kindest Sweetness, as the Noblest Beauty, as the most Graceful Nobility, as the most Lovely Graciousness, and the most Delicious Loveliness, and as the most Joyful Satisfaction. Which forenamed Points of the *Contemplative Life*, are in the following Ten Chapters brought under Consideration. But because no one can ever arrive to this State of *Contemplation*, without *Prayer*, hence therefore almost all the rest is taken up in treating concerning *Prayer* and the Exercise of *Divine Love*: concerning *Patience* on the Cross, and the great *Spiritual Afflictions* which are in this State to be overcome. God help us, and grant that we may be all true Followers of Christ, and that we may not be ashamed at any Time of his *Life*, but may follow the Lamb of God whithersoever he goeth, that he may lead us to the Fountain of the Water of Life, and may wipe away all Tears from our Eyes! Amen.

Bernard.

Christum sequendo citius apprehendes, quam legendo.

Sooner by *Following* than by *Reading* shalt thou reach Christ.

Mat. VII. 14.

Narrow is the Gate, and narrow the Way which leadeth unto Life, and few there be that find it.

The FIRST PART.

AN INTRODUCTION INTO THE Holy Life of Christ.

CHAPTER I.

That Jesus Christ, the Son of God, is given us by our Heavenly Father for an Antidote against the damnable and deadly Poison of Sin, and the Fruits thereof; and for a Medicinal Fountain, good against all the Calamities and Evils both of Body and Soul.

Isa. XII. 3.

With Joy shall ye draw Water out of the Well of Salvation.

1. **A**S our Distemper is exceeding Great, That the Remedy must be Mortal, Damnable, and out of the Power of any Creature to remove, is needful that we should also have a Remedy proportion'd to the Disease; a Great, a High, Divine, an Everlasting Remedy and Help, flowing out of the pure Mercy and Love of God.

E e 2

Hence

Hence, as our Original and most Fatal Blow came from the furious Wrath, Hatred, and Envy of the Devil, was the Almighty God moved in Pity, to heal the deadly Wound of our Sin with his Mercy.—And whereas Satan brought his utmost Wisdom, Cunning, and Finess, and used all his Politicks and subtle witty Inventions, that he might betray, poison, slay, and damn us: Even so has God likewise brought His highest Wisdom, through His beloved Son, even all the Treasures of His Wisdom, that He might redeem us, heal us, and restore us to the Life and Happiness we had lost. Hence hath He made the most noble Blood of Christ the Grand Restorative of our Nature, and the Cleanser of it from all the Contagion of Sin and Death, and given us his quickening Flesh with the immortalizing Powers thereof, for our Bread of Life; His holy Wounds for a Sovereign Vulnerary Balsam in our most deplorable and wounded Condition; and His precious Death, for an Abolition of our Death, both Temporal and Eternal, and a compleat Victory over him that hath the Power thereof. For He will swallow up Death in Victory, and lead us unto the living Fountains of Waters, clear Crystal, proceeding out of the Throne of God and of the Lamb. Whence all Tears shall be wiped away; and there shall be no more Cursing in Nature; but the Throne of God and of the Lamb shall be in it, whereby it shall be made all Paradisiacal and Heavenly.

*That it is not
to be pur-
chased by
Man.*

§. 2. This most costly Medicine Man is not capable of purchasing; and by his own Skill or Power, it is impossible for him ever to reach it. What then is to be done in such a Case? To buy it we have not wherewithal: To take it, were it even at hand, we know not how; or if we knew, we are not able; so very infirm

and weak are we in our own Natures. For we are altogether sick, sick at Heart; there is no Health in us. We even by Nature strive against this Heavenly Cure; and resist the Remedy which should help us. Wherefore unless Thou thy self, O most faithful and tender Physician, administer to me what thou hast prescribed for me, and lend Thy Salutary Hand to reach forth to me this most precious Medicine, which by Thy self alone is prepared; the prescribed Medicine will avail me nought, the Disease will grow hereby but worse, and all will be lost upon me. See then that I take what Thou hast order'd, and trust me not to my self, if it be Thy Will that I be made whole. If Thou trustest me to my self, nothing is more sure than that I am lost; for it is, thou knowest, in the very Nature of my Malady, to long for that which will hurt me, and to shun whatsoever is like to do me any Good. Yea, I am abundantly more afraid of the Physick, than of the Disease it self. O how dost thou therefore wait upon me, O Thou Sovereign Physician, that thou mayest prevail upon me to accept Life! O the amazing Condescension! O the astonishing Patience! O the ravishing Sweetness! for Thee, my Lord and Prince of Life and Health, thus to wait upon such a vile and despicable Lazar as I am! But unless thou didst wait, what would become of me? Or what would become of all that Thou hast done for me? Thou knowest all mine Infirmary; and Thy Heart hath thence pitied me, and gently born with me all this while. O bear with me yet a little longer; and leave me not, lest I perish: yea, lest I perish out of the City, the City of my God, and my Name be written in the Dust, with them that go down to the Pit. O tarry with me yet a little longer, I pray Thee; and let not my Folly

That the Weakness of Man is such by Nature as not to be able of himself to take the heavenly Medicine.

By whom it is hence administered.

and my Untowardness, drive Thee away, let
 I descend thereby into Darkness, and the Pur-
 chase of Thy Blood be lost. O let it not be
 Thou hast caused me to hope, blessed be Thy
 Name, that this Sickness of my Soul shall not
 be unto Death, but unto Thy Glory. For again
 and again, Thou sayest unto me secretly in the
 Deep of my Heart, *What willest thou?* Lord
 What else should I will, but that I may receive
 my Health? To receive Health I am indeed
 willing; but to receive the Medicine which
 alone can give it, I am not at all disposed.
 I am ready to shrink back, when I hear it but
 mentioned. And hence I did not seek Thee, but
 Thou hast sought me: And Thy Will is that
 should be restored; for therefore art Thou come
 unto me. I find, alas! no Disposition in me to
 take what thou so kindly reachest forth to me
 for my Recovery. But dispose Thou me, and
 I shall be disposed for it: and so manage Thou
 my Will, as it may most freely submit to Thine
 without the least Hesitation or Reserve; that
 I may obtain that perfect Cure, which Thou art
 both so willing and so able to effect for me.
 Thy most unworthy Patient. O sweet Con-
 straint of Love, that breaks the Will, and ren-
 ders it purely Passive! Thy Love and Thy Pa-
 tience force me to yeild. It is impossible longer
 to resist so great a Love, so wonderful a Pa-
 tience. Needs must I follow, when Thou thus
 drawest me: Needs must I obey, when Thou
 so sweetly, so endearingly, so charmingly com-
 mandest me. For while Thou drawest me with
 the Cords of Thy Love, I run unto Thee, in
 whom alone is my Health; and Thy Command-
 ments are sweeter to me than Honey, and more
 precious than Diamonds. But without this At-
 traction of Thine, Thy Commandments would
 have been bitter even as Gall; and the very Du-

*The Divine
 Drawing.*

of the Earth would have been by me preferred before them: I should have dreaded above all Things, Thy Presence, and should always have been for running away from Thee; so chusing Death rather than Life. O draw me therefore, that I may run after Thee: O lead me to the Springs of Salvation, and give me of the Water thereof to drink, which is able to heal all my Infirmities and Miseries. For Thou knowest, that without Thee, I can do nothing, there remaining no Strength in me to help my self: To destroy my self, is with me; but it is Thou only, Lord, that canst restore me. Wherefore it is meet and right that I should cast all upon Thee, that Thou mayest in all Things draw, lead, and move me, even as Thou wilt. Since if Thou sufferest me to run after the Devices of my own Will, I inevitably run upon my own Ruin: And if Thou lettest me lie in my Sickness, without due Provision, that I be obliged to take such proper Medicines and Assistances, as Thou in Thy Wisdom hast appointed for me; there is no Remedy, notwithstanding Help is so very near, but I must be for ever lost. Let me not be left to my own Care in this Matter, but abide Thou with me, and give me Thy self that which is prepared for me, that so there may be no Omission or Mistake in the Taking of it committed. Do all what Thou seekest fit with me, only trust me not in my own Hands. In Thee is all my Hope. And were but my Heart converted unto Thee as it ought, all would then go well with me, and my Life would henceforth be laid up in Thee, O Eternal Fountain of Eternal Life! Turn Thou me therefore and so shall I be turned; for Thou art the Lord my God. Heal me, O Lord, so shall I be healed: Help me, so shall I be holpen; for Thou art the Health of my Life, and my Glory. So

long as Thou keepest back Thy Mercy, or hide Thy loving Kindness, so long remain I in my Sickness, and walk as in the Shadow of Death. And so long as Thou forbearst to quicken me with Thy Salvation, and to bring up my Soul from the horrible Pit, so long am I holden in the Chains of Death, and am a Captive to the Powers of Darkness. Whence David cried out

Pf. LXX. 6. *Make haste to help me: Thou art my Helper and my Redeemer, O my God: Make no long tarrying.*

*The great
Mercy and
Love of
Christ.*

§. 3. Ah! dear Lord! Shall not Thy Mercy be so strong, as to raise up a poor sick Man to raise up such an one as I am; seeing that I am not able to raise up my self? Is Thy Mercy too weak to help such a weak one as he lieth before Thee? Is Thy Love too cold, to communicate some of its living Warmth to such a miserable Object as I am? Wilt not Thou be so friendly and condescending as to come unto me; seeing that I cannot of my self come unto Thee? Hast Thou then first loved me before ever I loved Thee? Is then Thy Mercy so strong, so powerful, so mighty, as that it should even overcome Thy self; as that it should be able to lift Thee up upon the Cross, and to sink Thee down into Death? Who, or what, is so strong as to overcome Thee the Strong One, with whom is all Power but Thy Mercy? Who, or what hath so great Might, as to apprehend Thee, to bind Thee, to crucifie Thee, to put Thee to Death; but Thy

Eph. II. 1.

Love, even the Love wherewith Thou didst love us when we were yet dead in our Trespasse and Sins. For Thou wouldest rather Thy self suffer Death, than that we should abide in Death.

§. 4. Thy Mercy, Lord, hath made Thee to be all Ours, and given us a full Propriety in Thee. For us wast Thou born; therefore didst Thou become a little Infant. For us wast Thou given; therefore didst Thou become an Offering, O Christ, that so the Father might accept Thee in our Stead, and we for Thy sake might have all Things given us. For us a Lamb is given; for us Salvation is brought forth; and therefore will we rejoice, *drawing Water out of the Wells of Salvation*, because God, even our God, hath now given us all Things in Thee, O Lamb of God. O Gift of God to Man! O great Gift! O Gift unalterable! Thou Thyself art the Giver and the Gift; a Communicated Good, and our own Proper Good! Thou art ours, Lord, and therefore desire we to be Thine, henceforth and for ever. O the Gift of a God!

§. 5. But behold here, dear Christian, the Wisdom of God: God hath made Himself, through this Everlasting Good thus communicated, to be properly ours, that so we again by the same, might be made properly His. For being purchased with a Price, even a Price that is inestimable, we are not our own, but His who has bought us, and has given Himself for us. Whence it follows, according to the Apostle, that we ought henceforth to *glorifie God both in our Body and in our Spirit, which are God's*. And as we are God's, and Christ's, as to both of these, so in like manner are God and Christ, by free Gift, made to be ours. For whosoever receiveth any high and excellent Good, in as much as he receiveth it of the Giver, who hath the sole and whole Title to it; he thereby maketh it his own to all Intents, through the Will and Disposal of the said Giver, who by the mutual Acts of Giving and Receiving hath transmitted his own Right.

How we come to have a Propriety in Christ.

How we are to dispose of what is thus become ours.

1 Cor. VI. 10.

The Application of the Gift CHRIST for manifold Uses.

Right. Again, whosoever possesseth any Good for his own, whether by Donation or by any other Way, he may doubtless apply and make use of the same to his own Profit, in the best manner that he can. And so is Christ in like manner become ours, that we may apply and use Him for our Salvation, which is an everlasting Profit, according as we will ourselves. Wherefore see, dear Christian, thou canst if thou wilt, make use of Him, for

Wisd. XVI.
21.

Joh. IV. 13.

VI. 15.

XII. 15.

XVI. 22.

1 Joh. II. 1.

1 Cor. I. 30.

Heb. IX. 5.

IV. 16.

Rom. I. 25.

Mat. XI. 28.

Eph. II. 14.

1 Cor. XV. 17.

Pf. LXVIII.

1.

Hof. II. 19,

20.

1 Tim. II. 5.

Heb. IX. 14.

Pf. XVIII. 2.

Joh. XIV. 6.

Isa. IX. 6.

Pf. LXIX. 5.

The *Medicine* of thy Soul, to restore thee;

Thy *Meat* and thy *Drink*, to refresh thee;

Thy *Fountain* of Life, to quench thy Soul's Thirst;

Thy *Light*, in Darkness;

Thy *Joy*, in Sadness;

Thine *Advocate*, against the Accuser;

Wisdom, against thy Folly;

Righteousness, against thy Sin;

Sanctification, against thy Unworthiness;

Redemption, against thy Bondage;

The *Mercy-Seat*, against the Judgment Seat;

The *Throne of Grace*, against thy Condemnation;

Absolution, against a Load of Guilt;

Thy *Peace* and Rest, against an evil Conscience;

Thy *Victory*, against all thine Enemies;

Thy *Champion*, against all thy Persecutors;

The *Bridegroom* of thy Soul, against all Rivals;

Thy *Mediator*, against the Wrath of God;

Thy *Propitiation*, against all thy Trespasses;

Thy *Strength*, against thy Weakness;

Thy *Way*, against thy Wandring;

Thy *Truth*, against Lying and Vanity;

Thy *Life*, against Death;

For thy *Council*, when thou hadst no Counsel;

For thy *Power*, when thou wast without all Power;

For thy *Everlasting Father*, when thou wast an Orphan and Desolate;
 For thy *Prince of Peace*, against the Adversary;
 For thy *Ransom*, against thy Debt;
 For thy *Crown of Glory*, against thy Reproach; Ps. VIII. 5.
 For thy *Teacher and Doctor*, against thy Ignorance; Joh. III. 2.

For thy *Judge*, against thy Oppressor; Isa. XXXV.

For thy *King*, against the Devil's Kingdom; 22.

For thine *Everlasting High Priest*, who interceedeth for thee. Ps. II. 6.

Heb. II. 17.

IV. 15.

VII. 25.

§. 6. Behold, dear Christian, what Christ is given unto thee for; And pray thou daily, that the proper use hereby designed, may be made by thee, and that in thee may be fulfilled all whatever is contained in any of these his Relations, or his Offices for thy Good: But pray thou in Faith, not doubting; and it shall be accordingly so. Wherefore since he is Thy Medicine, fear not but thou shalt be healed: Since he is thy Bread, fear not but thy Soul shall be satisfied, and thou shalt be made to hunger no more. Is He to thee a Fountain of Life? then shalt thou be no more a-thirst. Is He to thee thy Light? then shalt not thou remain in Darkness. Is He thy Joy, what then shall afflict thee? Is He thy Advocate, Who then shall gain the Cause from thee? Is He thy Truth, Who then shall deceive thee? Is He thy Way, Who then shall make thee to err? Is He thy Life, Who then shall slay thee? Is He thy Wisdom, Who then shall be too Cunning for thee? Is He thy Righteousness, Who then shall condemn thee? Is He thy Sanctification, Who then shall cast thee away? Is He thy Redemption, Who then shall be able to hold thee in Captivity? Is He thy Peace, Who then can disturb thee? Is He thy Mercy-Seat, Who then can call

The Consequences of such a right Application of this heavenly Gift.

call thee into Judgment? Is He thy Throne of Grace, Who then shall pronounce Sentence against thee? Is He thy Discharge and thy Absolution, Who then shall dare to implead thee? Is it He that is thy Champion, and the Captain of thy Salvation, who fighteth for thee; Of whom then art thou afraid in the Battle? And who is he that shall be able to strive with thee? Is He thy Bridegroom, Who then shall snatch thee from Him? Is He thy Ransom, Who will then cast thee into Prison, or detain thee there for the Debt? Is He thy Crown of Glory, Who then shall reproach thee? Is He thy Master and Teacher, Who then shall correct thee? If He be thy Judge, Who shall oppress thee? If He be thy Reconciliation, Who shall be able to bring thee into Disgrace again with God? If He be thy Mediator, Who then shall be powerful enough to set God against thee? If He be thy Advocate and Defender, Who shall dare to prosecute thee? Is He thy *Inmanuel*, God with thee, Who then shall be against thee? Is He thy King, Who then shall expel thee out of his Kingdom? Is He thy *High Priest*, Who then shall hinder thy Sacrifice and thy Intercession from being accepted? Is He thy *Saviour*, who bleseth thee, Who then shall *unbles*s thee? Or who shall make the Salvation which he has wrought for thee of no Effect to thee? If He Save, Who shall Damn? How canst thou have a greater Present? It is a Present greater and more worth, than thou thy self, than all Mankind, or than all the World, and all that therein is. It is a Present which is even greater than all the Sins, Miseries and Calamities of the whole World; and which is of sufficient Virtue to extinguish and annihilate them all. For Christ is all ours hereby, both as to His Divine and Human Nature. For we having through Sin lost the highest Treasure

sure, even the Highest and Everlasting Good, which is God Himself; the lost Treasure God hath given us again in Jesus Christ, and so therein hath given us Himself. Wherefore also He is called *Immanuel*, Isa. VII. 14. for that in Him we have both a GOD and a BROTHER.

§. 7. See now, beloved Christian, what a *The Greatness of the Gift.* Great and Infinite Good thou hast in Christ, to oppose to all thy Miseries and Calamities in this World. Didst thou but this once rightly understand, then would no Misfortune seem great to thee, then would no Cross be grievous to thee. Because Christ is become to thee All; and in Him are all Things thine; forasmuch as He himself is thine: Thine, I say, not only as a crucified Christ, but also as a glorified Christ, with all his Glory, and all his Majesty. *For all Things* 1 Cor. III. 21, 22, 23. *are yours, whether Paul, or Apollos, or Cephas, or the World; whether Life or Death; whether Things present or Things to come. All are yours; and you are Christ's; and Christ is God's.*

§. 8. O poor, miserable, reprobated, accursed, damned Sinners, as we by Nature all are, *What Christ is to us.* How came we to be thus favour'd and honour'd with so high a Present! With so noble and transcendent a Gift! Because Thou, O Lord JESU art to us JEHOVAH: Yea, Thou art

JEHOVAH our Righteousness,
A Mediator between GOD and Man,
Our Everlasting Priest,
The CHRIST of God,
A Lamb without Spot,
Our propitiatory Oblation,
The Completion of the Law,
The Desire of the Patriarchs,
The Inspirer of the Prophets,
The Master of the Apostles,

The

The Doctor of the Evangelists,
 The Light of the Confessors,
 The Crown of the Martyrs,
 The Praise of all the Saints,
 The Resurrection of the Dead,
 The First-born from the Dead,
 The Glory of the Blessed,
 The Joy of the Angels,
 The Consolation of the Mourners,
 The Righteousness of Sinners,
 The Hope of the Afflicted,
 The Refuge of the Miserable,
 The Entertainer of Strangers,
 The Fellow-Traveller of Pilgrims,
 The Way of them that were mistaken,
 The Help to them that were forsaken,
 The Strength of the Weak,
 The Health of the Sick,
 The Protector of the Simple,
 The Fortitude of Governours,
 The Reward of the Just,
 The Flaming Fire of Charity,
 The Author of Faith,
 The Anchor of Hope,
 The Flower of Humility,
 The Rose of Meekness,
 The Root of all the Virtues,
 The Exemplar of Patience,
 The Enkindling of Devotion,
 The Incense of Prayer,
 The Tree of Health,
 The Fountain of Blessedness,
 The Bread of Life,
 The Head of the Church,
 The Bridegroom of the Soul,
 The Precious Pearl,
 The Rock of Salvation,
 The Living Stone,
 The Heir of all Things,

The Redemption of the World,
 The Triumphant Conqueror of Hell,
 The Prince of Peace,
 The mighty Lion of Judah,
 The Father of the World to come,
 The Guide to our Heavenly Country,
 The Sun of Righteousness,
 The Morning Star,
 The inextinguishable Light of the Celestial Jerusalem,
 The Brightness of the everlasting Glory,
 The unspotted Mirror,
 The Splendor of the Divine Majesty,
 The Image of the Paternal Goodness,
 The Treasure of Wisdom,
 The Abyss of Eternity,
 The Beginning without Beginning,
 The Word containing all Things,
 The Latitude embracing all Things,
 The Life quickning all Things,
 The Light enlightning all Things,
 The Truth judging all Things,
 The Counsel moderating all Things,
 The Rule directing all Things,
 The Love upholding all Things, And
 The whole Comprehension of all whatsoever is Good.

Lo! here is the Great and Infinite Gift, and
 Divine Present, which God hath bestowed freely
 upon Mortal Man, out of the unsearchable
 Deep of Mercy, and his Love past finding out.

C H A P.

C H A P. II.

The True Grounds of Consolation
which are in Christ to a Christian
And how every one may, and
ought to apply the same to him-
self.

Luke XIX. 10.

The Son of Man is come to seek and to save
that which was lost.

The first
Ground for
every Christi-
an to put in
this Claim.
The Exten-
siveness of the
Divine Pro-
mises.

Acts. XVII.
30.

A Conclusion
hence full of
Comfort.

2 Per. III. 9.

§. 1. **T**HE first and chief Foundation, by
which is supported the Universali-
ty of the Remission of Sins, and Merit of
Christ, is the Universality of the Extent of the
Divine Promises; of which Promises, that in
the Gospel now mentioned is not the least
considerable. For if it be certain, that Christ
came to save those that are lost, who can ever
doubt, but that He will also seek and save
thee, if so be thou art of the Number of the
lost. 'Tis also recorded in the Acts of the
Holy Apostles, that God commandeth all Men
every where to repent; because He hath appointed
a Day in the which He will judge the World
in Righteousness. Which Argument is full of
Consolation; and is as if the Apostle Paul
had said, Christ will judge the World, there-
fore God commandeth all to repent, that
they may escape the dreadful Sentence of eter-
nal Condemnation. The Apostle Peter likewise
affirms, that God is not willing that any should
perish.

perish, but that all should come to Repentance. Which Passages verily do plainly demonstrate the universal Grace of God to extend to thee; upon which Manasses, a most heinous Sinner, relying, thus prays: Thou, O Lord, according to thy abundant Goodness has promised Repentance and Forgiveness, not to those who have not sinned against Thee, but to Sinners, that they may be saved. Whom therefore strive thou also to imitate. For God by such Examples hath declared, that He is willing graciously to receive our Repentance, and save us that are unworthy, according to His great Mercy.

§. 2. Another Foundation is the Oath, where-
by God, that no room might remain for doubt-
ing, hath confirmed the universal Promise of his
Grace. As I live, saith the Lord God, I have no
Measure in the Death of the Wicked, but that he
turn from his Way and live: (For how can he
take delight in the Death of a Sinner, who is
Life it self?) None of the Sins that he hath com-
mitted, shall be mentioned unto him. Behold! God
willeth Sinners to be converted! And dost thou
doubt, that thou, who art a Sinner, art by God
solicited to Conversion? And the Apostle St.
Paul explaining this Oath, saith; This is a faith-
ful Saying, and worthy of all Acceptation, that
Christ Jesus came into the World to save Sinners.
But if Christ came into the World upon the
Account of saving Sinners, thou verily art of
the Number of those for whom He came.
Wherefore be thou of good Comfort, and be-
lieve.

The Second
Ground for
this Claim.
The Divine
Oath.
Ezek xxxiii.
11.

The Oath of
God extends
to all that are
Sinners.

Tim. I. 15.

§. 3. Moreover, that the Lord will not keep
up so much as the Remembrance of Sins, He hath
no less than Thrice promised. First, by the Pro-
phet Isaiah, saying, I, even I, am He, that blot-
teth out thy Transgressions for my own sake, and
will not remember thy Sins. Secondly, by Jere-
miah,

His Act of
Oblivion un-
limited.
Isa. XLIII.
25.

Jer. XXXI.

34.

Ezek. xviii.

21.

Why God forgetteth Sins.

God's solemn Ratification of this his Act. Chap. XLV.

22, 23.

Heb. VI. 17, 18, 19.

miab, He says, *And this shall be the Covenant; I will forgive their Iniquity, and I will remember their Sin no more.* And Thirdly, by the Prophet Ezekiel, in these Words, *But if the Wicked will turn from all his Sins that he hath committed, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be mentioned unto him.* This is the Divine Act of Oblivion; in favour of all returning Sinners, and penitent Rebels, without any particular Exception, solemnly declared.

S. 4. But the Cause, upon account of which God promiseth not to remember Sins, is a most sufficient Satisfaction and Reconciliation. For what is paid, yea, over and above paid, should be altogether buried in Oblivion. Now God being once perfectly reconciled and pacified by the most holy Sacrifice of Jesus Christ, can no more therefore be angry, nor will He perpetually call Sins to Remembrance.

S. 5. Furthermore, God repeateth this Oath in the Prophecy of Isaiah, saying; *Look unto Me, and be ye saved, all the Ends of the Earth. I have sworn by my self; the Word is gone out of my Mouth in Righteousness, and shall not return.* Which Oath, the Author of the Epistle to the Hebrews declaring, saith; *Wherein God willing more abundantly to shew unto the Jews a Promise the Immutability of his Counsel, confirmed it by an Oath. That by two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation who have fled for Refuge to lay hold upon the Hope set before us. Which Hope we have as an Anchor of the Soul, both sure and steadfast. That is, God, by his Counsel, or Promise, confirmed with an Oath, hath more than sufficiently sealed and established his gracious Will; that so none may be discouraged.*

And this is the Second Foundation for our laying Claim to the Consolation of the Gospel.

§. 6. The Third Foundation is the Eternal Covenant of Grace, which consists in the Pardon of Sins. This shall be the Covenant; I will put my Law in their inward Parts, and write it in their Hearts; for I will forgive their Iniquity, and I will remember their Sin no more. Which Covenant, or Testament, because confirmed by the Death of Christ, is therefore everlasting; according to that of the Prophet Isaiah; Neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. And again, I will make an everlasting Covenant with you, even the sure Mercies of David: (i. e. Christ.) Also Moses speaketh thus, For the Lord thy God is a merciful God; He will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers which He swore unto them. And the Psalmist thus; He will ever be mindful of his Covenant. In which Eternal Covenant, that thou mightest stedfastly believe thy self also to be contained, He hath renewed and established it by Baptism, which therefore the Apostle Peter calls, The Answer, or Covenant of a good Conscience towards God; and therefore Christ himself would be baptized in (q) Jordan, entering with thee into this Covenant.

§. 7. (r) The Fourth Foundation is the Death of Christ, by which the Testament of God was ratified. But if any one should ask of me, For whom He died? The Apostle St. Paul (s) shall answer him, that One died for ALL. And the Apostle St. John (t) He is the Propitiation for the Sins of the whole World. Likewise John the Baptist, (u) Behold the Lamb of God that taketh away the Sins of the World. Which the A-

The Third Ground for such a Claim. Jer. XXXI. 33, 34. The Universality of the Covenant in Christ.

Chap. LV. 10

Chap. LIV. 3.

II. Tim. I. 1.

Deut. IV. 31.

Psal. CXI. 5.

1 Pet. III. 21.

The Covenant of Grace universal, and therefore renewed in Baptism.

(q) Mat. III. 13.

(r) The Fourth Ground for every Christian to make his Claim.

The Extensiveness of the Propitiation.

F f 2

(s) 2 Cor. V. 14. (t) 1 Joh. II. 2. (u) Joh. I. 29.

Rom. V. 18. *postle Paul declareth in the Epistle to the Romans, As by the Offence of one, Judgement came upon all Men to Condemnation; even so by the Righteousness of One, the free Gift came upon All Men unto Justification of Life. Where the postle makes a Comparison of CHRIST with ADAM: As if he had said, seeing the Offence of Adam hath made all Men Sinners, Shall not the Righteousness of Christ be far more powerful and prevalent? And if Sin hath bounded, Shall not the Grace manifested in Christ, much more abound? The same Ap*

The Merit of
Christ uni-
versal.

(x) Tim. II.

Chap. I. 20.

Rom. VIII.

32.

Acts X. 34.

**The Fifth
Ground for
applying it u-
niversally.**

**The Call of
the Gospel u-
niversal.**

(r) Mar. XVI.

15.

postle Paul declareth in the Epistle to the
 mans, As by the Offence of one, Judgment came
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 ADAM: As if he had said, seeing the
 fence of Adam hath made all Men Sinners
 Shall not the Righteousness of Christ be far more
 powerful and prevalent? And if Sin hath
 bounded, Shall not the Grace manifested
 Christ, much more abound? The same Apo-
 stle being to shew that the Merit of Christ
 universal, and extendeth to all, thus reasoneth
 (x) For there is one God, and one Mediator be-
 tween God and Man, the Man Christ Jesus, who
 gave himself a Ransom for all. But if this
 true, it also follows, that God will have all Men
 to be saved, and to come unto the Knowledge
 of the Truth. Because verily Christ gave Himself
 for ALL. To the same Purpose is, that which
 we have in the Epistle to the Colossians; In
 Christ he hath reconciled all Things to himself
 whether they be Things in Earth, or Things in
 Heaven. And that also of the same Apostle
 God spared not his own Son, but delivered him
 for us all. In which Number reckon also thy
 self, because God is no Respector of Persons. Since
 therefore Christ did die for Sinners, thou, who
 acknowledgest thy self to be one of them, must
 needs have an Interest in his Death.

§. 8. The Fifth Foundation is an universal
 Call, grounded upon the universal Merit of Christ
 which as it was exhibited for the Sins of the
 whole World, so it was to be preached to all
 Creatures. Now since Christ declareth, (r) I came
 not to call the Righteous, but Sinners to Repentance
 It ensueth, that thou also, because a Sinner, art
 called. But called to what? to Repentance

And why? That thou mayest obtain Remission of Sins, through Faith; according to that of the Evangelist Luke; *It behoved that Repentance and Remission of Sins should be preached in the Name of Christ, among all Nations.* And that of the Apostle Paul; *The Gospel, which was preached to every Creature which is under Heaven.* But

Luke XXIV. 47.

Col. I. 23.

But to what End was it preached? Surely for no other End, but that thereby Faith might be established and perfected; according to that of the same Apostle; *How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard?* Far be it from us to think, that God calleth thee in vain, or that He acts not sincerely. Surely God is not an Hypocrite; but, as in a most serious Affair, He does whatever is required on his Part, that we may be prevail'd on to embrace the proffer'd Mercy, and accept the Vocation of His marvelous Grace. Hence also He is very wroth with those who make light of his Supper and Feast. But to these that obey his Call through Faith, He gives His Word of Promise full of Divine Consolation; namely, of eternal Life, that is in this Order to be attain'd. *For whosoever believeth in him, shall not perish, but have everlasting Life.* And He has promised that He will preserve that same Faith unto the End; that is, until Faith give place to Vision, even to that beatifical Vision which is waited for; or the Salvation of the Soul, which is the End of Faith.

Mat. XXII. 7.

Joh. III. 16.

Phil. I. 6.

1 Pet. I. 9.

† The Sixth Ground for

§. 9. † The Sixth Foundation is the inward Testimony of the Holy Spirit aspiring after Righteousness in thee, and by which thou art (*r*) sealed. This Spirit, without Intermission, solliciteth thy Conscience, shaketh off Carnal Security, incessantly convinceth of Sins, and setteth them before thine Eyes, moveth thee to Repentance,

God in the Conscience calls all unto Repentance. (*r*) Rom. viii. 16.

inwardly and in thy Heart calleth thee; convincing thee, striving with thee, and leaving nothing undone that He may recal thee from the By-Paths of Sin, to the High-Way of true Conversion. All these Things are sometimes sensibly perceiv'd, that thou canst not conceal them, tho' ever so desirous of doing it. This Witness of Christ in thee, is never silent. And though thou stoppest thine Ears, yet shalt thou be compelled to hear him inwardly. But if thou art resolved that thou wilt not hearken unto Him, thou must notwithstanding endure and feel the Smart of Him. Whence it plainly ensues that this internal Testimony, namely, that *God would have thee to be saved*, is beyond all Exception; and therefore certain, evident, unmoveable, and of unquestionable Verity.

† The Seventh Ground for this Application in general.

God receiveth all Sinners without respect of Persons.

(a) Rom. III. 10.

(b) Ver. 23.

(c) Ex. xxxiv. 7.

(d) Acts X. 34.

* Psal. xxxii. 5.

Psal. cxxx. 3.

Psal. cxl. 2.

(e) The Eighth

Ground of

Faith.

Christ's Merit

and Price of

Redemption is

more than all

Sins.

§. 10. † A Seventh Foundation is, the Example of Sinners, whom God upon their Conversion hath received into Favour. Surely (a) there

is none righteous, no not one; and not only David, Manasses, Peter, Paul, Mary Magdalen, and Zachæus; but all of us (b) are Sinners, and have come short of the Glory of God; (c) there is none innocent in his Sight. Whatever Favour God shews

to one, the same He vouchsafes to all others;

because (d) God is no Respector of Persons. With

Him one is no better than another, and there-

fore all are justified of His free Favour, without

any * Merit of our own, standing all in need of

Pardon for Sin: For if Thou Lord, shouldst

mark Iniquities, O Lord, who shall stand? And in

Thou entrest into Judgment, in Thy Sight shall

no Man living be justified.

§. 11. (e) Eighthly, The Merit of Christ is not

only sufficient, but even more than sufficient for

the Sins of all Men, how great and heinous so-

ever. And what Folly and Ignorance would it

be in any, to except himself out of the Num-

ber

ber of those that are to be sav'd, and not to lay Claim to that Price, which is not only equal to, but also greater than the Sins of the whole World? For, art thou not a Man? Dost thou not live in the World, that the Saying of our Saviour, *The Son of Man is not come to destroy Mens Lives, but to save them*, should not extend to thee? Also that of the Apostle St. Paul, *God was in Christ reconciling the World to himself*. And that of the Apostle St. John, *He (Christ) is the Propitiation for the Sins of the whole World*; that is, of every individual Man.

§. 12. A Ninth Foundation is, because the Merit of Christ is an Infinite Satisfaction, beyond all Number, Measure and End, and that because of the Person suffering, who is both God and Man. Why dost thou therefore determine the Number, Measure, and Bounds of so great a Merit, so as to exclude thy self from it, and to deem that thy Sins are not therein comprehended? For, since such is the Power, Efficacy, and Extent of that Merit, that it would still be the greatest, though every Man were guilty of the Sins of the whole World; and as many Men as there are, there were so many Mortals drown'd in Sin; God forbid that any Man should refuse to claim a Right in it. This surely is that *Depth of the Sea into which God hath cast all our Sins*. Hence is that of the Psalmist, *For as the Heaven is high above the Earth; so great is his Mercy towards them that fear him. As far as the East is from the West, so far hath he removed our Transgressions from us*. This is that eternal Redemption, of which mention is made by the Author of the Epistle to the Hebrews. This, in fine, is what is said by the Apostle St. Paul to the Romans; *It is God that justifieth: Who is he that condemneth? It is Christ that died*.

The Ninth Ground of Hope to A'l. The infinite Satisfaction of Christ extends to the Sins of all Men.

Mic. VII. 19.

Psal. CIII.

11, 12.

Heb. IX. 22.

Rom. VIII.

33, 34.

*The Tenth
Ground of
Faith and
Hope to every
one.*

*Christ's Obe-
dience more
powerful to a-
bolish, than
the Disobedi-
ence of Adam
to propagate
Sin.*

*(b) Rom. V.
18.*

Phil. II. 8.

Gal. III. 13.

*As from A-
dam the Curse,
so from Christ
the Blessing
came unto al.*

*Gal. III. 13,
14.*

*The Eleventh
Ground for
this universal
Application.
The Victory of
Christ ex-
tends to the
Sins of all.*

Psal. CX. 1.

§. 13. Tenthly, The Obedience of Christ is Perfect. Because He fulfilled the Will and Law of his Father in all Things, thereby to give Satisfaction for the Disobedience of every Man. But if the Sin and Transgression of any one Man were not expiated, then surely, neither were his Obedience perfect, and the Disobedience of Adam had been more effectual to Condemnation than the Obedience of Christ to Justification. The contrary of which the Apostle (b) in express Words affirmeth. What Reason is there then that any should exclude himself from this most perfect Obedience, and assert his own Interest therein? Let us rather perswade our selves, that Christ for this very End humbled himself, and became obedient unto Death, even the Death of the Cross; that is, unto an accursed Death, that he might redeem those who were under the Curse of the Law. In the Number of whom we all surely are. For, forasmuch as our first Parents after the Flesh, by a wicked and foolish Ambition, aspired unto Divine Majesty, it behoved Christ, the Repairer of our Breaches, by a most profound Humility, to atone for this so great and heinous Offence, and therefore to be made a Curse, that the Blessing might come upon all, who were cursed in Adam.

§. 14. Eleventhly, Since the Royal Victory and Triumph of Christ does surpass all the Multitude, the Weight, and the Heinousness of Sin, together with all the Power of Death, Hell, and the Devil; What Cause canst thou assign, O Sinner, why the same victorious Christ may not also triumph over thy Sin and Offences? What canst thou believe that thy Transgressions alone are more powerful than Christ the Omnipotent King? Who, when he shall make all his Enemies his Footstool, cannot surely fail to subdue under Him, Sin and Death. And dost thou think

think that thy only Crimes shall prove too hard for Him? Thou art not sure so mad. God forbid, therefore, that thou shouldst call in question thy Interest in so great a Conquest, and so glorious a Triumph.

§. 15. The Twelfth Foundation is the everlasting Priesthood of Christ. (a) Who therefore, to that ask, grants Pardon of Sins, and the Holy Spirit to those who earnestly crave it; nor will He, or can He, refuse to any what belongs to His Office. For He is the Saviour of the World, and *Mediator between God and Man. Now if He should refuse any one that implores the Assistance of his Office, then surely would He cease to be a Mediator. But so far is He from this, that He even presses upon all Sinners the Benefits of His Priestly Office of Mediator. Come unto me, saith He, all ye that labour and are heavy laden. And again, Ho, every one that thirsteth, come ye to the Fountain, and Waters, of Life. Therefore also, by His Apostles and Messengers, He invites us to be reconciled to God, offering freely to us the Assistance of Himself as of a Mediator, seeking the lost Sheep, and receiving into Favour the (b) Prodigal Son. Take heed therefore, O Thou! whom God has made to be born a Man, that thou reject not, nor despise the Office of Christ the Mediator between God and us miserable Sinners, nor deprive thyself consequently of the Benefit of that illustrious Administration of a Sacerdotal Intercessor, in every way full of Divine Consolation.

The Twelfth Ground for it. Christ's Mediatorial Office excludes none.

(a) Ps. CX. 4. Heb. V. 6. VII. 17. 1 Tim. II. 5.

Mat. XI. 28. Isa. LV. 1.

2 Cor. V. 20.

Ezek. xxxiv. 16.

(b) Luke XV. 20.

C H A P. III.

That Justification before God, consists only in the perfect Obedience and Merit of Christ Jesus and in the Pardon of Sins received by Faith.

Rom. V. 19.

As by one Man's Disobedience, many were made Sinners: So by the Obedience of One, shall many be made righteous.

The Foundation of our Righteousness and Salvation is the Mercy of God in Christ.

§. I. **A**S a skilful Builder, who is to raise a lofty Structure, takes Care, before all, to lay a very deep Foundation; so the most merciful and compassionate God being to erect the Royal and Everlasting Palace of our Salvation and Righteousness, thought fit to lay the Foundation thereof, in the Depth of his Mercy upon the Person and Office of his dearest Son Christ Jesus, as on a most solid Stone and an immoveable Rock of Salvation, according to the Prophecy of Isaiah, Behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation: He that believes shall not make haste. Which Stone Christ intended

Isa. XXVIII. 16.

Mat. XVI. 18.

to Peter, saying; that thereon he will build his Church, which shall be so firm and steadfast that the very Gates of Hell shall not prevail against it.

§ 2. This is the Head-Stone of the Heavenly Temple; this is the Rock that was preached by the Apostles St. Peter and St. Paul. This is that wonderful Corner-Stone, so celebrated by the Psalmist. Upon this Foundation, finally, hath God built our Righteousness, Faith, and Eternal Salvation. For as God, our most merciful Heavenly Father, hath placed the Ground-Work of our Salvation and Righteousness, in the unsearchable Depth of his Mercy, in His everlasting Love, in His well-beloved Son, and lastly, in the most tender and fatherly Affection of His own Heart; so He hath also found the same in the Depth of our Heart, and in the most inward and hidden Ground of the Soul, the very Center thereof, that through the new Light and Power of a Divine Faith kindled in us by the Holy Spirit, the Righteousness of Christ only may be apprehended, and freely by the same Faith, without any Respect of our own Works, whether antecedent or consequent, be imputed, made over, and given to us.

§ 3. To the End, that in the first Place, by this Means he might purifie, and so also justifie, Man from the most inward Center of the Soul: Even as Man had by Satan been infected and depraved thoroughly in all the Powers thereof. For without Faith, it is impossible ever to go so deep, or to search and cleanse the Ground and Center both of Good and Evil in us.

§ 4. Secondly, Our Righteousness must proceed from Faith only, because this is the Work of God himself, that so our Righteousness may be the Operation of God only; not some external Action, or hypocritical Mask, like that of the Pharisees, specious in outward Appearance only, but not possessing the Heart.

Reason III. *S. 5. Thirdly,* That our Heart, Soul, and Spirit, renouncing their own humane Strength upon which, through the Temptation of the Devil, they relied by Self-Love, Ambition, and Pride, might solely depend upon Christ alone and upon his Merit and Satisfaction. Because from this alone flows the free Remission of our Sins: Jesus Christ having for the Sins of the whole World abundantly satisfied, and conciled the Father. And,

Reason IV. *S. 6. Fourthly,* That the Righteousness of Christ, by Faith, might be made ours. To this End verily by His Word and Spirit, He produceth Faith in our Hearts, that thereby we may become actually possess'd of this inestimable Treasure. For this is the highest, unspeakable and inconceivable Consolation, that our Justice and Righteousness is not that of some great Heavenly Potentate or Angel, but of Christ, and of God himself: For it is God that justifieth.

Rom. VIII.
33.

Jer. XXXIII.
16.

The Blood of Christ a most perfect Satisfaction.

Acts XX. 28.

2 Cor. V. 21.

Whence, though one were guilty of the Sins of the whole World, yet the Righteousness of Christ is, and ever shall be infinitely more extensive and powerful. For verily, *JEHOVAH is our Righteousness*, as says the Prophet. But thinkest thou, that Sin is more powerful than the Lord Jehovah? Hath He not more than paid the Debt? Would it be an insufficient Satisfaction, thinkest thou, if instead of a Shilling which thou owest thy Creditor, thou should return Ten Thousand Guineas? But for a Price, and many Millions greater, is paid with the Blood of Christ; which therefore Paul calls *The Blood of God*; and so great, immense is the Righteousness of Christ, which is given us by Faith; that we are not merely justified, or made righteous by Christ, but are moreover Righteousness itself in Him; the same Apostle teacheth.

§ 7. For even as it is not enough that a de-Christ not on-
 ed Infant be washed and purged from its Un-ly pardoneth
 cleanness; but it must moreover be wrapped our Sins, but
 in clean Linnen (k). So Christ not only also gives us
 cleansed us with His Blood, but He hath like his Righteous-
 ness.
 (l) clothed us with the Garment of Salva- (k) Ezek. xvi.
 tion, and covered us with the Robe of Righteous- 10.
 ness. Both which we have (m) received from the (l) Isa. LVI.
 Hand of the Lord. And this Garment is by the 10.
 Prophet Isaiah called a Priestly or Holy Apparel; (m) Isa. XL.
 by David (n) the Beauty of Holiness; by St. John, 2.
 (o) fine Linnen clean and white, which is the (n) Pl. XXIX.
 Righteousness of Saints; by the Prophet Amos, 2.
 (p) Rivers of Righteousness; by St. Paul, (o) Rev. xix.
 (q) su- (p) Amos V.
 rounding Grace; and (r) the exceeding Riches V. 24.
 of his Grace. By all which is signified to us (q) Rom. V.
 such and so immense Righteousness as is God 20.
 Himself, and which therefore surpasses even hu- (r) Eph. II. 7.
 man's Comprehension. For though in the State The Greatness
 of Innocency, our First Parents had a compleat of the Christi-
 Righteousness in its kind, yet was it not so ex- an Righteous-
 ceptant, nor such as we have in Christ. For ness. IV. 10.
 this Righteousness and Holiness, which by Faith
 He gives us, is much more excellent than that
 which Adam, though he had not sinned, would
 have left us. Moreover, the profound Humility
 and Obedience of Christ, was far more accept- The Righte-
 able to God, than the Innocence of Adam; so ousness of
 that a thousand such as Adam, could not have Christ by its
 equalized Christ alone. For however he, had Merit, great-
 continued in the State of Innocence; would er than the
 have left us an Hereditary Righteousness, of Innocence of
 which we should have been possess'd; notwith- Adam.
 standing unspeakably greater and more excel-
 lent is our Union with God in Christ, since
 He being made Man, hath so purified and ex-
 alted the Human Nature in Himself, that the
 primitive State of Adam is not once to be com-
 pared with it.

The Purity of
the Humane
Nature in
Christ and his
Saints.

§. 8. For as unto the Humane Nature once assumed, Christ remains eternally united to all Believers, do in the same continue united to God, because Christ is wholly ours, as we also are wholly His. Whence it follows, that what Purity the Humane Nature hath in His Person attained, the same Purity before God hath also the Nature of each of the Faithful. And this will appear in the Transformation of our Bodies at the last Day, when they shall be fashioned like unto his glorious Body. But even in this Life, it is said of us upon the Account of Faith; Behold, thou art fair, my Love: (u) Glorious, not having Spot or Wrinkle: And (s) glorious within, with Clothing of wrought Gold: a Word, our Righteousness in Christ is no less immense than God himself, and equally unsearchable with Him. Whence all Creatures finding nothing that can be blamed in Man, must stand astonished, and cry out with Adoration, Who is he that shall accuse or condemn Chosen Ones of God, whose Righteousness is as the Son of GOD himself? And this is that Righteousness of Faith upon which we stand and rest, on a Rock impregnable, of which we glory in Time and Eternity, by which we are Conquerors, and triumph over Sin, Death, the Devil & Hell, by which we tread upon the Lion, and the Serpent, and trample under Foot the young Lion and the Dragon.

Phil. III. 47.

XXIX. (n)

Song I. 15. (o)

(u) Eph. V.

(s) Ps. XLV.

(p) 1. 19.

(v) Eph. II. 7.

The Ground of the Faithful.

Quaestio. II. 19.

Ro. VIII. 34.

Psal. XCI. 13.

Luke X. 19.

Reason V.

Our Righteousness founded in God, not in any Creature.

Ezek. xviii.

XXXIII. 13.

§. 9. Fifthly, Angels cannot, and much less can Man be the Foundation of our Righteousness. For neither hath an Angel died for us, nor was any of the Angels found able to open the Book of Life when it was shut: And constant is all the Righteousness of Men, which being defiled by the Pollution of Sin, soon turneth to the Ground; For when the Righteousness turneth away from his Righteousness, all his Righteousness is lost.

ness that he hath done, shall not be remembred, and therefore must our Righteousness be found upon a better, yea, upon an unmoveable and eternal Foundation, and must stand unshaken, as the Mountains should depart and the Hills be removed; according to what is foretold by the prophet Daniel, Everlasting Righteousness shall be brought in; and by Isaiah, My Salvation shall be ever, and my Righteousness shall not be abolished. Nor surely can it be other, than a most excellent, eternal, and infinite Good, which a most excellent and eternal, by an infinite and infinite Satisfaction, hath for us acquired.

§ 10. The Sixth Cause why God will have our Righteousness to be apprehended by Faith, That the His Truth and Promise, upon which Faith standeth and stands firm, and by which God hath obtained Righteousness to Abraham, and all his faithful Seed. Whence St. Paul argueth, that our Righteousness must be of Faith, that it might be by Grace; to the End that the Promise might be sure. Upon this Promise therefore of Grace, fulfilled in Christ, hath God established our Righteousness and Bliss, according to that is asserted by the Apostle writing to the Galatians; Even as Abraham believed God, and was accounted to him for Righteousness; Know therefore, that they which are of Faith, the same are the Children of Abraham. And the Scripture testifying that God would justify the Heathen through Faith, preached before the Gospel unto Abraham: In thee shall all Nations be blessed. So then they which be of Faith, are blessed with faithful Abraham. And thus Grace and Truth came by Jesus Christ. But,

§ 11. Seventhly, God hath made his Grace, and the Merit of Christ, the Basis of our Righteousness, that Christ alone might have the Honour.

Reason VI.
That the Grace and Truth of God may be the Foundation of our Righteousness.

Gal. III. 6, 9.
All Beleevers Heirs of Abrahams Blessing.

Gen. XII. 3.

Reason VII.
That Christ alone may have the Honour.

Hof. XIII. 9. nour. *In him only is our Help.* Of our Righteousness and Salvation He is the Beginning, the End, and the All, *That every Mouth may be stopped* according to St. Paul. Or as the same Apostle lays elsewhere; *By Grace ye are saved, through Faith, — not of Works, lest any Man should boast.* But if our Righteousness were of our selves, and from our own Works and Merits, there should be no room for Grace, nor should we have Occasion for Mercy or Pardon of Sin, *for which yet every one that is holy prayeth.* Moreover, there should be no place for Humility, nor for the Fear of God; neither would Faith and Prayer turn to any effect: Yea, we should have no need of a Mediator, Redeemer, and Saviour. Christ had then died in vain, and would lie on us, by an external and internal Obedience, to fulfil the whole Law. We should remain under the Curse, have fallen from Grace, and lost Christ, as St. Paul most strongly argueth in his Epistle to the Galatians. So altogether inconsistent is the Doctrine of *Justification by Works*, in the Sight of God, to the Foundations of the whole Scripture of both Testaments, and to true Faith.

Reason VIII. §. 12. In fine, That our Salvation and Righteousness is established upon the Grace of God, and the Person and Office of Christ; and that we were always in Christ made righteous, good, holy, lively, blessed, and Sons and Heirs of God; also that the Righteousness of Christ is ours, His Goodness ours, His Holiness ours; His Life ours, His Happiness ours, that lastly, the Sonship and Heritage of Christ is ours, and so WHOLE Christ, both according to His Divine and Human Nature, is ours; (for God gives us WHOLE CHRIST for a Saviour, that He may be with His Person, Office, Grace, Glory, and Blessings, intirely ours). This, this, verily is our

and highest Consolation, Glory, Praise, Honour, Charity, Joy, Peace before God and all the Angels and Elect; our highest Wisdom, Strength, Might, Victory, Triumph over Sin, Death, the Devil, Hell, the World and all Enemies. For which Praise be to God to all Eternity! Amen.

CHAP. IV.

That Salutary Faith in the true Christian, produceth the various Fruits of Righteousness, arising from the most inward Ground of an Heart void of all Hypocrisie; and therefore God himself, by this same Ground, doth measure and value all outward Works.

Phil. I. 9, 10, 11.

This I pray,—that ye may be sincere, and without Offence, 'till the Day of Christ; being filled with the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God.

How a Christian is made a Temple of Christ, being justified by Faith.

THE true Christian by Faith in Christ, is not only justified, but also made (a) Temple and Habitation of Christ and the Holy Spirit. For to this End is his Heart

(a) 1 Cor. VI. 19.
(b) Eph. III. 17.

(b) Acts XV. (b) purified of God by Faith, that therein Christ may live and reign, namely, His Charity, His Humility, and His Meekness. Therefore all by Christ is the Holy Spirit given to him, that

Jer. XXXI. 31. may create in him a new Heart, being adorned with a cheerful and ready Principle of Action: that, with a Willingness and Freedom of Spirit, he may do what is pleasing and acceptable to God. Which new and holy Obedience, is not of the Law, or by Commandment but arises from a lively Faith; St. Paul having

Jer. XXXI. 31. Heb. X. 16. rightly observed, that the Law is not made for righteous Man; namely, to compel and slavishly constrain him; however it be otherwise a most excellent Rule of Christian Life. For true and living Faith does all Things willingly and in its own Accord; it reneweth the Man, purifies the Heart, joyfully loveth his Neighbour, helpeth and considereth the Future, prayeth, professeth, confesseth, and feareth God. 'Tis also patient, humble, merciful, loving, meek, easily reconciled, compassionate, peaceful; ready to forgive Offences, hungereth and thirsteth after Righteousness, embraceth God with all His Grace, and Christ with all His Merit, and the full Pardon of Sins.

The Property of living Faith.

The Fruits of the Spirit must be found in every faithful Christian.

The Principles of a Christian Life.

§. 2. These Fruits of the Holy Spirit, together with Christ indwelling by Faith, who perceives not in himself, let him humbly treat God, and offer up unto Him Prayers with Tears and Groans to obtain them. But this would not have so to be understood, as if a Christian in this Life, could therefore attain unto perfect Holiness: For even the Holy are still sensible of their Infirmities, as appears from the Book of Psalms, and the Lord's Prayer itself. But as God would therefore have our Righteousness, by which we please Him, to be apprehended by Faith, and hath commanded

to be planted in the most inward Ground of the Heart, that it might not be counterfeit and hypocritical: So must all the Fruits of Faith and Righteousness spring out of the same Center of the Heart; according to which also God sets a Value upon them, and judges them either to be genuine, or false, and only pretended.

§. 3. But here again we don't assert the Perfection of a Christian Life, but only require that *Newness of Life.*

A Christian should walk in Newness of Life, approving himself by Works far remov'd from all Hypocrisy and Vanity. For it is by no Means possible, that in whom the Divine Spirit dwells, the holy Fruits of Righteousness and of the Spirit, enumerated by St. Paul to the *Galatians*, Gal. V. 22.

should not be found: and so that a good Tree should not be known by its Fruits, tho' they may not be Perfect and Angelical; but polluted, often, and obscured by many Imperfections.

This however is most certain, that all Hypocrisy and Unsincerity, is utterly to be banished; nor are those Fruits to proceed from any counterfeited Form of Godliness. I do not indeed deny, but that the Christian Religion

may be resembled to an Hospital, or to an House inhabited by Sinners as well as Saints; *The World an Hospital.*

of whom also the greater Part, like Children, have not yet attain'd to go alone; but holding by the Seats or Walls, learn by degrees to walk:

Whence it becomes necessary to *bear one another's Burdens*, Gal. VI. 2. and never rashly to condemn those *Rom. XIV. 1.*

who are weak Christians; but to bear with them in the Spirit of Meekness, to lead them again into the Way, and in our Neighbours infirmities to read our own Imperfections.

§. 4. But on the other hand, it must still remain an unshaken Truth, that Christians ought to make continual Advances, and daily wax stronger in Christ: that they may not continue *Gradual Advancement in the Spiritual Life.*

1 Tim. I. 5.

in a State of Infancy, how difficult soever may be to mortifie and conquer the Flesh. Moreover, they must study *Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned* and have this in perpetual Remembrance, that all outward Performances are valued by God according to the inward Disposition of the Heart. Wherefore if the Heart is good, whatever thou dost, thou mayest believe also to be good: But if evil, unclean, and perverse, then all thy Works in the Sight of God are hateful and extremely evil. Such as thou art inwardly and in the Heart, such art thou accounted before God: and such are thy Prayers, thy frequenting of Publick Worship, thy giving of Alms, and thy receiving the Sacrament.

How to try the Heart and Faith.

Exod. XX.

Mat. V, & VI.

§. 5. Whosoever therefore is desirous nicely to try himself, and his own Faith, I would advise him to set the Commandments of God, as by Christ himself interpreted, before his Eyes, and to learn by his own Heart to judge of his Actions. By this Means he shall clearly perceive, if what he does, is acceptable or hateful to God, and if he brings forth the genuine Fruit of that inward Righteousness which is of Faith. If, for Example, therefore thou dost find that thou defilest not thy Conscience with *external Idolatry*; in this surely thou dost well; but yet I would have thee more strictly to examine thyself whether thou also abhorrest all *internal Idols*: Or, if thou carriest not secretly about with thee some inward Idol, the Object of thy Adoration: If thou art within, what outward thou pretends to be; or if thy Heart be not set upon the World, Avarice, and Pride: Since thou findest it to be so, 'tis plain that the outward Work is of no Account before God.

The Prayer of the Mind.

§. 6. In like manner thou sayest, *I praise God, I pray, and I give Thanks to Him with my Mouth*

But thou must consider whether inwardly and in thy Heart, thou dost perform the same. For with thy Mouth thou prayest, but blasphemest: with thy Heart, thou certainly takest the Name of God in vain; and trifling and vain surely are all thy Prayers and Praises.

§. 7. *I keep the Sabbath,* sayest thou; and there- *The Sabbath in thou dost well: But look on the inward Dis-* *of the Heart.*

position of thy Heart? Dost thou therein internally celebrate the true Sabbath? Dost thou rest from evil Thoughts and wicked Desires? Is thy Heart, finally, devoted to God, and still from the Noise of the Creatures, that God may operate in thee? Dost thou frequent the Church? Well: But see thou carry not along with thee the Worm of Arrogance and Vanity, which inwardly and secretly gnaws thy Conscience.

§. 8. *Thou performest external Obedience.* But *Internal Obe-* does what passes within thy Soul agree there- *dience.* to? Dost thou all Things with a willing Mind? Art thou subject for Wrath, or for Conscience? Addest thou from a Principle of Love, or only out of Fear? If by this only thou art constrain'd to an external Compliance, know, that thy Obedience is hypocritical.

§. 9. *Thou defleest not thy Hands with Blood* *Pollution in* *and Slaughter,* and thinkest thou art free of the *the Heart.* *Crime of Murder.* View thy Heart it self. For therein if Anger burn, and thence as a Flame, flash out upon thy Countenance, and break out into Reproaches and Curses, so that thou sayest to thy Brother, *Racha,* and *Thou Fool;* then surely thou art become guilty of the Judgement, of the Council, and of everlasting Fire. What therefore will it avail thee that thy Hand is un-

polluted, if thy Heart accuseth thee of Murder? *Mat. V. 22.*

That thou slayest not with thy Arm, if with thy wrathful Gestures, and as a Basilisk, with thine Eyes, thou killest thy Neighbour? That

Murder in the Heart.

thou finitest not with thy Sword, if thou yet brandishest thy most pernicious Tongue against the Reputation and the Life of another? For inwardly and in the Heart abides the Murderer, the Adulterer, the Thief, or the Liar; the wicked Beast is there, the Seat of Pestilence is there; there is evil Concupiscence, and the Root of all Mischief: Which pestilential Worm of the Heart, if it is not kill'd by serious Repentance, by true Contrition and Conversion, and by Faith, and the Blood of Christ, it is impossible thou canst do so much as any one Work acceptable to God; who judgeth and maketh account of all Things by the Disposition of the Heart.

The Sixth Commandment, how interpreted by Christ.

(1) Mat. V.
23, 24.

§. 10. Of this Christ himself gives us an Example from the Sixth Commandment, in the Gospel, saying; (1) *If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee; leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother; otherwise it will not at all avail thee to pray, sacrifice, worship God, and take the Sacraments: Yea, all these will be turned to thee into Sin, because God regardeth only the*

1 Tim. II. 8. Heart. Hence also St. Paul commandeth to lift up holy Hands, without Wrath and Doubting. And

1 Pet. III. 7. St. Peter enjoineth married Persons to beware of Anger, and to dwell together in Harmony, as Heirs together of the Grace of Life, that their Prayers be not hindered; therefore our most dear Lord Jesus sweetly exhorteth us to brotherly Forgiveness and Reconciliation, by these Three most weighty Arguments which here ensue.

Reconciliation not to be deferred.

What it is to be in the Way.

§. 11. The First is: *Agree with thine Adversary quickly, whilst thou art in the Way with him; that is, whilst thou art on this side of Eternity.* For our Life is indeed nothing else but a perpetual Travelling towards Death and the Grave. We are all but Sojourners here, and are seeking there-

therefore another Country, where when we go
hence we may be received. If in this Life thou
art not set at Liberty from the Bonds of Wrath,
thou shalt remain a Captive thereto, yea, to the
Devil himself, without Hope of Deliverance.

§. 12. The Second Argument is: *Lest at any time the Adversary deliver thee to the Judge.* For *Who the Judge is.*

It is a terrible Thing to be summoned to the
Judgment of God, and before that most severe
Judge to plead our Cause against an accusing
Adversary. For whatever is transacted, agreed,
and forgiven in this Life, is so also in the next.
Whence is to be understood, how much God ex-
tremeth the Love of our Neighbour, since He per-
mits it not to be separated from the Love of
Himself, and therefore refuseth to admit of our
Love, unless accompanied with that of our
Neighbour. For why? God is Love it self, and
loveth Man as his own Soul.

§. 13. The Third Argument is: *Lest thou be cast into Prison, whence thou canst not come out till thou hast paid the uttermost Farthing.* It is agree-
The Divine Retaliation most exact.

able to the Divine Justice, so to deal with us, as
we have done by our Neighbour, and with what
Measure we have meted withal, to measure unto us
again. Wherefore, if thou refuseth to forgive
thy Brother, the Judgment of God is certain,
that in like manner no Sin shall be pardoned un-
to thee.

§. 14. Thou seest now how the Son of God
hath by an Example, taught thee to make an
Estimate of External Works, by the Internal Dis-
position of the Heart. Wherefore learn thou
in like manner thereby to judge of thy own
Christianity. But if thou shalt say: *I am ba-*
The Heart *the Seat of*
Christianity
ptized into Christ, I have the pure Word of God,
I bear it, I receive that most venerable and august
Sacrament of the Lord's-Supper: I also believe and
confess all the Articles of the Christian Faith;

wherefore it cannot be but that all my Actions may please God: Also that I am a Christian in verity, Truth, and so of Course am to be saved: (For thus almost all at this Day think, confining their Righteousness to those Things now mentioned) I will not verily deny, that thou arguest aright; but this also is to be considered, if thy Heart agreeth with thy Profession: For without this all is mere Trifling, and an hypocritical Mummery.

The Trial to know whether one be a Christian.

I.

By the Spirit of Christianity.

(o) 1 Joh. II. 27.

II.

By the Fruits of Baptism.

1 Joh. III. 9.

III.

By the Word of God rightly received.

1 Joh. I. 9.

Mat. XIII. 33.

Mat. VII. 21.

Look therefore into this, and learn to judge of thy self by the inward State. Thou boastest indeed, that thou art a Christian; but see if thy Heart and Actions agree to that most sacred Name. If the Spirit is in thee, the (o) Assurance, and the Fruits demonstrating a true Christian. This, if wanting, from the very Judgment of thy own Heart it followeth, that thou art a false Christian. Thou sayest moreover, thou art baptized; and so indeed thou art. But take a View of the Heart it self, and see if thou also walkest in Newness of Life, in continual Repentance, and unwearied Mortification of the Old Man; if thou bringest forth Fruit answerable to the Baptismal Covenant, and a new Life once attained. Thou likewise sayest, that thou hast the pure Word of God, and treasurest it. This is right. But look into thy Heart, and consider. If as bodily Food passeth into Flesh and Blood, so the Word is converted into thy Life and Spirit. If thou hast liv'd according to its Direction. If thou art made better by it. For if it is not so, whatever thou dost is in vain. Our Saviour setteth forth by the Similitude of Leaven, which leaveneth the whole Lump. Which plainly also declareth that, Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.

S. 15. Thou believest thou hast done all, if with a singular Zeal thou defendest the Purity of Doctrine. And indeed even this is not inconsiderable. Notwithstanding I would have thee more strictly to examine, whether by the Purity of Doctrine, thou hast attained unto Cleanliness or Purity of Heart: May we not find many rigid Defenders of the pure Doctrine, who are yet full of Pride, Bitterness, Covetousness and other Vices? *The Name of the Lord is a Pretext and Cloak to their Impiety.*

S. 16. Thou affirmest that thou hast been often present at the Holy Supper, and therein thou seemest to glory as if all were well done. And what then? Search thine own Heart, I beseech thee. Thou hast often been a Partaker of the Flesh and Blood of Christ: Why then does the Flesh and Blood of Adam live and reign in thee? Should not the Life of Christ shine forth in all thy Conversation? Should not His Charity, Meekness, and Humility, appear in thee? Or what Advantage will accrue to thee, if thou receivest Christ in the Sacrament, but deniest Him in thy Life and Manners? Dost thou find by the Use of the Sacrament, that thou art converted into Christ; according to that Sentence of St. Augustin, *Thou shalt not verily change thyself into me, but I will be changed into Thee.*

S. 17. Thou sayest, that thou believest and confessest all the Articles of Faith. Very well! Have Recourse unto the Touchstone of the Heart. For that only is a true and steady Faith, which uniteth Man with God, and God with Man. If these Effects and Signs are wanting; thy Faith then is vain, and not unites, but separates thee further from God. This I speak, however not of the Faith of the Weak, which oftentimes is not to be perceived: For this Faith, howsoever feeble, and like unto the smoking Flax, yet cleaveth

IV. 150

IV. 150

IV. By the Fruits of the Lord's Supper.

V. By the Confession of a true Faith. What it is to believe in God and Christ.

cleaveth nevertheless to God, and bringeth forth Fruit even in Infirmitie it self. But I would have what I here say, to be understood in general, of the Trial and Fruits of Faith. For if thou believest in Christ, Christ also must be in thee, and live in thee. If thou believest that Christ suffered Death for thy Sins, thou thy self must also die unto Sin, and must leave the World with all its Pride and Covetousness. If this be not done, whatever thou affirmest of thy Faith, all is but a vain Imagination and a Delusion.

The Trial of Faith.

§. 18. If thou sayest thou believest, that Christ was crucified for the Sins of the World, thy self also must be crucified to the World. This, if thou neglect, neither art thou a living Member of Christ united with Him by Faith. If thou believest that Christ hath risen from the Dead, thou must abide united unto Him thy Heart, by rising spiritually from Sin, or assuredly thy Boasting is vain. In a Word: *The Nativitie, Cross, Death, Passion, Resurrection and Ascension* of Christ, must be also after a spiritual and hidden manner transacted in thee; otherwise, whatever thou mayest affirm of thy Faith, it will prove no better than a vain and lifeless Image of that which is true and living. So if thou shalt affirm that thou believest in the Holy Spirit, He must of necessity dwell and reign in thee, illuminate and sanctifie thee. For as many are led by the Spirit of GOD, they are the Sons of God.

Rom. VIII.
14.

The Spiritual Life of a Christian, the Life of Faith.

§. 19. And therefore, O Christians! let your Christianity be not *External*, but *Internal*; not let it dwell only upon your Lips, but in the most retired Ground and Center of your Heart, proceeding from a true, living, and operating Faith, and an unfeigned, internal, earnest, and continual Repentance. If this is wanting, your Religion will be only *Counterfeit Christianity*.

you shall be able to do nothing acceptable to God; and whatever you may do here, shall avail you nothing in that Day, in which God will judge of all Things according to your Heart. Surely, O Man! if thou didst rightly apprehend the Impurity of thy own Heart, thou must flee without delay, to the Fountain of Salvation and Divine Grace, thence thou must drink and draw, thou must pray, knock, and cry, *Have Mercy upon me!* This being done, thy Heart shall be healed, thy Sins covered, and thy Transgressions forgiven.

C H A P. V.

The Power of the Word of God operating in Men.

S H E W I N G

That it is not the Knowledge, or Hearing of God's Word, which makes a true Christian; but that he is a genuine Christian, who represents it in his Life, and prays unto God in Sincerity, that his Word, as the true Seed of God, may be quickned, and bear Fruit in him.

Wisd. VI. 18, 20.

The Beginning of Wisdom, is the Desire of Discipline; and the Care of Discipline, is Love; and Love is the keeping of her Laws; and the giving heed unto her Laws, is the Assurance of Incorruption; and Incorruption maketh us near unto God.

THIS most excellent Passage chalks out the Way, by which we arrive at true Wisdom, whereby we become the Friends of God: *The Fruits of a holy Life.*

God: Namely, if we from our Heart repent and endeavour to lead a Life conformable to the Word of God. Such a Life as this cannot but be attended with true Illumination and Increase of all Divine Gifts, yea, and a close Alliance to God himself, so as he made *Paradise of the Divine Nature*, having escaped the Corruption which is in the World through Lust. An Example of which we have in *Enoch*, the Seventh from *Adam*, who having walked with God, did not, for God took him.

2 Pet. I. 4.

Gen. V. 24.

Two Means of attaining a holy Life.

Psal. CXIX.

145.

The Difficulty of Christiani-ty.

The Difficulty of being a true Christian.

David's Wish ought to be ours.

The only Wish of all true Christians.

§. 2. To such a Life as this did *David*, with the utmost Fervency of Spirit, aspire; proposing two Means of a holy Life, incessant Prayer and the diligent Study of the Word of God. And thus he expresses himself; *I cried with my Heart, hear me, O Lord: I will keep thy Statutes. I cried unto Thee, save me; and I shall keep thy Testimonies.* By which Words the holy Prophet teaches how important and difficult Thing it is, to lead a truly Christian Life. Actions and holy Dispositions agreeable to God's Word.

§. 3. For naturally Flesh and Blood are Enemies to Holiness of Life. Our Flesh is unstable and weak, and ready to yield to the reverse Party. The Devil on all Occasions perpetually opposeth our Endeavours. And finally, Multiplicity of evil Examples, and the Persecutions of wicked Men, are not wanting to stop the Progress of the Soul in the Course hath entered upon. Against these opposing Evils, all the Strength and Powers of the Soul are to be call'd up, after the Example of *David*, who cried unto God with his whole Heart, to enable him to lead a holy Life, according to his Word, and to perform all the Divine Will, that so he might continue in the Favour of God once bestowed upon him.

Whi

Which surely should also be our chief Care, preferable to that of all worldly Things whatever. For whosoever has the Favour of God, and the Grace of our Lord Jesus Christ, cannot be hurt by any worldly Enmity or Opposition. Wherefore *serious* and fervent Prayer is, as I have said, the first Step to a holy Life.

§. 4. The Second is by the Royal Prophet in-
 David's Ex-
 fluated in these Words: *(d)* *I prevented the ereise ought*
Dawning of the Morning, and cried; I hoped in to be ours at
Thy Word: Mine Eyes prevented the Night so.
Watches; that I might meditate in thy Word. In *(d)* Psal. cxix.
 which Words are declared, as well the earnest 148.
 Study, great Love, and ardent Affection due to
 the Word of God; as also the Time best suit-
 ed for Meditation therein, such as is that of the
 Morning. In this, as the Faculties of the Mind
 are most vigorous, so they are then most ca-
 pable of searching deeply into Divine Subjects.
 The Truth of which is then most convincingly
 perceived, when the Soul under Spiritual
 Temptation and Sadness, as *they that watch for* Ps. CXXX.
the Morning, with (f) waking Eyes, expecteth 6.
 Help from God, hoping for Consolation, and *(f)* Ps. lxxvii.
 watching *(g)* *as a Sparrow alone upon the House* *(g)* Psal. CII.
Top, and a melancholy Owl in the Desert; and 6, 7.
 finally, *(h)* *so weary with its Groaning, that 'tis* *(h)* Ps. VI. 7:
 almost even ready to expire.

§. 5. And this is that *Exercise of the Cross* *Why the*
 which is peculiar to all the Saints. He who *Saints are ex-*
 is not enured to this, must needs know but very *ercis'd with*
 little of the Word of God. By this all the na- *Tentations.*
 tural Powers of our Soul and Life are baffled,
 that God alone may become the Strength of
 the Faithful; and that by this same Cross
 our Carnal Life being mortified, he only in us
 may live and diffuse the quickning Power of
 the Word. And verily this one Thing all ought *The Scope of.*
 to endeavour; to this should all our Religion *Religion.*
 tend,

Isa. I. 3.

III. IV.

Some Men exceed the Brutes in Wickedness.

* Mat. III. 7.

(s) Luke xiii.

32.

(t) 2. Tim. IV.

17.

No Evil in Beasts, but what is in Man by Nature.

Rom. VI. 6.

Gen. VI. 5.

Rom. VI. 13.

The Portraiture of depraved Nature.

(2) Rom. III.

10. 18.

Ass in Knowledge of their Master; the *Sheep* in Meekness; the *Lion* in Generosity and Clemency towards the weaker and smaller Creatures; the *Cock* in Cheerfulness; the *Snake* in Envy; the *Wasp* in Malice; the *Man* in his natural State, outvieth all the Beasts in Malice; and is more fierce than the *Wolf*; more crafty than the *Fox*; more stately than the *Peacock*; more voracious than the *Swine*; more pestilent than the *Viper*; more cruel, in fine, than the *Bear*. Whence the Pharisees are by *John Baptist* call'd, a * Generation of *Vipers*: (s) *Herod*, by our Saviour, a *Fox*; and (t) *St. Paul* terms *Nero* a *LION*.

§. 10. Yea, these Vices and Mischiefs which go single and unaccompanied in Brutes, each Species of which has its Peculiar, are oftentimes found altogether in one Natural Man. So that the Human Body is very significantly called by the Apostle *Paul*, the *Body of Sin*, as it were full and thorowly polluted with all kind of Sins. Not to mention that there is no Creature so pernicious, but that it is still of some Use, as *Foxes* and *Wolves* for Instance, with the *Skins* and *Furs* of which, Men are secured from the Injuries of a rigorous Season. But alas! what Good is there to be found in a Man abandoned to the Conduct of Nature only? Every Imagination of the Thoughts of his Heart is only Evil continually; as 'tis represented in Scripture. He exerciseth his Reason to practise Fraud, corrupteth his Body with Pride and Lust, and both inwardly and outwardly is so altogether depraved, that all his Members are the Instruments of Unrighteousness. Hence it is, that in the sacred Scriptures our Nature is represented and set before us in such ugly and foul Colours. (2) There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God.

They are all gone out of the Way, they are together become unprofitable; there is none that doeth Good, not one. Their Throat is an open Sepulchre; with their Tongues they have used Deceit, the Poison of Asps is under their Lips. Whose Mouth is full of Cursing and Bitterness. Their Feet are swift to shed Blood. Destruction and Misery are in their Ways: And the Way of Peace have they not known. There is no Fear of God before their Eyes.

S. 11. Behold here the deplorable Image of the Animal Man! Behold here the Abomination that is natural to us all! Tell me then now, whether a Man can see the Kingdom of God, unless he be born again from above; and according to that of St. Paul, be renewed in the Spirit of his Mind: Putting on the New Man, which after God is created in Righteousness, and true Holiness. And again, the same Apostle says: But ye have not learned Christ, if so be that ye have heard Him, and have been taught by Him, as the Truth is in Jesus. Yea, further he says: They that are Christs; have crucified the Flesh with the Affections and Lusts. Good God! If those belong not to Christ, who mortifie not the Members of Unrighteousness, but live in the Pollutions of Sin, then they must needs belong to the Devil, and be without all Hopes of the Heavenly Kingdom, who crucify not their own Flesh. For whosoever desireth to please God, must become a New Creature in Christ, In whom neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature. And seeing it is so, let this be our chief and only Care, that we may daily more and more mortify Sin in our mortal Body, and be Members, not of Satan, but of Christ. Let us earnestly endeavour, that the Word of God may be fulfilled and quickned in us, and striving to render our Life acceptable to God, we may never fall short of his Grace,

H h

and

Al. mo. 1
XIX. 157
Eph. IV. 23.
Col. III. 10.
Eph IV. 20, 21.
Gal. V. 24.
XIX. 157
2 Cor. V. 17.
Gal. VI. 15.

Rom. IX. 23. and so may finally become *Vessels not of Wrath but of Mercy.*

Whence Conversion is derived. §. 12. And therefore 'tis that David from the very Bottom of his Heart, wilbeth to lead a Life holy, and conformable to the Word of God.

Psal. CXIX. 145. *I cried, says he, with my whole Heart, hear me, Lord: I will keep thy Statutes.* For seeing our Conversion is from above only, then must an holy Life be needs obtained by continual Prayers and

Jer. XVII. 14. Supplications. *Heal me, O Lord, (says the Prophet Jeremiah) and I shall be healed; save me, and I shall be saved: For thou art my Praise.* And David

Psal. CXIX. 146. *again I cried unto Thee, assist me, that I may keep thy Testimonies.* For certainly, Sin and the Kingdom of the Devil, are more Powerful in Man than to be conquer'd without the Divine Support and Assistance.

Christian Vigilant. §. 13. Let us therefore put far away from us all Negligence, and shaking off all Remissness of Mind; let us acquit our selves not slothfully but diligently, in a Matter of so great an Importance, as David himself further addeth: *I prevented the Dawning of the Morning, and cried: I besought in Thy Word, Mine Eyes prevented the Night Watches, that I might meditate in Thy Word.* And the Prophet Isaiah makes use of Words more worthy our Observation: *He wakeneth mine Ear by Morning: He wakeneth mine Ear to hear the Learned.* To which that of Solomon is not unlike; *I sleep, but my Heart waketh: It is the Voice of my beloved that knocketh, and the like.*

Psal. CXIX. 147, 148. *of my beloved that knocketh, and the like.*

Isa. L. 4. §. 14. In which Words, besides other Things is insinuated the Fatherly Care and Love of our God; seeing his chief Delight is, to be conversant with the Sons of Men, to speak with them, and to instruct and teach 'em. For which Cause also He appointed His Son to be our heavenly Teacher and Schoolmaster. And hither may most conveniently be referr'd that most illustrious

Song V. 2. *The Divine Care to have us instructed.*

Example of the Child Jesus teaching in the Temple, and recorded by St. Luke the Evangelist. Luke II. 46. It is not to be thought, that this was performed by our Saviour, only on account of the Jewish Temple, now destroyed; but let us rather believe, that this was done on account of the Christian Church it self, which being the true and heavenly Jerusalem, is only by his Word and Spirit, to be taught and instructed. This was done also with regard to our Hearts, in which He will teach us, comfort us, enlighten us, and sanctify us; in which, moreover, He will pray, ask Questions, answer them, and speak by holy Thoughts, devout Meditations, and heavenly Inspirations: In which the *Doctrinal Office* of Christ consisteth. Whence also He returneth His Mother these Words full of Consolation: Luke II. 49: *How is it that ye sought me? Wist ye not that I must be about my Father's Business?* meaning by His Father's Business, his Vocation and Office conferred upon Him by His Father. Which Office verily even at this present he performeth at the Right-Hand of God, as our true and only High-Priest. But in the Earth He discharge it by His Word; by which also He preacheth inwardly in our Hearts, by means of the Holy Spirit and His gracious Illumination. And without this inward Preaching of the Word, the outward must needs prove barren and ineffectual, according to that of the Apostle St. Paul: *I have planted, Apollos watered, but God giveth the Increase.* So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the Increase.

Christ teacheth in the Temple of our Hearts.

i Cor. III. 6, 7.

C H A P. VI

The Happiness of a Soul united with
CHRIST.

S H E W I N G,

That in Union with Christ by Faith, consists the Happiness and Perfection of Man. To which Man is so far from being able in the least to add, that by the Perverseness of his Will, he rather hindreth the Divine Grace; Christ only working all in us.

Joh. XV. 5.

Without me, ye can do nothing.

Man's Perfection is in his Union with God.

Why Christ became incarnate.

§. II. **A**S Man by Defection from God, thro Ambition and Self-Love, was separated from Him, and fell from the Perfection which he was created; so he must of necessity return to that original Tranquillity and Happiness, by Union with God: For therein doth the Whole of Human Perfection consist. Therefore also was it necessary, that the Son of God should become Man, that the Human Nature being again united to God, might thereby be restored to its primitive Integrity and Perfection. For as the Divine and Human Natures are personally united in Christ, so should we all through Grace, be united unto Him by Faith; that the exceeding Corruption of our depraved Nature, be rectified

by the greatest and abounding Good. Hence the Son of God Himself saith: *I will betroth thee unto me for ever, in loving Kindness and in Mercies.* For since, as was now said, our Nature is infected and corrupted by Sin, which is the worst of Evils, it could not be amended and restored, but by the greatest Good, which is GOD Himself.

Hof. II. 19.

§. 2. But as the Union of the Divine and Human Nature in Christ, is Eternal, and can never be dissolved, insomuch that even Death it self could not break this Bond asunder: So Christ, our Head, ought to be so united with His believing Members, that neither Life nor Death may be able to divorce them from Him. Which also is, by the Prophet *Hosea*, declared (as before) in the Person of Christ: *I will, says he, betroth thee unto me for ever.*

The Union of Christ with his faithful Members.

§. 3. This Union by Faith, is of the highest Necessity, because (c) *our Iniquities have separated between us and our God*: In which forlorn State we should remain for ever, did not Christ by Faith, take up his Habitation and live in us. Moreover, we are not able to do any Good, unless Christ work it in us; according to that of St.

Christ must be and live in us.

(c) Isa. LIX. 2.

Paul: *Not I, but the Grace of God*; and also that of St. John: (d) *Without me ye can do nothing*:

1 Cor. XV.

(d) Joh. XV. 5.

Which last proceeds to illustrate the Truth of what he had said by the most apposite Similitude of a Vine and Vine-Branch. Whence it naturally follows, that if at all, we either are or do any Good, 'tis altogether to be attributed to God alone; according to what is said by the Prophet *Isaiah*: *Thou also hast wrought all our Works in us*; and by the Prophet *Hosea*: *I am like a green Firr-Tree; from me is thy Fruit found.*

All the Good we do is from God.

Isa. XXVI. 12.

Hof. XIV. 8.

*A Man's own
Strength more
binds, than
furthers his
Salvation.*

S. 4. Here now, O Man! consider what thou art, and what thou canst do. What hast thou been able to contribute to thy Restoration and the Renovation of thy depraved Nature? Surely, as thou couldst not afford any Help towards the Generation, or Nativity of thy Body, nor create thy self; so neither canst thou bring any Assistance towards thy New Birth, or Regeneration in the Spirit. Thou may'st, indeed, lose, damn, and destroy thy self; but to renew, to restore, to heal, to justify, and to enliven thy self, is a Work entirely beyond thy Strength. Couldst thou at all conduce to the Incarnation of God? Nothing, verily. There is nothing therefore that thou canst arrogate to thy self, or ascribe to thy own Power. For the more a Man is dispos'd to attribute any Thing to his own Will, Strength, and Ability, the more effectually he obstructeth the Divine Grace, and the Repairing of his corrupted Nature. Let us then carefully remember, that we must renounce our own Strength, our own Wisdom, our own Will, and Self-Love, and, being thus altogether resigned unto God alone, *suffer* his Power to work all Things in us, so that nothing may in the least oppose the Will and Operations of the Lord.

*Resignation to
God.*

S. 5. For until it come to this pass, that thy *Mind* be merely passive, or that thou permittest God to act all Things in thee, O Man, so that thou purely *sufferest* his Operation and Will, 'tis evident, that God is hindered by thee, to unite Himself with thy Soul, to renew His Image in thee, and to amend the Pravity of corrupt Nature. For our own Will, Self-Love, Ambition, Opinion of our own Wisdom, and whatever else we arrogantly claim unto ourselves, are so many Impediments; because of which, God cannot freely operate in us according to His own Desire. And as the Human Will corrupts a Man still more

more and more; so the Divine Will does still more and more perfect, and restore him.

6. Hence it is said by Bonaventura, that Self-Will and The highest Perfection of Religion, consists in Self-Love, forsaking our own Will. And by St. Augustin, pernicious to Man.

Who love God is the greatest Good of a Man, to love himself, must needs be his greatest Evil.

And, (c) If such is the Nature of Good, that it diffuseth and communicateth it self; of necessity Self-Love must be a great Evil, that draweth unto it self both its own and the Goods of others, and will not part with any of them. Of this even Seneca himself was not ignorant, when he says:

(d) That only is an Accession to Virtue, which is a Subtraction from thy own Will. Also, (e) Unless thou departest from thy self, thou canst not approach unto God, who is above thee.

7. Indeed our own Will is nothing else but what Self-Defection from God. Defection verily is easy, Will is smooth, ready, and pleasant: But the Recovery from it, is bitter, troublesome, and of extream Difficulty, yea, even beyond all the Power of the Creature. For Man by his own Strength, cannot return, nor yet help himself, whether in Will or in Deed. The Will is captive, and our Works dead. Wherefore it is Christ alone that can give Assistance, let it be in the Beginning.

(a) Tota Religionis perfectio in voluntatis propriae abdicacione consistit.

(b) Si totum hominis bonum est, amare D E U M; totum hominis malum sit necesse est, amare seipsum.

(c) Si ea est conditio boni, ut sese effundat & propaget: Non potest non esse magnum malum Amor proprius, qui bona sua & aliorum ad se totum trahit, nec quicquam de eis communicat.

(d) Hoc solum virtuti aspicitur, quod propriae voluntati subtraheris.

(e) Nisi a teipso defeceris, ad D E U M, qui supra te est, non appropinquabis.

*The Destruction of it
whence to be
effected.*

ning, Progress, or End. And here he lays before us *Two Means*, the *Law* and the *Gospel*, of *Repentance and Remission of Sins*. Through the *Law*, in the first Place, thou must die together with Christ, and by true Sorrow and Brokenness of Heart, sacrifice thy own Will, become vile in thine own Eyes, and resign up thyself wholly to Christ. This being done, Grace and Forgiveness of Sin is bestowed thro' the *Gospel* and Man that is dead, is raised up by Faith. Whence verily, it appears, that no Man can by his own Strength convert and quicken himself. For 'tis of absolute Necessity, that he hate, deny, and lose himself, that he be displeased with; and die unto himself, and that his Hope be plac'd entirely in God alone, by whose Grace he must live.

*That so God
may work all
in us.*

Rom. IX. 16.

*A Man his
own most dan-
gerous Enemy.*

S. 8. But this *Self-Hatred, Denial, and Mortification*, is not an Effect of our own Will and Power, according to that Apostolical Oracle. *It is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* It is God therefore who must operate all these Things in us by His Grace, and the Power of His Spirit. So that our Justification is not from any Creature, but from God alone, whose Work and Gift it only is. For as to our selves, 'tis certain, that the most dangerous Enemy any Man hath, is *Himself*; insomuch, that we have great Reason to supplicate the Lord, to deliver and rescue us from our selves, to take from us what is ours, and to give us the Things that are His. For by our own Strength, we are not able to do any Good, if God Himself, even after Conversion, do not work it in us. Who is it that can give Charity and the other Graces, but He only who is *LOVE* it-self? It is certain therefore, that these Things are effected by the Help of Christ only, all Human Endeavours being utterly

ly vain. Now Man in *CHRIST* is again restored to that State from whence he departed by the Transgression of *Adam*; yea, and is exalted too to a much higher Degree of Dignity and Happiness. Of which more hereafter.

CHAP. VII

That to the right Understanding the Nature of Spiritual Renovation, there is required the Knowledge of the Difference betwixt the Old and the New Man.

Rom. VI. 6.

Knowing this, that our Old Man is crucified with him; that the Body of Sin might be destroyed, that henceforth we should not serve Sin.

EVERY Christian is *Twofold*, and in *The Twofold* him is to be found a twofold Man, Man in every opposite the one to the other, with their suit-*Christian*. Operations, as may plainly appear from the following Table:

ADAM,
Old Man,
Outward Man,
Old Birth,
Flesh,
Nature,

CHRIST.
New Man.
Inward Man.
New Birth.
Spirit.
Grace.

Reason,

Reason,	Faith.
Darkness,	Light.
Tree of Death,	Tree of Life.
Evil Fruit,	Good Fruit.
Sin,	Righteousness.
Damnation,	Salvation.
Death,	Life.
Old Jerusalem,	New Jerusalem.
Kingdom of the Devil,	Kingdom of God.
Seed of the Serpent,	Seed of God.
Natural Man,	Spiritual Man.
Image of the Earthly,	Image of the Heavenly.

The Truth of
this Division,
where con-
firmed,

§. 2. The Truth of this Table, the Scripture, well as Experience, doth abundantly confirm. The former speaks largely of the *Old* and *New*, and of the *Inward* and *Outward* Man. See *Eph. IV. 22. Col. III. 9. 2 Cor. IV. 16.* It teacheth also, that *The Spirit of God is in us:* *Rom. VIII. 11. 1 Cor. III. 16. VI. 19. 2 Cor. V. 5. Eph. I. 13.* And likewise *Christ, Gal. II. 20. 2 Cor. XIII. 5.* Experience moreover demonstrates the same. And hither may be referred that Struggling of the *Flesh* and *Spirit*, from which even the Saints are not free, *Rom. VII. 23.* and the different Fruit of the *Flesh* and *Spirit*, enumerated by St. Paul in his Epistle to the *Galatians*, Chap. V. from *Ver. 19.* Inasmuch that this Doctrine is beyond Contravention, and too certain to be questioned by any Christian. For this is the Hinge, as it were, and Foundation of all the Scripture, and thereon depends the true Knowledge of Man.

Wherein the
true Know-
ledge of Man
and Founda-
tion of Repen-
tance consists.

§. 3. Out of the same Fountain issues true Repentance, or the *Death of Adam*, and the *Life of Christ* in us. For when *Adam* dies in us, together with him dies whatever is derived from *Adam*; the *Old* and *Outward* Man, the *Old Birth*, the *Flesh*, *Nature*, corrupt *Reason*, *Darkness*, the *Tree of Death*, evil *Fruits*, *Sin*, *Deat*

Death, Damnation, the Seed of the Serpent, the Natural Man, the Earthly Image, the Old Jerusalem, and the Kingdom of the Devil. But when he is alive, then together with him lives also and reigns in us, the Old Man, and the Carnal Birth, with the Flesh, Nature, Darkness, and the whole Train of Evils beforementioned, being all comprehended under the Kingdom of the Devil. All which are under Damnation, and the Curse everlasting.

§. 4. But if on the other hand, Christ liveth in any one, then verily together also with Him, he and bear Rule the New and Inward Man, the New Birth, the Spirit, Grace, Faith, Light, the Tree of Life, good Fruits, Righteousness, Life, Happiness, the Seed of God, the Spiritual Man, the Heavenly Image, the New Jerusalem, and the Kingdom of God. All which belong to the Divine Blessing and Eternal Salvation. And herein is all the Difficulty, namely, so to order it, that Christ the New Adam only, and not the Old Adam, may live and reign in a Man.

§. 5. Hence therefore, it is necessary for a Man to watch, to fast, to pray, to fight, to strive, and as St. Paul expresses it, (a) to examine and to prove himself if Christ be in him; (b) to work out his own Salvation with Fear and trembling; (c) to walk through the straight Gate and narrow Way in Christ; that is, to hate and deny himself, to forsake all and (e) die unto Sin. Which is not to be done, as the nice and delicate Persons of this Age may imagin, by any careless and slight Application of Mind, but with inward and profound Sorrow, Contrition, and Wailing, with Groans and Tears not to be expressed by Words; as the Royal Psalmist of old witnesseth. This the Apostle St. Paul termeth (f) crucifying of the Flesh, with the Affects and Lusts. This when 'tis once attained to by

+ V. doL 2

sdz moff
sd of ii hmo
vd an bawde
mid

sdz moff
sd of ii hmo
vd an bawde
mid

The Life of
Christ in the
Soul.

+ V. doL 2

sdz moff
sd of ii hmo
vd an bawde
mid

sdz moff
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What a Christian is hence
obliged to do.

(a) 2 Cor. xiii.

(b) Phil. II.

12.

(c) Mat. VII.

13.

Luke XIV. 26.

(e) Ro. VI. 2.

Psal. VI,

XXXVIII,

&c.

(f) Gal. V.

by a Man, then in him verily Christ liveth, re-
eth and conquereth, and he reciprocally in Chr
1 Joh. V. 4. by Faith; suitably to that of St. John: *This*
the Victory that overcometh the World, even
Faith.

How the
World is to be
overcome by
him.

§. 6. Now seeing the World, which thou art
fight against, is not without thee, but within thee,
it follows, that it is to be conquer'd also not with-
out, but within thee. For what is the World, but

1 Joh. II. 16. *the Lust of the Flesh, the Lust of the Eyes, and*
Pride of Life? Which as they are in thee, so
thee they are to be subdu'd, that hence thou
mayst worthily bear the Name and Character

1 Joh. V. 4. of a true Child of God. For whatsoever is be-
of God, overcometh the World. Thus thou shalt

Eph. V. 30. indeed become a Child of Light, a Member

1 Cor. VI. 19. Sheep of Christ, and the Temple of the Holy Ghost

Joh. X. 27. and shalt be as a good Tree, that willingly (with-

Mat. XII. 33. out Law and Constraint) yea, with Joy, Love
and Pleasure, bringeth forth good Fruits.

A Representa-
tion of the
Adairical and
Bestial Heart.

§. 7. But if thou livest in Adam, and Adam
live in thee, then art thou not a Son of God,
nor begotten of God. For seeing thou art
vercome by the World, and the Prince of the
World, by his Pride, Ambition, and Self-Love
ruleth in thee, thou art on this very account to

Rom. VIII. numbered amongst the Children of the Devil.

as many as are led by the Spirit of God, they are
Sons of God. And on the contrary, as many

are led by Satan, or by the Spirit of the Devil,
they likewise are his Children; yea, they are

very Members of the Devil, Sons of Darkne-
an Habitation of unclean Spirits, a cursed Babel

full of impure and of abominable Beasts and Vermin,
prefigured by the Ancient Prophets; but particu-

larly by the Prophet Ezekiel, who, being brought

in Spirit into the Temple at Jerusalem, saw,

amongst others, Two Things most remarkable

and 1st, Every Form of creeping Things, and

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detestable Beasts, as also all the Idols and Abominations of the House of Israel portrayed upon the Wall round about. And 2dly, which was much more detestable, Seventy Men of the Elders of the House of Israel, paying their Adorations to these Images and Beasts, with Incense and Sacrifices.

§. 8. Behold here the Representation of thy old Adamical, Brutish, and Beastly Heart! In this Temple of thy Heart, if thou wilt be pleas'd to enter, thou shalt surely find therein vast Numbers of foul, detestable Creatures, Images, and Idols, fashioned and represented by the impure Thoughts in the Carnal Mind, Imagination, and Memory. Moreover, (and which is yet by far a greater Abomination,) whereas these Idols and execrable Things, should be utterly banished from the Heart; and this detestable Evil, whereby Man is made the Habitation of unclean and pestilential Vermin, which he long ago ought to have destroy'd by Repentance, and kill'd by Mortification of the Flesh, should be lamented with most bitter Tears; thou shalt, on the contrary, perceive, that thou lovest these Serpents, that thou adorest these vile Monsters, and delightest in them; and but little regardest all the while, that Christ by these Abominations be thrown out of thee, and banished from thy Heart; and thou by this Means be deprived of the Supreme and Eternal Good, losing the Holy Spirit with all his inestimable Gifts.

A View of the Abominations in the inward Temple.

§. XIX.

§. XX.

§. 9. Miserable, unspeakably miserable, surely art thou, who canst be exceedingly grieved, if thou but fallest into any outward Trouble, or lovest any Thing in the World that is dear unto Thee! With what Stupidity therefore of Mind art thou posses'd, who art not at all afflicted with the Loss thou hast sustain'd even of CHRIST himself, and with the deplorable State of thy

The Concern we ought hence to have.

thy Soul and Body, which both are now become, alas! an Habitation of malignant Spirits. And hence, if thou but seriously consider, thou shalt soon understand, what *Adam*, and what *Christ* is; as also how they are and live in us. Hither also we may refer the following Observations:

I.
*The Equality
of all in Adam.*
Rom. III. 23.

§. 10. *First*: In *Adam* we are *A L L* natural equal, nor is one better than another; seeing we are all, both as to Body and Soul, equally polluted and corrupted; insomuch that, not only of *Jews* and *Gentiles*, but even of all Men in general, *there is no Difference*. Hence also it is most true, that in the Sight of God, no Man is better even than the most profligate Criminal. For tho' the Wickedness which is natural to all does not equally in all put forth and break out into Works; yet God judgeth all Men by the inward State of the Heart, the poison'd Fountain of Sin. Neither is there any Sin so horrible and vile, which Man by Nature would not be guilty of, were he not restrained by Divine Grace. For by the Bent of our Nature we are only inclined to pollute our selves with all manner of Wickedness: The which Inclination, if it be not always attended with the external Effect it self, then it is wholly to be attributed to the Grace of God, and not to any Strength of ours, or humane Precaution whatsoever. This Consideration should excite us to Humility and an unfeigned Fear of God, restraining us at the same time from rashly despising our Neighbour, lest, by reflecting on others, we split our selves upon the dangerous Rock of *Carnal Presumption*.

II.
*The Equality
of all in Christ.*

§. 11. *Secondly*: It is convenient to observe, that as in *Adam*, and by Nature, we all are equal without any Difference, as to the Corruption of Nature; so by *Christ* also we are all made equally Just and Holy, no Man receiving from him

himself any Prerogative of peculiar Righteousness, in the Sight of God. For since Christ is our Perfection, our *Wisdom, Righteousness, Sanctification and Redemption*, we, who in *Adam* are like, are alike also in *Christ*. For as in *Adam* Nature, we all are one Man and one Body, infected with the highest Contagion of Corruption and Disobedience: So all the Faithful are one Man in *Christ*, and resemble one Body completely purified and sanctified by Faith, and the Blood of Christ.

Cor. I. 30.
VI. 11.

S. 12. Which Doctrine, as I have already said, is a Remedy against *Spiritual Pride*, that none may account himself better in the Sight of God than others, however haply he may be endowed with greater Gifts; which are no less of pure Grace bestow'd on him, than even Righteousness and Salvation it self. Upon this Principle of pure Grace, be careful to fix thy Meditation: Which if thou dost, then this same Grace shall protect thee against the dangerous Snarers of Pride and Arrogance; And as on the one hand, 'twill convince thee of thy own Misery and Poverty in Spirit; so on the other, it will give thee a most lively Discovery of Christ, and of the exceeding Riches of Grace, thro' Him descend on Mankind.

A Preservative against Spiritual Pride.

IVXX 3A
81

(p) Luke X
12, 13

CHAP.

C H A P. VII.

God most affectionately invites to Repentance; which is by no Means to be neglected or delayed.

Luke XV. 10.

Likewise I say unto you, there is Joy in the Presence of the Angels of God, over one Sinner that repenteth.

God's earnest Invitation to Repentance.

Acts XXVI. 18.

The Three different Hearts.

(b) Luke XV. 12, &c.

The First Heart described.

§ 1. **G**OD, who is of infinite Mercy, that He might the better soften our hard and stony Hearts, and from the World, our selves and the Devil, turn 'em unto Himself; hath in His Word variously represented and set before our Eyes Man's Conversion and Repentance.

§ 2. Amongst other Ways of setting it home upon us, these Two Parables of the (b) *lost Sheep* and the *lost Son*, are exceedingly remarkable, and so abounding in Consolation, that without Tears it is scarcely possible seriously to think upon them. For therein our Saviour lays down a most lively Description of Three different Hearts. Of which the *First* is the impenitent Heart of a *Sinner*. The *Second*, the contrite Heart of a *Penitent*. The *Third*, the Heart of *God* yearning with paternal Affection.

§ 3. The *First* he describes under the Similitude of a *degenerate Son*, wastefully spending his Substance and Inheritance, and at last reduced to such Necessity, as to wish, that he could with the Swine be look'd after, ready to fill his Belly

with Husks. By this Figure, all Mankind in their natural State are represented; who, as so many flagitious Sons, and most grievous Sinners, have squander'd away the Heavenly Inheritance, by all manner of Wickedness; that is, making Shipwreck of Righteousness, Holiness, Innocence, and the most beautiful Image of God, in which they were created, are by their own Fault, become the Bondslaves of Sin, of the Devil, and Death: And to compleat their Misery, finding no Relief, Rest, or Comfort, in any Humane Performances and Laws, (which answer to the Husks in the Parable) must of necessity perish by a Famine never to have an End, unless they have Recourse unto the Grace of their Heavenly Father.

§. 4. The Second Heart, which is that of a repenting and grieving Sinner, is set forth in these Words: *How many hired Servants of my Father, have Bread enough, and to spare, and I perish with Hunger? I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before Thee; and am no more worthy to be called Thy Son.* In which Account we have a most lively Description of Repentance. For by his coming to himself, Contrition of Spirit is signified; when Man reflects upon his own Misery, and considers how of a Son of God, he is become a Beast, an unclean Swine, a Man void of Reason, brutish, earthly, and sensual: And afterwards, mindful of his Original, he turns his Thoughts upon his Father; and repenting and acknowledging his Offences, he says: *Father, I have sinned against Heaven, and before Thee, offending both God and Man.* Which straightway he confirmeth by his Disdaining and Contempt of himself, which he thus expresseth: *And am no more worthy to be called thy Son.* Moreover, Faith, the other Part of Repentance, is

The Second Heart described, Luke XV. 17. 19. The Parable of the Prodigal Son applied.

represented to us; when 'tis said, that the Son arose, and took Confidence to come unto his Father, with a firm Perswasion, that his Father would entertain him, if not as a Son, yet as one of his hired Servants: For he says, I am no more worthy to be called thy Son, make me one of thy hired Servants. Which plainly sheweth the strong Hope he had entertain'd, that his Father would yield to his Intreaties, and receive him into his Favour at last.

God's Father-ly Heart delineated.

Pf. LXXIX.

Isa. XXX. 18.

(e) Pf. xxxii. 8.

Isa. XXX. 18.

Pet. III. 20.

Isa. LXVI.

Rom. VIII.

Eph. I. 14.

Gal. IV. 6.

§. 5. And now I come to the Delineation of a Paternal Heart.

(1.) When he was yet a great Way off, his Father saw him. Behold the preventing Mercy of our Heavenly Father, viewing a degenerate Son with the ravishing Glance of his most (e) lovely Eyes.

(2.) And was moved with Compassion: Hereby is represented his Mercy waiting to be gracious.

(3.) And ran, and fell on his Neck: Hereby Mercy receiving into Favour.

(4.) And kiss'd him: This exhibits Mercy administering Consolation.

(5.) Bring forth the best Robes, and put it on him: This hath Relation to Christ, and pointeth out his gratuitous Righteousness, and justifying Mercy.

(6.) And put a Ring on his Hand: Hereby signified the Holy Spirit, the Earnest of the Inheritance, the Pledge of Sonship, the Seal of his intimate Favour and Union, and represents to us espousing Mercy.

(1.) *Præveniens misericordia.* (2.) *Expectans misericordia.* (3.) *Suscipiens misericordia.* (4.) *Consolans misericordia.* (5.) *Iustificans misericordia.* (6.) *Annuitantialis, visitatilis; Despondens misericordia.*

(7.) *And Shoes on his Feet:* That denote a new and holy Life in Christ, by the Divine Power and the Grace of the Holy Spirit: Which are the peculiar Effects of confirming Mercy.

(8.) *Bring hither the fattest Calf:* By this Feast is represented the Joy of the Angels, or *entertainment, rejoicing, and crowning Mercy*, described by the holy Psalmist, and the (1) Prophet *Isaiah*.

§. 6. Now, how weighty Arguments are these of the Divine Goodness, inviting us to Repentance? Go then, and let us consider diligently some of the *Inducements to Repentance*. Of these the Principal are Seven:

(1.) The boundless Mercy of God.

(2.) The Grace and inestimable Merit of Christ.

(3.) The dreadful Threatnings and Punishment.

(4.) Death.

(5.) The last Judgment.

(6.) Hell Torments.

(7.) Everlasting Joy.

(1.) THE MERCY OF GOD.

Deut. IV. 29: *But if thou shalt seek the Lord thy God, thou shalt find Him, if thou shalt seek Him with all thine Heart, and with all thy Soul: When thou art in Tribulation, and all these things come upon thee, even in the latter Days, if thou turn to the Lord thy God, and shalt be obedient unto his Voice, (for the Lord thy God is a merciful God) He will not forsake thee, neither destroy thee, nor forget the Covenant of thy Fathers, which He swore unto them.* What a tender Affection

(7.) *Confirmans misericordia.* (3.) *Convivium & gaudium Angelorum.* Vivificans, laudans & coronans misericordia.

- fection of a Father's Heart have we here presented to us! And how just is it, and reasonable, that it should move us to Repentance! For how numerous and great soever are our Sins greater still is the Mercy of the Lord; according to that of the Royal Psalmist: *With the Lord there is Mercy; and with Him is plenteous Redemption.* And again: *According unto the Multitude of thy tender Mercies, blot out my Transgressions.*
- And of its purifying Virtue.
- Isa. I. 18. *Tho' your Sins be as Scarlet, they shall be as white as Snow,* says the Prophet *Isaiah*. And the Psalmist: (o) *Purge me with Hyssop, and I shall be clean. Wash me, and I shall be whiter than Snow.* (Neither are they so various and manifold, but that they are surpass'd by the Riches of the Divine Grace, according to the Apostle *St. Paul*: *whom we have Redemption through his Blood, the Forgiveness of Sins; according to the Riches of his Grace.* And what we have in *Exodus*: *The Lord the Lord God, merciful and gracious, long-suffering, and abundant in Goodness and Truth; forgiving iniquity, and Transgression, and Sin.* Nor yet are they so strong and powerful, but God can extinguish them, and throw them into the Depths of the Sea, as He did *Pharaoh* with all his Army, suitably to the Prophet *Micah*. Nor, finally, are they so deadly and pestilential, but God can heal them, as in the Prophecy of *Ezekiel*: *The Wicked shall not fall by his Wickedness in the Day that he turneth from it.*
- Exod. xxxiv. 6, 7.
- Micah VII. 19.
- Ezek. xxxiii. 12.

The Consideration of the Grace and Love of Jesus Christ
(t) Mat. IX.

12, 13.

(2.) THE GRACE OF CHRIST

§. 9. How kindly and lovingly Christ Jesus uses to receive Sinners, He sheweth himself in the Gospel of (t) *St. Matthew*: *They that are whole, says He, need not a Physician, but they that are sick.*

are sick. For I am not come to call the Righteous, but Sinners to Repentance. And in that of St.

Luke: For the Son of Man is come to seek and to Luke XIX.

save that which was lost. Of this gracious Boun-

10.

ty of our Saviour, have the Prophets prophe-

III. 07

IIIX. 24

sed. Wo be to the Shepherds of Israel, saith

the Prophet Ezekiel, who have not sought that

Ezek. xxxiv.

which was lost: But with Force and with Cruelty,

2, 4, 11, 14,

have ye rul'd over them. And they were scatter-

16.

ed, because there was no Shepherd. Behold, I, even

I will both search my Sheep, and seek them out. As

a Shepherd seeketh out his Flock, in the Day that

he is among his Sheep that are scattered. I will

seek that which was lost, and bring again that

which was driven away, and will bind up that which

was broken, and will strengthen that which was sick.

And the Prophet Isaiah says: He shall feed his

Isa. XL. 11.

Flock like a Shepherd; He shall gather the Lambs

with his Arm, and carry them in his Bosom.

§. 10. Nor should the gracious Nature of Christ

And of the most precious Merit of his Sufferings.

only move thee to Repentance, but more espe-

cially his extreme Sorrow and most innocent

Blood shed for thee. Consider, I beseech thee,

(1.) That he laid down his Life, not for Hea-

ven or Earth, but for thy own Soul. Where-

fore then dost thou not cease by thy Impeni-

tency, so shamefully to squander away so great

and valuable a Treasure? (2.) Remember that

thou couldst not have been redeemed by any

other Price than the precious Blood of Christ.

Why then shouldst thou not endeavour, with

the greatest Care, that thou fall not short of a

Redemption of so inestimable a Value? (3.) Call

to Mind, that Christ hath deliver'd thee from

the World, Sin, and the Devil; which therefore

thou shouldst no longer desire to serve. (4.) As-

sure thy self, that without Repentance, the Me-

Heb. X. 29;

rit of Christ will avail thee nothing, who tram-

plest under Foot his Blood, and dost Despise unto

the Spirit of Grace. (5.) Think, finally, how sharp and cruel Sufferings thy Saviour underwent on thy Account! How he wept, sorrow'd, trembl'd, and greatly fear'd; how grievously

Isa. LIII. 5. *He was wounded for our Transgressions, and, at last,*
 Ps. XXII. 6. *as a Worm and Curse, did hang upon a Tree.*
 * O most sad Sight, and deplorable Mirror of Repentance.

(3.) THREATS OF TEMPORAL PUNISHMENT.

S. 11. *God judgeth the Righteous, saith the Psalmist, and God is angry with the Wicked every Day. If he turn not, He will whet His Sword: He hath bent His Bow, and made ready: He hath also prepared for him the Instruments of Death: He ordaineth His Arrows against the Persecutors.* This Wrath and Revenge, no Man certainly will ever be able to escape, as saith the Prophet

Amos IX. 1, 2, 3, 8. *Amos: He that fleeth of them, shall not be delivered. Tho' they climb up to Heaven, thence will I bring them down. And though they be hid from my Sight in the Bottom of the Sea, thence will I command the Serpent, and he shall bite them. Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the Face of the Earth. Their Blood shall be poured out as Dust, (saith Zephaniah) and their Flesh as the Dung. Neither their Silver, nor their Gold, shall be able to deliver them in the Day of the Lord's Wrath; but the whole Land shall be devoured by the Fire of his Jealousie. Which dreadful Threatnings should awaken us into an unfeigned Sense of Repentance; this being the only Means, to prevent the impending Desolation of the Earth, and the total Destruction of Nations and Cities, as is evident*

Zeph. I. 17, 18.

* *Orisistissimum spectaculum, & miserandum poenitentiae Speculum.*

evident in *Nineveh*, and by that of the Prophet *Jeremiah*: At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. *Jer. XVIII. 7.*

(4.) THE FIRST DEATH.

§. 12. For this Reason, hath God, the Time of our Death concealed from us, that thereby we may be kept in a daily and uninterrupted Practice of Repentance, as not knowing but every Day may be our last. *The whole Life of Man is given him for Repentance, saith St. Bernard.* And this Repentance is nothing else but a daily Cross and Tribulation; as is represented by the Psalmist, saying, *I am ready to halt, and my Sorrow is continually before me.* God, who hath promised Grace to the Penitent, hath not promised to Sinners another Day to repent in. *It is appointed unto Men once to die; but after this the Judgment.* Think upon thy latter End, says the Son of Sirach, and thou shalt never be guilty of wilful Sin: For such as God shall find thee to be, as such will he judge thee. Wherefore so live, as thou wouldst wish to have done when thou comest to die. Revolve seriously in thy Mind, where they now are, who but a few Years before, wasted their Life with Lust and Vanity, and being unwilling to be reason'd out of the Pursuit of worldly Pleasure, freely enjoy'd the good Things that are present; as the Lot and Portion of their Happiness? Certainly, they are now all gone to their own Place, where they wait for the Publication of their last Sentence: Wherefore Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive out of her Plagues. *Rev. xviii. 4.*

After Death
the Judg-
ment.

(5.) THE LAST JUDGMENT.

Mat. XXV.

41.

2 Cor. VI. 2.

Psal XCV. 7.

8, 11.

Heb. III. 7.

8, 11.

2 Cor. V. 10.

Psal. XXXII.

1.

Ezek. xxxiii.

16.

Luke XVI.

25.

Damnation
intolerable.

S. 13. After Death there is neither Place nor Time for Repentance. 'Tis here in this World where Life for ever is either lost or gained. Those that repent betimes, shall not be condemned in Judgment: But those that will not be argued out of the confident Dream of their good State, shall at last be Thunderstruck with that dreadful Sentence, *Depart from me, ye cursed, into everlasting Fire: Behold therefore, now is the accepted Time: Behold, now is the Day of Salvation!* Which will be followed by the Day of Judgment in the other World. To Day therefore, if ye will hear his Voice, harden not your Hearts as in the Provocation, lest I swear in my Wrath that you shall not enter into my Rest. We must all appear, says St. Paul, before the Judgment Seat of Christ, that every one may receive the Things done in his Body, whether it be good or bad. Those now who seriously repent, their Sins shall be covered, and they shall no more be mentioned unto him, as the Prophet Ezekiel declares. Lay hold therefore, on the Tender of Mercy betimes, and confess thy Sins, O Man, that they may be blot-
ted out.

(6.) THE SECOND DEATH.

S. 14. With this Life, the Time of the gracious Visitation of God expires. It will then be heard: Son, remember that thou in thy Life time receivedst thy good Things. Now Life is past and gone and expired, and thou art now dead indeed, viz. dead unto God for ever, to whom thou didst refuse to live in Time. A sad and unhappy Change for a Man, whereby for a handful of transitory Vanity, the Light of God's Countenance is lost for ever! For how should the Dead enjoy the Goodness of God which they disdained whilst they were alive? And how should they

they there taste of God's Love, to which they have been so great Strangers here? Remember therefore, that here only is Time for Mercy, and the Hour of Visitation for Repentance; whereas there the Damned shall so die, as notwithstanding always to live; and they shall so live, as yet to die eternally. All the Senses shall there suffer the Pains of most exquisite Torment. The Sight shall be punished with most horrible Darknes: The Ears with Howling and Gnashing of Teeth: The Smelling with Stench of Fire and Brimstone: The Taste with the Bitterness of Gall, and of a constant Death; and finally, the Touch with the Sense of Tortures without End, or any the least Prospect of Redress.

(7.) EVERLASTING HAPPINESS.

§. 15. Is it not a Madness, to prefer a perishing Pleasure before eternal Joy, and the glorious Presence of God? Now none shall enter into this, but he who has washed himself in the salutary Tears of a penitent Faith, and made *Rev. VII. 14.* *white his Robes in the Blood of the Lamb: For* *Rev. XXII.* *without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.* None of those, who, here being invited to the Feast of Christ, refused to come, shall taste of his Supper. The *Luke XIV.* *highest Joy, and consequently the whole Re-* *24.* *ward of eternal Life, will be the Beatifick Vision of God.* Again, says Christ, *you shall see me, and* *Joh. XVI. 22.* *your Heart shall rejoice; and your Joy no Man taketh from you.* And this Sight of the Face of God, is the Joy of the Angels themselves, their Life, their Bread, and their Food invisible, by which they are sustained. Hence *Raphael the Angel speaking to Tobit; I eat, says he, invisible* *Tob. XII. 19.* *Meat and Drink, that can't be seen by Men.* But as this Vision of the glorious Countenance of God,

God, gives the most transcendent Satisfaction so to be banish'd from it, is to suffer the greatest, the most intolerable, and the most exquisite Torment.

CHAP. IX.

What **REPENTANCE** is; how to be performed, and how the Divine Goodness invites us thereto.

Joel II. 12, 13.

Turn ye even to me with all your Heart, and with Fasting, and with Weeping, and with Mourning. And rent your Heart, and not your Garments, and turn unto the Lord your God: For he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

*God saves us
by Repentance.*

§. I. **T**HE LORD, whose Mercy is infinite will by no means seek our Destruction but our Life and Salvation. He only best knoweth the wretched and deplorable Condition we are fallen into by Sin; and is at the same Time greatly desirous, to secure the Interest of our Soul, by reclaiming us from so dangerous a State. 'Tis for this Reason, He so earnestly invites and allures the Soul to a sincere and unfeigned Repentance; this being the only and never failing Means of our Help and Safety.

§. 2. Sometimes he is pleas'd to stir us up by God threatens most dreadful Threatnings: Behold, says he, by that we may the Prophet Jeremiah, I will bring Evil upon this repent. Jer. VI. 19. people; because they have not hearkned unto my Jer. VII. 13, Words, nor to my Law, but rejected it. Again: 15. And now because ye have done all these Works, saith the Lord, and I spoke unto you, rising up early and speaking, but ye heard not. Therefore will I cast you out of my Sight. Which dreadful Com- mination, and Denunciation of both temporal and eternal Evils, should strike Fear and Ter- ror into us. For the Threatning of God is not an empty Voice, or a Sound that vanishes away into nothing, but is accompanied with most po- werful Effects, and a consuming Wrath, as in its due Time will be made manifest, and which at this time we already feel to our too too sad Ex- perience; wherein Miseries and Calamities, like a Flood, seem to carry all before 'em. And these also will undoubtedly multiply upon us, and ex- tend themselves with the utmost Fierceness at last, if not prevented by a timely and sincere Repent- ance. Thus the Wrath of God shall be poured forth in Wars, Famines, Pestilence, Fire, and inundations, till he hath undone and destroy'd at length our very Foundations, as he once did to the City of Jerusalem.

§. 3. But if the Denunciation of the Wrath God calls us and Judgment of God, cannot prevail upon us, by his Grace, yet ought then his most bountiful Grace, attend- to Repentance: ed with a Train of so many endearing Cir- cumstances and Marks of Love, to melt down our Hearts, and to mollify 'em into true Re- pentance and reciprocal Returns of Love. For thus speaks the Lord by the Prophet Jeremiah: Jer. III. 12, Return thou backsliding Israel, and I will not cause 13. mine Anger to fall upon you: For I am merciful, saith the Lord, and I will not keep Anger for ever. Only acknowledge thine Iniquity, that thou hast transgressed

transgressed against the Lord thy God. In which Words God makes a most ready Offer of *Grace*, intreats and adjures us to return to himself, being willing to accept Repentance for Sin according to that of the Wiseman: *But thou, considering thy Power, judgest with Equity, and orderest with great Favour, and hast made thy Children to be of good Hope, that thou givest Repentance for Sins.*

Wisd. XII.

18.

The Nature
of Repentance.

§. 4. Which Passage, as it is exactly parallel to the former; so it plainly evinces, that God by his Grace, Mercy, Patience, Bounty, and Clemency, invites us to Repentance. But chiefly three Things contained in these Places deserve our particular Observation: (1.) The Nature of Repentance, or what it is to Repent; namely, to turn unto the Lord. (2.) The Manner, how Repentance is to be worked out, viz. By Fasting, Weeping, and Mourning. (3.) The Motive to Repentance, which is the Paternal Goodness of God: *For I am merciful.* As to the First of Repentance, we are to know, that to repent, is nothing else but from the Law of God to acknowledge the natural Blindness, original Corruption, and detestable Impurity fostering within us; and account this as the very Source and Fountain of all Sin, whereby we depart from God, the Supreme and Eternal Good, and deserve, besides various temporal Punishments, inflicted on obstinate Sinners, his everlasting Wrath in the inextinguishable Flames of Hell.

We should
grieve not for
Fear of Punishment,
but for offending
God.

§. 5. These Things seriously called to Mind will prove as many Monitors, to lament, and from the Bottom of our Heart, to bewail the deplorable Crookedness of our Nature; and this not from any Fear of the deserved Punishment, but from an inward Sense of the Heinousness of the many Provocations offer'd to merciful a Father. This being done, we must then raise again, through the Gospel, our drooping

ing Soul, and with a well-grounded Faith, rely on the Favour of God, and sure Remission of Sins promised in Christ Jesus; which will needs be attended with a serious Amendment of Life, a constant Purification of our Hearts by Faith, a Mortification of our evil Desires, a conquering our rebellious and disobedient Spirit, a renouncing our own Will, opposite to that of God, and in a Word, with a *New Life* acceptable unto God; which in Christ, will bring forth Fruit worthy of Repentance; suitably to what God enjoins by the Prophet: *Wash ye, make you clean, put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well: Tho' your Sins be as Scarlet, they shall be as white as Snow.* & 6. But here, here is the Difficulty! For these Things are much easier to be said, than reduced into Practice, which proceeds from Ignorance, Hindrances, & the Resistance of Self-Love and its own Pleasures. So that the Repentance of many is but a mere outward show, and not a true change of heart. Almost every one flatters himself in to a confident Opinion of his Goodness and Piety, and cherisheth the Affections of his Old Man, under some empty Shew of Godliness. Alas! how few is there now, that care to see their Heart in its native Ugliness and Depravity, and to be made sensible of that Vein of Ill-Nature which runs through all, and even their best and most shining Actions. People are now a-days too well pleas'd with themselves, and don't like to be over-nice and scrupulous in Religion. They are not at all suspicious of any false Step they might be like to take in so important a Matter, nor will they have the inward Sore of Corruption touch'd too closely. And this is the Reason, that also *CHRIST* himself, together with the Grace of God, lodged in and manifested

Isa. I. 16, 18.

Isa. I. 16, 18.

Self-Love and Ignorance, Hindrances, & the Resistance of

manifested by him, is so little regarded in these our unhappy Days.

We must turn to God, that he may have Mercy.

Jer. II. 13.

But the Prophet is certainly of another Mind, when he charges us, to turn unto God with all our Heart, with Fasting, with Weeping, and with Mourning; thereby intimating, that we are turned away from God, having forsaken the Fountain of Living Waters; and now no ways able to attain unto Life and Happiness again, unless we return unto him from whom we are fallen away.

Jer. III. 22.

21. 21. I. All

Tis for this Purpose the Prophet Jeremiah chargeth backsliding Children to return, with the Promise annex'd, that the Lord will hear their Backslidings. For this verily is the Will of God, that we on one Hand, freely acknowledge our Misery, that He on the other, may have Compassion of us.

With good Effect

Means to come to the Knowledge of our selves.

§. 8. But seeing by Nature, we are so far blinded, as to be utterly unable of our selves sufficiently to discover our own Fall, and Wretchedness; therefore God hath been pleas'd to afford Means for bringing us to a sound Knowledge of our selves, viz. His Word and Sacrament, which being duly us'd, will be accompanied always by his own Grace and Spirit. By these the Father draws, allures, and calls us to Himself as so many lost and wandering Sheep. For as a straying Sheep cannot of it self return, but must of necessity be sought out and brought back into the Fold by the Shepherd: So should we for ever go astray in the Wilderness of Sin and Delusion, did not God himself seek us out, and graciously gather us to himself.

Jer. XXXI.

18.

Jer. XVII. 14.

Phil. II. 13.

ly confirm. Turn thou me, saith the Prophet, and I shall be turned: For thou art the Lord my God. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: For thou art my Praise. For it is God, says the Apostle, which

worketh

worketh in us, both to will and to do of his good Pleasure.

§ 9. Wherefore, as soon as the Lord awakens us by the use of the foresaid Means, and inclines us to Repentance, 'tis then our Part, not to withstand any longer his Grace and Spirit; (as it is said, *To Day if ye will hear his Voice, harden not your Hearts*;) but to acknowledge the Sin which he now begins to reprove in us, and by no means make light of the Grace offered us in the Gospel; and then God will assuredly have Mercy upon us, as he himself declares: *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.*

Ps. XCV. 7.

Isa. LV. 7.

§ 10. And upon this Account the Work of Conversion, tho' it be entirely a free Gift of God, is yet in one respect ascribed to us, viz. inasmuch as we do but give up our selves to the Lord and his Operations, not resisting wilfully his Spirit, or, as the Apostle expresses it, not putting his Word from us, nor stopping our Ears against it, as the Jews of old did. On the contrary, whenever the Severity of the Law hath laid open our Spiritual Diseases, and we have felt the Smart and Bitterness thereof; let us then step over into the Dispensation of the Gospel, to have our Distemper cured, and such Remedies applied, as our heavenly Physician shall think fit for our Recovery.

Acts XIII. 46.

Acts VII. 57.

§ 11. An Image of this we have in a stray-ling Sheep. This, if it but hears the Voice of the Shepherd from a far, starts back immediately, and returns to the Flock. And how willing should the lost Sinner be, to follow his Shepherd's Voice crying after him, if Sin had not besotted him so far, as to out-do the very Beasts in Stupidity? Of this indeed the Prophet

How we may

of receive In-

struction from

the very

Beasts.

Isa. I. 3. phet complaineth: *The Ox knoweth his Owner and the Ass his Master's Crib: But Israel doth*

Jer. VIII. 4. *not know, my People doth not consider. Shall they fall, and not arise? Shall he turn away, and not return? The Scork in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow, observe the Times of their coming. But my People know not the Judgment of the Lord.*

Affiduity in Prayer, necessary.

S. 12. We ought therefore most fervently to implore the Lord, not to withdraw from us his gracious Assistance, without which we must certainly go astray. For since the old *Adam* and corrupt Nature is so deeply woven in it were, into our Flesh and Blood; then undoubtedly we have need also of daily, yearly hourly Supplies of Grace, for repressing the Tyranny of Sin, and for nourishing up the Life of God within us. For this is the Life of our Soul, as this is the Life of our Body. And as the Life of the Body, bereft of the free Enjoyment of the Air, must needs be extinguished; so the vital Flame of the inward Life will speedily languish, without a daily Support of the Grace of God itself. For this Reason pray'd Solomon:

1 King. VIII. 57. *The Lord our God be with us, let him not leave us, nor forsake us; that he may incline our Hearts unto him, to walk in all his Ways.*

Practical not notional Knowledge requir'd.

S. 13. This is a Lesson which is not to be learnt in a superficial Manner, but by a close and practical Application brought home to every one in particular. Let every one look into himself and reform one Man, and then we shall all be reformed in Time. Let us remember that comfortable Exhortation and the Promise annex'd thereunto: *Seek the Lord while he may be found; call ye upon him while he is near. And ye shall seek me, and find me, when ye shall search for me with all your Heart, saith the Lord.*

Isa. LV. 6.

Jer. XXIX.

13.

§. 14. But then to true Repentance, it is not enough to refrain only from gross Sins, and foul visible Pollutions; but the very Heart, from whence all those Evils do proceed, is to be changed and purified, that so the inward Pride, Covetousness, Luxury, with the whole Train of sinful Affections, be mortified at last. For whilst the Heart is unchang'd, unreformed, unrenew'd; that is, whilst our own natural Bent and Biass, our inward Malice, Wrath, Hatred, Enmity, Revenge, Lying and Deceit, are lodg'd within us, all our Boasts of, and Pretences to, and Formalities in Religion, are but mere Shew and Pageantry. For God requireth no less at our Hands than a New Heart, and a new Creature in Christ Jesus. And not one is so holy, so good, and so thoroughly cleansed, but he will still find something in his own Heart to be thrown out, to be amended, to be set to rights. *As a Fountain casteth out her Waters, so Jerusalem casts out her Wickedness.* And so much of the First Head, relating to the Nature of Repentance, &c.

There must be a Change of the Heart.

2 Cor. V. 17.

Jer. VI. 7.

§. 15. Let us now consider in the Second Place, the Manner of our returning to God: *With all the Heart*, says the Prophet, *with Fasting, with Weeping, and with Mourning.* Wretched Mortals can weep Floods of Tears for empty and perishing Goods, whilst they remain immov'd at the miserable State of their Souls, and the Loss of eternal and unfadable Goods! being therein altogether unlike to penitent David, who, by his Example, sets a most shining pattern of a sincere and unfeigned Repentance before us. *For the Lord looketh on the Heart; and trieth the Hearts and Reins.*

The Manner of Repentance.

Psal. VI. 7.

XXXVIII.

10.

1 Sam. XVI. 7.

Psal. VII. 9.

§. 16. What the Prophet says of *Fasting*, is principally to be understood of a general Fast that publickly join'd by God to all the People: In which

Fasting, and

that publick

of the whole

Church.

Judges XX.
26.

Jonah III. 5.

1 Chron. X.
12.

*Penitential
Fasts of the
primitive
Church.*

Fast the whole Body of a Nation, as one Man acteth Repentance, publickly confesseth its Sins, deploreth and bewaileth them, humbleth itself before God, fasteth both *Inwardly* and *Outwardly* and being both as to Body and Soul thus prepared, earnestly begs Remission of Sins, deprecating at the same Time the Judgments of God gathering every where over the Earth, filled with Sin and Violence. Such a general Fast and publick Repentance as this; such a sincere Conversion, Mourning, Prayer, Faith, Confession, and Supplication, is the most effectual Means to appease the Wrath of a provoked God, and to avert his Judgments from a Kingdom or Nation. This appears clearly from the History of the Defeat of the other Tribes of Israel, that of *Benjamin*; whereby the former having in two Battles lost *forty thousand* Men, they went up and came before the Lord, with Weeping and Mourning, and there fasted the whole Day, from the Morning until Evening. A most illustrious Example is recorded of the *Ninevites* and of the Children of *Israel* beaten by the *Philistines*, when the former kept a Fast seven Days, after *Saul* and *Jonathan* were slain in the Battle.

§. 17. Such solemn *penitential* Fasts were so in use in the primitive Church, the whole Multitude of Christians meeting together, and upon the Approach of any publick Calamity most solemnly humbling themselves before God. Not surely, to obtain Remission of Sins by specious Performances, as so many *meritorious* Acts of Devotion; but by a contrite, sober, and humble Heart to appease the Lord, and to preclude the Judgments ready to break in upon the Nation. And such Fasts ought to have been preserved in the Church, even to this Day, and kept up according to their original Constitution.

§.

§. 18. Such *Fasts* as these, accompanied with *Such Fasts the*
true Repentance, would prove an impregnable *strongest De-*
 Wall and Fortification against all our Enemies; *fence against*
 a sovereign Medicine in all pestilential and epi- *outward E-*
 demical Diseases, and a Safeguard about all our *nemies.*
 Estates and Possessions. An Example of this,

we have in holy *Job*, who, whenever his *Chil-* Job I. 4, 5.
 dren had spent any Day in Mirth and Jollity,

offered unto God, Prayers, Sacrifices, and Fasting
for them; and thus as it were, strongly forti-
 fied his House against the Insults of malignant
 Spirits. 'Tis certain, that the Lord in such

publick Calamities, looks out for such Men as *They suspend*
 may oppose, like a Bulwark, the Torrent of his *the Execution*
 Wrath ready to make a Breach. *of the divine*
I sought for a Wrath.

Man among them, that should make up the Hedge, Ezek. XXII.
and stand in the Gap before me for the Land, that 30, 31.
I should not destroy it: But I found none. There-

fore have I poured out mine Indignation upon them,
I have consumed them with the Fire of my Wrath:
Their own Way have I recompensed upon their
Heads, saith the Lord God. Mark this well, and
 remember also the Intercession of *Abraham*.

§. 19. Such a Defence was the Prophet *Da-* Description of
niel, when he made Confession to God of the *such Fasts.*
 Sins of all the People. Likewise doth the Pro- Dan. IX. 4,
 phet *Joel* most lively describe such a peniten- 5, &c.
 tial Fast: *Blow the Trumpet in Sion, sanctifie a* Joel II. 15,
Fast, call a solemn Assembly. Gather the People: 16, 17.

Sanctifie the Congregation: Assemble the Elders:
Gather the Children, and those that suck the Breasts:
Let the Bridegroom go forth of his Chamber, and
the Bride out of her Closet. Let the Priests, the
Ministers of the Lord, say, Spare thy People, O
Lord, and give not thine Heritage to Reproach.

And such Publick Fasts, both Ordinary and Ex- *They must be*
 traordinary, ought to be celebrated by the whole *with Zeal,*
 Multitude with ardent Zeal and Devotion, and *and without*
 not with a formal Appearance of Godliness only. *Hypocrisie.*

For 'tis the Will of God, that every one readily confess his Sins. He requires true Humility sincere Repentance, and turning unto him with our whole Heart. Hence the Prophet commandeth the *Heart, and not the Garments, to be rent*, according to the Custom of the Jews, who at the hearing of any sad or uncommon Tydings, would presently rend their Cloaths, to evidence thereby the inward Sorrow they were affected with. But this degenerating in Time like other Rites, into meer Formality, some being more intent upon bodily Fasting, and the outward Tearing of the Garments, than the Substance of Religion it self hereby represented.

Isa. LVIII. 5. the Prophet reproves them here, saying: *Is it such a Fast that I have chosen? A Day, for a Man to afflict his Soul? Is it to bow down his Head as a Bullrush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen? To loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke: Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are cast out to thy House, when thou seekest the Naked, that thou cover him, and that thou hide not thy self from thine own Flesh?*

True Fasts require Abstinence from Sin.

§. 20. Which Divine Oracle explains unto us the Nature of a true Fast; which is then best kept, when on one Hand we abstain from all Sins, when we subdue the wanton Lustings of the Flesh, and keep the Old Man, with all his Members, under constant Restraint and Depression: And on the other, when we are fervent in Works of Charity, in the Practice of Patience and Mercy, and of other Virtues springing up from a contrite, sincere, and penitent Heart. And 'tis with regard to these Acts of Humi-

Humiliation, the Prophet bids us to *rend our Hearts*. For as the Wounds of the Heart must needs be exquisitely painful; so also should the Grief of our Sins affect us to that Degree, as if our very Heart were bruised and wounded. And this *broken Spirit, this broken and contrite Heart*, is that *Sacrifice* which is so highly acceptable to God. Such a Heart as this, hath by Faith, obtained a due Fitness, to receive the Influence of the Grace of God, the Consolations of the Holy Spirit, and the Merit and Blood of Jesus Christ. For as a raw and massy Stone cannot soak in, or imbibe the Oil or Water pour'd upon it, except it be first broke and dash'd to Pieces; so neither can the sovereign Balm of God's Grace and Consolation, comfort and quicken the Heart, except it be first broke and soften'd into a Sense of Humility, that so by Faith it may partake of the Merit of Christ. For not the *Whole*, but the *Sick*, have need of a *Physician*. Nor let any one think, he belongs to Christ, unless he has *crucified the Flesh, with its Affections and Lusts*. The Blood of Christ will be of no Profit to any but those only, who with a contrite, afflicted, penitent, humble, and believing Heart, embrace it.

Psal. LI. 17.

They require a contrite Heart.

Mat. IX. 12.

Gal. V. 24.

The Causes of Repentance.

§. 21. As for the *Causes and Motives to Repentance*, (which make up the Third Head) they are thus expressed by the Prophet: Turn unto the Lord, *FOR he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil*. He lays down in these Words, a gradual Display of the manifold Mercies offer'd to returning Sinners; as if he had said: "If you think it a small Thing that I am gracious, know that I am merciful also: If this be not enough, I am likewise patient, and slow to Anger: If this will not yet suffice, I am, moreover, of GREAT KINDNESS: If, af-

"ter all, you still require something further; that
 "understand, for your compleat Satisfaction and
 "Encouragement, that I easily repent me of the
 "intended Punishment, yea, even when my aver-
 "ring Hand is now lifting up, I am ready to let
 "fall the Rod upon your serious Repentance.

1. The Grace
 of God.

S. 22. First then, the Prophet calls God Gracious; that is, ready to be intreated and reconciled. God is easie to be prevail'd with, for he gives Offences, dealeth not in strict Justice, and the Rigour of the Law, according to what we

Psal. CIII. 8.

have deserved. And all these winning and endearing Marks of Mercy should at length induce us to Repentance. There is Plenty of admirable Promises, all tending to the same End.

Exod. XXII.

Such as these: If you afflict them, they will cry unto me, and I will hear: For I am gracious.

27.

Isa. XXX. 18.

Therefore will the Lord wait that he may be gracious unto you. Thou shalt weep no more: He will be very gracious unto thee; at the Voice of thy Cry, when he shall hear it, he will answer thee.

Isa. XL. 1.

That is, the most High is so rich in Grace that he waiteth for you. For in him there is

Isa. V. 1.

(1.) Expecting Grace, by which he readily receiveth those that truly turn to him. (2.) Preventing Grace, expressed by the Psalmist: Let thy tender Mercies speedily prevent us. (3.) Protecting Grace, hinted at by the same Prophet: He

Psal. LXXIX. 8.

that trusteth in the Lord, Mercy shall compass him about. (4.) Persevering Grace: Surely, says holy

Psal. XXXII. 10.

David, Mercy shall follow me all the Days of my Life. Of which we have Examples in the preceding Chapter. Hereto agrees also that: With

Psal. CXXX. 7.

the Lord there is Mercy: And with him is plentiful Redemption. Which Divine Clemency should surely be a powerful Incitement to sincere Repentance.

§ 23. Secondly, Doth the Prophet declare, *2. The Mercy of God is merciful? To be merciful, is to be of God.* mov'd easily by the Miseries of another, and even from the very Bowels to compassionate him. This is to be seen in Parents, who not only with a passionate Tenderness love their Children, but are at the same time so lively touch'd with their Infirmity, Misery, and Calamity, as to be willing even to die for them, if possible: As appears from David lamenting the Death of his Son *Absalom* in this pathetic Manner: *O my Son Absalom, my Son, my Son* *2 Sam. xviii.*
Absalom: Would God I had died for thee, O Absalom, my Son, my Son! But these Bowels of Mercy, this ardent, cordial, and tender Affection, are infinitely more conspicuous in God himself, who, out of this affectionate Sense, hath given up his Son to Death, and transcended thereby all the Measures of all the Affections of all earthly Parents whatsoever. This is declared by the Prophet: *Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may, yet will I forget thee.* And by another: *Is Ephraim my dear Son? Is he a pleasant Child? For since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him: I will surely have Mercy upon him, saith the Lord.*
 And again by another: *The Lord thy God is a merciful God: He will not forget the Covenant of thy Fathers, which he sware unto them.* And the Royal Prophet confirms it: *The Lord is merciful and gracious. The same calling to Mind this Mercy, when he had it in his Power, of Three Punishments to chuse which he would, answered: Let us fall now into the Hand of the Lord, for his Mercies are great.* And would to God that these Bowels of so paternal a Goodness, might also allure us to an unfeigned Repentance! St.

Rom. XII. 1. *Paul* himself recommending this as the most powerful Inducement, when he beseeches us by the Mercies of God, &c.

3. The Patience and Long-suffering of God.

§. 24 The Third Appellation given to God by the Prophet, is, that he is patient, or slow to Anger. He is not easily moved to Wrath: He suffereth many Provocations offer'd him, and giveth Time for Repentance and Conversion. All which he hath abundantly made out by many real Demonstrations, strong enough to convince

1 Cor. XIII. 7. us, that even in God himself Charity beareth all Things, endureth all Things, as Parents use to bear with their tender Children, till they come to a fuller Ripeness of Years. To this Purpose

2 Pet. III. 9. says St. Peter: The Lord is long-suffering to us-ward, not willing that any should perish, but that

2 Pet. III. 15. should come to Repentance. And again: Account that the Long-suffering of our Lord is Salvation

Rom. II. 4. And Paul wisheth the Goodness of God may lead us to Repentance. To this Long-suffering of God only, it is to be ascribed, that he granted the Old World an hundred and twenty Years to repent in; all this time bearing with their enormous Provocations, and waiting for Repentance.

Gen. VI. 3. And Oh! how much Time hath he given us, to repent and work out our Salvation: Which Divine Grace is abused by those who grow the more wanton for Mercies, turning even the Grace of God it self into Lasciviousness. But hereby

Jude ver. 4. they do but hasten their just Ruin, and render the more grievous the deserved Punishment. Were but one of these many and provoking Offences Men are wont to commit against God daily offered to an impotent Mortal, nothing for certain could be expected, but the Severity of his Resentment. How unconceivably great then must be the Patience of God, who not only pardons Offences so numerous and so heinous as the greatest against Man comes unspeakably short

short of, but returns also all manner of Kindness unto the Offender himself. And, oh! that this immense Patience of the Lord might inspire us with a Hatred of Sin, and guard us from ever attempting the like again!

§. 25. *Fourthly*, God is represented to be of ^{4.} *The great* great Kindness; and so great indeed, that no Sin, ^{Kindness of} how great soever, can surpass it. For as God ^{God.} is essentially and wholly good, so is he desirous to communicate himself wholly to Men, provided they be but willing to receive and to admit him. Yea, by his Nature he can do nothing but Good, taking therein the greatest Pleasure, and rejoicing over us to do us Good. *His* Jer. XXXII. Mercy is great as himself, that is, infinite. It ex- 41. tendeth to all Mankind. *The Mercy of Man is towards his Neighbour; but the Mercy of the Lord* Eccl. XVIII. *is upon all Flesh.* The same we find most copiously described in the *Psalms*: *Thy Mercy, O* Psal. xxxvi. 5. *Lord, is in the Heavens. As the Heaven is high* Ps. CIII. 11. *above the Earth: So great is his Mercy toward them that fear him.* And in the *Lamentations*: *It is* Lam. III. 22, *of the Lord's Mercies that we are not consumed, because his Compassions fail not: They are new every Morning: Great is thy Faithfulness.* See therefore, O Man! that so inexpressible a Goodness may influence thee to Repentance.

§. 26. And, *lastly*, the Prophet commendeth ^{5.} *God's Un-* the Lord for that he repenteth him of the Evil. ^{willingness to} Which is as if he would say: "*It is the Nature* punish. of God, to punish with Reluctancy; and when he is even constrained thereto, it is not for our Destruction, but Salvation, that we may not be con- 1 Cor. XI. 32. demned with the World. He then doth his ^{Isa. XXVIII.} strange Work, [of Punishment] that he may bring 21. to pass his own Work, [of Mercy.] Thus he repented of the Evil he had design'd against Ni-Jon. III. 10. neveh. And therefore it is good, that a Man Lam. III. 26, should both hope, and quietly wait for the Salva- 31, 32, 33. tion

tion of the Lord. For the Lord will not cast off for ever. But though he cause Grief, yet will he have Compassion according to the Multitude of his Mercies. For he doth not afflict willingly, nor grieve the Children of Men.

A powerful
Exhortation
to Repent-
ance.

Jon. IV. 9,
10, 11.

§. 27. Do this therefore, O Men: Work out your Repentance. And then believe, that as soon as you repent of Sin, and supplicate the Lord in true Faith, God will also repent of the Punishment inflicted. How memorable are the Words of the Lord to *Jonah*: Dost thou mean to be angry for the Gourd? Thou hast had Pity on the Gourd, for the which thou hast not laboured, neither madest it grow, which came up in a Night, and perished in a Night: And should not I spare *Nineveh*, that great City, wherein are more than Sixscore Thousand Persons. This boundless Mercy is still the same even at this Day, and will continue so for ever to penitent and returning Sinners. Go therefore, O Man, and answer this overflowing Mercy of God with suitable Returns of Love and Repentance!

CHAP. X.

Of Four Properties of true Repentance.

Psal. CII. 9, &c.

I have eaten Ashes like Bread; and mingled my Drink with Weeping. Because of thine Indignation and thy Wrath: For thou hast lifted me up, and cast me down. My Days are like a Shadow, that declineth; and I am withered like Grass. But thou, O Lord, shalt endure for ever: And thy Remembrance unto all Generations.

IN these Words are enumerated Four practical Properties of true Repentance in-
 tined to a Sinner that repents. The First is, *Four Proper-
 ties of Repen-
 tance.*
 He account himself unworthy of all Mercies of God. *I. The Sense
 of Unworthi-
 ness.*
 This is contained in these Words: *I have eaten Ashes
 like Bread; and mingled my Drink with Weeping;*
 that is, there is nothing I can take any more
 Delight in, accounting my self unworthy of any
 costly Fare; which, however pleasing it may
 be to the Palate of others, is now no more fa-
 voury to me than the very Ashes. The same Re-
 gard to our own Unworthiness is thus inculca-
 ted by the Lord: *If any Man will come after me,
 let him deny himself, and take up his Cross daily,
 and follow me. And, If any Man come to me, and
 hate not his own Life, he cannot be my Disciple.*
 Expressing therein a Threefold Respect, a true
 Chri-

Luke IX. 13;

Luke XIV.

26.

Christian ought to have to his own Unworthiness.

1. Self-Denial.

Gen. XXXII.
19.

Psal. XXII.

2. Self-Hatred.

3. Taking up
the Cross.

Isa. XXX. 15.

§. 2. First then, He commandeth him to deny himself; that is, to die to Self-Will, to Self-Love, Self-Honour; thinking himself utterly unworthy of any of the Benefits derived by God on other Men; or judging himself not worthy of the least of all the Mercies of God. And in fine, reputing himself the most inconsiderable, not only of all Men, but even of all other Creatures too; after the Example of Christ who said: *I am a Worm, and no Man.* In this manner, I say, for a Man to despise himself, is truly to deny himself.

§. 3. He commands him, Secondly, to hate himself, that is, to condemn in himself whatever is pleasing and acceptable to the Flesh; as Honour, Luxury, Revenge, Anger, Avarice, and whatever else savours of the Tenderness and Delicacy of the Flesh; to crucifie the Flesh with its Affections and Lusts, and to abhor in himself, its whole Offspring as the Work of the Devil himself, tending only to increase and to nourish up the perverse Seed of original Depravity within us. And such an Self-Abhorrence of a Sinner, will then needs be follow'd by pleading guilty, and looking upon himself as the vilest Cast-away and Reprobate that ever was.

§. 4. The Third Lesson enjoined in these Words, consists in taking up the Cross, and in following the Lord. That is, that we not with a discontented, but with a cheerful Mind, and unshaken Constancy, bear all manner of Afflictions, and deem our selves worthy, not only of these, but even of much more grievous Sufferings. Thus Christ himself, whose Example is set before us, endured the Cross and despised the Shame, thereby teaching us, that in Quietness and Confidence shall be our Strength also. And all this is comprehended

comprehended in the Imitation, or following after Christ. Upon the Whole, these Things may make it appear, that a Soul truly humble and penitent, thinks herself unworthy of all God's Benefits, and even of the daily Food and Refreshment by which she is sustain'd. And this after the Example of Christ himself, who, parched with Thirst upon the Cross, and having Vinegar mix'd with Gall presented to him, only said, *It is finished.* This was the Reason also, that those, who under the Old Testament seriously entred upon the Work of Reformation, did judge themselves entirely unworthy of any Good, and putting Sackcloth on their Skin, lay in the Dust, and satisfied their Hunger only with Bread spread with Ashes, and their Thirst with Water mingled with Tears; for a Testimony, they did not deserve any cleaner and more dainty Food, but merited rather to eat and to drink together with their Food, the Tears plentifully trickling down upon it.

A true Penitent thinks herself worthy of Punishment only.

Joh. XIX.30.

§. 5. Now the Cause of so great a Self-Abase- By Sin Man-
ment, was that profound Sense wherewith they were affected, not only on account of their Sin, but also of that just and dreadful Condemnation which unavoidably attends that dissolute Course of Life, whereby a Sinner wilfully neglects the Offers of Mercy both to Soul and Body. This Consideration lays the returning Sinner very low, and he thinks now himself utterly unworthy even of the least of God's Benefits; an elegant Type whereof we have in *Mephibosheth*, *Jonathan's* Son. For when now *David* was rais'd to the Royal Dignity, he call'd to Mind the Kindness of his dear Friend *Jonathan*, who formerly had delivered him out of the Hand of his Father *Saul*; and commanding Search to be made, whether there remain'd any of *Jonathan's* Family, to whom he might make a suitable Return
of

forfeits all Pretence to God's Benefits.

of Thanks; he found *Mephibosheth* at last, a lame and miserable Man, who being ordered by *David* to eat Bread at the King's Table, bowed himself and burst forth into these Words: *What is thy Servant, that thou shouldst look upon such a dead Dog as I am!* An illustrious Pattern indeed of a Soul truly contrite in Spirit, and penitent in Heart, and therefore sensible of both her own Unworthiness, and of all the Mercies bestowed on her by the Lord. And certainly, we may, with far greater Reason, make use of the same humble Speech, whenever God vouchsafes us, as we were, the Food of his own Table, or in the blessed Communion, feasts us with his own Flesh and Blood.

True Repentance humbleth the Heart.

Luke XV. 27.

Mat. XV. 27.

Luke V. 8.

Mat. VIII. 8.

1 Cor. XV. 9.

Acts XX. 24.

§. 6. In like manner doth the Prodigal Son after his happy Return, express his sorrowful Mind to the Father: *Father, says he, I am no more worthy to be called thy Son, make me one of thy hired Servants.* And the Woman of Canaan was even content to be call'd a Dog, she was but permitted to enjoy the Portion of a Dog, and to eat of the Crumbs falling from the Master's Table. And the Apostle Peter: *Depart from me, for I am a sinful Man, O Lord, that is, unworthy with whom thou shouldst have any Converse.* And the Centurion of Capernaum was of the same Mind: *Lord, says he, I am not worthy that thou shouldst come under my Roof.* So also St. Paul professes himself not meet to be called an Apostle: And declares, that he counted not his Life dear unto him, so that he might finish his Course with Joy. And this inward Sense of Self-Abasement, expresseth David, by eating Ashes with Bread, and mingling the Drink with Weeping. And if the Heart of a Christian be brought to this Sense of its own Vileness, 'tis truly contrite and humble, and fit to be made a living Sacrifice to God.

§. 7. A Second Property of true Repentance; II. Grief for is, to grieve at nothing so much as at the Offences offending God. offer'd to God himself. This is intimated in these Words: *Because of thine Indignation and thy Wrath; for thou hast lifted me up, and cast me down:* That is, of all my other Miseries and Grievs, the greatest and most insupportable, is the Sense I have of my having most heinously offended the infinitely good, holy, and righteous God. And truly, since God is nothing but Charity it self, Grace, Righteousness, Goodness, and Mercy, yea, *God offended,* the original Source and only Fountain of all *and the divine* Virtue, 'tis certain, that *God must needs be offend-* Attributes of-
ed with every Sin committed by Men; since the *fronted by Sin.* Nature of Sin is directly opposite to the Nature of God. Thus by Unrighteousness, the Righteousness of God is offended, he being Righteousness it self. By Lying, the Truth of God is offended, he being Truth it self. By Hatred, the Love of God is offended, he being Charity it self. In a Word: Since God is the sublimest Perfection of all Virtue, Goodness, and Love, it can be no less than a Piece of *diabolical* Malice to offend such an infinite Goodness, such an immense Love, nay, *LOVE* it self. Had he at any time injured us, it would be no so great Wonder, if acted by a reciprocal Hatred, we did offend him again in our Turn: But now, when he gives us nothing but what is good; Soul, *The great Benefits of God.* Body, and Life it self; when he feeds and cloaths us, when he cures our Body when it is sick; yea, pardons our Sins when we pour out our Souls to him; ready to receive us into Favour, as often as we return; when he hath given us his only Son with the Holy Spirit, yea, himself, and adopted us for his Sons: And now having done all this for Men, and yet to be offended, to be opposed, to be hated by Men, is
an

*Sin the great-
est Ingrati-
tude.*

Isa. VI. 4.

*A Man's
Judge in his
own Breast.*

Plal. xxxviii.
2.

an Impudence, a Madnes, and a Malice alto-
gether unaccountable and monstrous.

§. 8. Would it not be highly horrid and im-
pious to kill him, who gave thee Life; to beat
and wound him, who kindly embraced and che-
rished thee in his Bosom; to insult and affront
him, who heaped Honours and Dignities upon
thee; and finally, to disown and reject him, who
had chosen thee for his Son? Behold all these
and far greater Injuries and Indignities, thou
offertest to thy heavenly Father, to the supreme
the righteous, the holy God, whom Angels
trembling adore, and whom Seraphims worship
with the Acclamations of *Holy, Holy, Holy* is
the Lord of Hosts; the whole Earth also is full of
his Glory! tho' thou who art Dust and Ashes
are not afraid to offend him. This monstrous,
this prodigious Injury, if a penitent Man ear-
nestly calls to Mind, 'tis impossible but he must
be affected with the greatest Grief and Sorrow
of Heart, and feel the Smart of his wounded
Conscience to equalize and even exceed that of
a wounded Body. And all the Reason in the
World it should be so: For hence must needs
arise a Dread and Terror inwardly threatning the
Conscience with Wrath and Judgment, and out-
wardly setting before us the Approach of tem-
poral and dismal Calamities. Whence a Man,
like Job, finds no Rest, takes no Delight in
any Thing, loathing even his Meat and Drink.
Those terrible Pangs of Conscience are hinted
at by David: *Thine Arrows*, says he, *stick fast*
in me: And thy Hand presseth me sore. For as
a Wound grievously smarteth, and still waxeth
worse whilst the Arrow remains fix'd within
it: Thus is the Conscience altogether depriv'd
of Ease and Calmness, whilst the Sting of Sin
and Judgment is untaken away. And these
Lashes and Clamours hurrying about a peni-
tent

Book II. Properties of true Repentance.

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Soul, proceed from nothing else but the Sentence of *Divine Justice* proclaimed in the Conscience, and the Terrors of Hell and Death attending it. Therefore did *David* exclaim: *Thou hast lifted me up; and cast me down.* Being like to one thrown down from a lofty Rock into a low Valley, whose Bones and Limbs must needs be grievously broken and maimed.

§ 9. But how terrible soever the Fear of God's Judgments may prove to an awakened Conscience, yet is there some Ground of Comfort left too; since the Prophet tells us, that these *Arrows*, these *Threats*, these *Terrors*, are the Arrows and Terrors of GOD himself: And it is God, who, by these, having wounded and broken the Heart, does now heal and restore it again: 'Tis HE that killeth, and 'Tis HE that maketh alive; He bows down, and He raiseth again. He bringeth down to the Gates of Hell, and He bringeth up again. Who-soever therefore accounts and feels nothing more bitter and grievous, than to have offended God, the infinite Good and Love it self; he, and he only, hath experimentally learnt the *Doctrine of Contrition*, and laid a firm Foundation for solid and substantial Piety. This was one of *David's* Acts of Repentance: *Against THEE*, says he, *Thee only, have I sinned.* As if he should say: *This is my only Trouble, this my Anguish and Sorrow, that I have offended THEE.* And of *Daniel* thus Dan. IX. 7. expressing himself: *Lord, Righteousness belongeth unto THEE, but unto Us, Confusion of Face, because we have offended so righteous a God.*

§ 10. The *Third* Property of Repentance is III. *Sense of* contained in these Words: *My Days are like Infirmary and a Shadow that declineth; And I am withered like Weakness.* That is, a Heart truly penitent, is deeply sensible of its own Weakness. It entirely despairs of its own Strength and Abili-

L 1

ty,

ty, knowing it self to be as destitute of Life and Power, as the very Shadow; and as empty of Spirit and Moisture, as the Grass that fadeth away. The same is affirmed in another Psalm.

PS. XXXIX. Behold, thou hast made my Days as an Hand breadth, and mine Age is as Nothing before thee. Verily, every Man in his best State, is altogether

This is a great Vanity. O how noble a Step would it be to Step towards the Attainment of true and substantial Wisdom.

THINGNESS! Man is as great a Nothing as a Shadow in itself. As a Shadow is without Substance, without Life, and without Motion in itself, and Devanishes at the Departure of the Sun: So is the Condition of Man, whenever the Lord withdraws the Light of Life from him. And it is worthy of Observation, that, the nearer the Sun is, the lesser are the Shadows observed to be. And on the contrary, The farther the Sun removes from us, the larger do the Shadows appear. The same happens to Man: The more of God and of his Gifts is present with a pious Man, the less he esteemeth himself, the less he boasteth of himself, and of what he calls HIS. And on the contrary: The farther a Man is removed from God, the more he swells also with high Conceit of himself, the more he is puffed up with his Parts and Abilities, the more he extends the Bounds of Pride and Haughtiness, and the less he knows how to keep within Compass.

Man compared with a Shadow.

3. II. ma 2

Man is a Shadow.

S. 11. Again: as Shadows at the Setting of the Sun are greatest, yet even then just ready to vanish and to disappear; their Greatness being but a Fore-runner of their approaching End: So is it with the Shadows of this World and the whole Train of vain Poms and Pleasures, which commonly then pass away on a sudden, when we are most confident of, and most lifted up by them; it being generally a certain

ing to the World, as it is undoubtedly the best Exercise, so it is also the best Preparation for the Hour of Death: And if we earnestly practise the former, we shall then be fitted for undergoing the latter. For what we most frequently practise, in that we are most perfect.

IV. Man's
Re-Union
with God a
Property also
of true Re-
pentance.

Pfal. CII. 12.

§. 13. The Fourth Property of true Repentance, as it worketh by Faith, is our Union with God, implied in these Words: *But thou, O Lord, shalt endure for ever; and thy Remembrance unto all Generations.* As if the Prophet had said

Though I am perswaded, that I am like a perishing Shadow, and do wither like the Grass here, yet am I no less certain, that Thee I shall abide for ever, as Thou Thyself art an Eternal and never-fading Good.

by Sin a Man is divorced from God; so by true Conversion, he is again united to him.

the Person of Christ is indivisible, notwithstanding his Two Natures; and as the Eternal

Deity united the Human Nature in Christ Jesus with it self in so firm a Bond, as is not to be dissolved by Death it self; the Humanity of Christ

remaining in perpetual Union with the Divinity and being filled with the Glory residing therein: So in the Work of a true Conversion unto

God, penitent and believing Souls are so closely and intimately united to God, that neither Life

nor Death can separate 'em from Him; for that is joined to the Lord, is one Spirit, God be

trothing us unto Himself for ever.

§. 14. In a Word: Christ himself is of the a most sufficient Witness to us, and in us; and he is that Book of Life wherein we are plainly

taught, that, as his Human Nature abideth eternally united with the Divine; so all those that

continue faithful to Him, shall be eternally all united with their Lord and Head, being one Spirit with Him. For as God is Eternal, and Christ

Rom. VIII.

38.

1 Cor. VI.

17.

Hos. II. 19.

How in Christ

we have an

Eternity.

is Eternal; so the Promises of God in Christ are
also Eternal and Inviolable, having made with
us a *Covenant of Everlasting Grace*. So that, how-
much soever we may be forsaken of the World,
how much soever vexed and tormented by Sin,
Death, Hell, and the Devil himself; nay, it even
our Flesh and our Heart should fail at last, and
be wholly consumed, yet is GOD the Rock, or
Strength of our Heart, and our Portion for ever.

Ps. LXXIII.

26.

C H A P. XL

That the New Creature is the Ef-
fect of True Conversion. How a
Christian is by Faith made a Lord
over All, and by Charity a Servant
under All; the Life Christ being
for this his Pattern and Mirror.

2 Cor. V. 17.

If any Man be in Christ, he is a New Crea-
ture.

§. 1. **A**LL that are in Christ by Faith, are
New Creatures; that is, are the Chil-
dren of God, are Righteous before God, have
Forgiveness of Sin, have the Holy Ghost, are
Partakers of the Divine Nature, are Heirs of
the Everlasting Life, are set free in their Con-
sciences from the Law, Curse, Death, Devil,
Hell, and Damnation, and are bound to no

What it is to
be a New
Creature.

Time, Place, or Legal Ordinance. Because all whatsoever appertains to their Salvation, is in them begotten of Christ by Grace, or by his Spirit entering them; and is conceived and propagated in them through the Operation of Faith, which impregnates them with the very Nature of Christ: Whence neither Time nor Place, neither Law nor Commandment, nor Ceremonies, nor any thing whatsoever, can be any Hindrance to them. For they are made Perfect in Christ, (who is now become a vital Principle in them,) having in Him the Accomplishment of the Law through Faith.

The Super-
excellent
Name of a
Christian;

§. 2. Whence the Name of a *CHRISTIAN* is an *higher* and more excellent Name than all the Names in the World. It is a Greater Name than is to be found in Palaces and Courts; a Name above all Offices and Posts of Greatness; a Name above all Time, all Place, all Law, and above the whole World, with all that is therein contained. But then again, a *True Christian* is lower and more abased in himself, than all Things that have a Name: And from his Life it appears, how the Name of a *Christian* is also the most *abject* Name of all the Names in the World, and the *undermost* of them all, without Exception. Thus as high as *Faith* doth exalt a *Christian* *above all*; so low doth *Charity* bring down a *Christian* *under all*. This thou wilt then be best able to understand, when thou seriously considerest the holy Life of Christ; which is the *brightest Mirror* both of *Charity*, and of all other *Virtues*, in the most consummate Degree.

The Mirror
of Christ's
Life,

§. 3. Behold, how did Christ make himself the *Servant* of us all! How *Humble* was He in Heart! How *Meek* in Spirit! How *Kind* and *Friendly* in Words! How *Graceful*, how *Obliging* in his Behaviour! How *Merciful* towards the Poor!

How

How *Compassionate* towards the Distressed! How *Patient* towards his Slanderers! How *Easie* in his Answers! How *Gracious* towards Sinners! Whom did he ever despise! Whom did he ever revile, being reviled! How *condescending* was he to the very Meanest! How ready to show Acts of Grace to all, without Distinction! How heartily did he seek the Salvation of all Men, praying for his very Enemies and Crucifiers! How did he bear our Sicknesses, Sorrows, Reproaches, Stripes, Wounds and Punishments! And indeed, what else is the *Life of Christ*, but a most accomplished Pattern of Love, of Humility, of Patience, and of all other Virtues whatsoever? This we ought to look into, and to reflect upon in our Hearts; but especially in our Solitude and Retiredness from human Affairs. This certainly is better than all the high Boasts of Knowledge, and of all the Wit and Wisdom of this World. This Life of Christ is like a Seal to be stamped upon our Hearts, to leave therein the Impression of his Image, of his Life, of his Love, of his Humility, of his Patience, of his Cross, of his Reproach, of his Death. This would prove a true celestial Light of our Hearts, and a powerful Means both to renew us in the inner Man, and to transform us more and more into the Divine Image. Upon the Whole, we see that, as Christ was put under all Men, yea, under all Creatures, with regard to his Humiliation in this World; but is now with regard to his Exaltation, a Lord over all: So a Christian is, with regard to his Faith, a Lord over all, nothing excepted but God only; but with regard to his Life and Conduct, a Servant of Servants, being even under all Persons and Things.

Luke xxiii.

34.

The Illumination of the New Creature in Christ, and consequent Glorification.

C H A P. XII.

That Christ is the Way to true
 Godliness, and the Mark of
 Christian's Life: And that
 who is not led of God, is sure to
 go astray.

PSAL. LXXXVI.

Teach me, O Lord, Thy Way: That I may
 walk in Thy Truth. O knit my Heart unto
 Thee, That I may fear Thy Name.

The right
 Way.

Joh. XIV. 6.

S. 1. THIS Way is CHRIST. I say, said
 He, the Way. But thou wilt here
 ask, How am I to come unto Him? Why
 it is by Faith. And how is my Heart to be
 knit and united unto Him? It is by Faith
 doubtless. For Faith unites us with Christ;
 Love binds us fast, and Hope upholds and su-
 stains us while we walk in this Way, that is
 in the Life of Christ. And yet at the same
 Time, both Faith, Hope, and Charity do pro-
 ceed from Christ himself, and are his Work
 in us. All these Graces flow from Him, and re-
 turn to Him. This Way goes out from Him
 and leads back to Him again.

How by Faith,
 Love, and
 Hope, we a-
 tide in Christ.

S. 2. Faith apprehends the Person of Christ
 and his Office; Charity follows Christ in his
 Life and Conversation; Hope reaches out to the
 Glory that is to be reveal'd in Christ. Faith
 will have no other Christ, no other Redeemer

no other Saviour, no other Mediator and Way for the Conduct of Life, but **JESUS CHRIST** only: *Charity* sets before it self the One only Life of Christ, as the most perfect and shining Pattern to conform it self to: *Hope* looks up steadfastly to Christ, as the glorious Captain of our Salvation, keeping its Eye fix'd upon his everlasting Kingdom above. This, this is the right Way; this is the unerring Truth where in we are to walk; And this is meant by having the Heart united, to fear the Lord's Name.

§. 3. These Three Capital Virtues are ally'd again to Three other Virtues. The Alliance of Faith, is with *Humility*; of Charity, with *Patience*; and of Hope, with *Prayer*. For he that believeth, humbleth himself; he that loveth, is disposed to Christian *Forbearance*; and he that hopeth, learneth to pray, and boldly to approach the Throne of Grace. O how goodly and beautiful is this Way! This is the Way of God; this is the Way of Salvation; this is the Path to Glory, our Great Master's Way! And may He himself teach us this Way of Truth, and inspire us with Courage to walk therein! Where this Frame of Mind is, there the Soul is chained fast to that one Thing which David desired, by the sacred Cords of a Child-like Fear and Obedience. Such a one is resolv'd heartily to follow Christ in Humility, in Love, and in Patience, mortifying the venomous Worm of Pride lurking within, through the Lowliness of the blessed Jesus. Consider how Christ thy Lord was made for thee a despicable Worm, and trampled upon by the basest of Men! and by looking unto him, learn to restrain thy haughty Temper, and thy supercilious Looks. In a Word: Let His Humility slay thy *Pride*: Suppress the Assaults of thy *Covetousness*, by meditating on the extreme Poverty of Christ. Behold,

IIIIV .36M

IIIIX .36M

Psal. xxvii. 4.

Behold, He had not so much as even *lay his Head*, and thou art griping and grasping, and graspest in Possession whatever the unbounded Desires light on! Let the Spirit *Envy* die by the Consideration of the overflowing Love of Christ. He hath given thee *Life* itself, and thou grudgest thy Neighbour even a *Morsel of Bread*. Let the *Flames of Jealousy* be stifled in thy Breast, by the *Meekness of Christ*. Behold! He pray'd for his Enemies, and thou dost not pray for thy very Friends. His Face being buffeted with Fists, and spit upon by Sinners, He quietly endured it; and thou canst hardly endure a severe Look, or an unkind Word from thy Neighbour! Let the *Enticements to Lust and Voluptuousness* be beaten down in thee, by the exquisite Pains the Lord suffer'd in his Holy Body. Behold, and see, whether the Sorrows of any Man were ever like *his Sorrows*. And this Consideration will prove a Check to the wanton Lustings of thy Flesh, and a Curb to thy Hankering after worldly Pleasure. He wore a Crown of Thorns; And wouldst thou wear one of Gold? He wept for the Sins of others; And refuselt thou to weep for thine own? He was a Man of Sorrows; And shouldst thou wish to be a Man of Pleasure?

A P R A Y E R.

O DEAR Lord Christ! How few are there among Men that are rightly acquainted with this Way, which is the only Way of True Godliness! But shew thou me, O Lord, thy Way, that I may walk in Thy Truth! Give me an Heart that

fear Thee, a Father that may close with Thee; a
 Spirit that may follow Thee, an Hope that may see
 Thy Glory; a Mind that may fervently love Thee;
 a Heart that may discern Thee; Ears that may hear
 Thy voice, and Thy Intercessions upon the Cross; Eyes
 that may view Thee in Thy Humility and Pa-
 tience; and a Advocate that may pray for mine E-
 ternity, according to that most blessed Pattern thou
 hast set me. Except Thou, O Lord, teachest me
 the good and safe Way, I shall go astray like a
 Sheep, and the very Light I follow, without
 Thee, will be Darkness; and then, O Lord, how Mat. VI. 23.
 canst thou say, Darknesse is false? O Everlasting
 Father, Thou restorest Sight to the Blind, and gi-
 vest Light to them that sit in Darkness, and in
 the Shadow of Death. Thou didst enlighten Isaac Gen. XXVII.
 when his bodily Eyes were now dim for Age; and
 when he foretold his Sons what should befall I.
 him in the last Days. Thou didst enlighten Si- XLIX. 1.
 mon to see Thy Salvation, and the Light of the
 Gospel. Open also my Eyes, O Lord, that I may
 contemplate Thy admirable Life shining with so
 much Lustre; and adorned with so marvellous
 Beauty of Heavenly Virtues; that thereby I may
 be changed into Thy Image from Glory to Glory! In Cor. III. 18,
 the first Creation, there was Darkness upon the Face
 of the Deep: And there is Darkness also which over- Gen. I. 2, 1000
 shadows the Depth of my Heart! As it was then
 said: Let there be Light. And there was Light:
 let the same powerful Word produce Light out
 of my Darkness, and shine in the dark Place of 2 Pet. I. 19.
 my Heart, until the Day of Salvation dawn, and
 the bright Morning Star of a lively Knowledge of
 CHRIST, arise within me. As in the first Crea-
 tion, the Spirit moved upon the Face of the Wa-
 ter, modelling and framing that vast Creature in
 Order and Beauty; so let Thy Heavenly Spirit
 move also so effectually upon me, that by his Ope- Gal. IV. 19.
 ration no less than Christ himself be formed within
 me!

me! As in the first Creation, the Earth was void and without Form till it was decked with Light, with a Garment, and adorned with Variety of Creatures by Thy Word. So is also my degenerate Heart become a deformed Wilderness, and must remain for ever, except Thy Hand create it new, and adorn it with the Graces of Thy Spirit. As in the first Creation, Light was divided from Darkness, having no Communion with it: So let also in this New Creation, the Night of Sin and Corruption, before the glorious Day of thy Gospel and Grace.

Thy WORD, O Lord, is Light it self, as in Christ, and is Christ himself. This Light is substantial TRUTH, and without it all Men are Liars, and all their Works are Works of Darkness. Without this Light, all the Ways of Men are Ways of Error and Delusion, and must shining Virtue is nothing but an empty Blarney, Death and Darkness it self. Teach me therefore, O Lord, this Way of Truth, this Way of Life, and unite my Heart to fear Thy Name.

Eph. III. 17. Let Christ dwell in my Heart by Faith, and his Spirit enable me to follow the Steps of his Love of his Humility, of his Meekness set before me

and to look unto Him as the unerring Way of Life, and the Hope of my approaching Glory.

Col. I. 27. Let this Fear of the Lord drive away Sin, and let it be unto me a Root of Wisdom, whose Branches are Life and Happiness. For he that abideth in the Fear, shall never be forsaken, when all others are set in slippery Places, and at last will be cast into Destruction.

What will all natural Parts and Endowments, all Arts and Sciences, all Wit and Learning, Riches and Greatness, all Pleasure and Delight avail me, without this Fear, which is the Crown of Wisdom, and exaltesth them to Honour that hold it fast? All good Things come to us by thy with the Fear of God. It is a Truth

that never faileth, a Light that never goeth out, a Beauty that never fadeth, a Pleasure that never grieveth, a Dignity that never ceaseth, a Labour that never wearieth. There is no Bitterness in the Fear of God, no Grief or Anxiety, but Mirth and Joy, Comfort and Ease. What is Wealth without this Fear, what is Wit without Grace, what is Beauty without Purity of Heart, what is Pleasure without a good Conscience, what is Greatness without God's Favour? A Man that is without the Fear of God, is a Vapour that vanisheth, a Shadow that disappeareth, a Tree that withereth, a Branch fit for the Fire, and in fine, he is like the Chaff the Wind tosseth away. In a Word: whether a Man be rich, noble, or poor, their Glory is the Fear of God; for none is greater than he that feareth the Lord! Eccl. X. 22, 24.

CHAP. XIII.

That Christ is the true Book of Life, teaching us by his Poverty to despise the Pumps of the World.

2 Cor. VIII. 9.

Ye know the Grace of our Lord Jesus Christ, that, though He was Rich, yet for your sakes, he became Poor, that ye through his Poverty might be Rich.

§. 1. **A**LL those that believe in Jesus Christ the Son of God, are written in the Book of Life, or in Heaven it self, as the Lord expresseth it. This shall be made manifest in that How Christ is the Book of Life. Phil. IV. 3: Lu'c X. 20.

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How Christ is
the Book of
Life.
Phil. IV. 3:
Lul e X. 20.

Rev. III. 5.

that great Day, wherein the Lord will call their Names before his Father, and before his Angels. But besides, is the Lord Jesus himself, most compleat Book and unspotted Mirror of truly Christian Life, He being as the Word and Wisdom of the Father made Man, and come into the World to teach us by his Life and Death, and by his Conduct and Conversation, to set a Pattern before us for our Imitation.

The Lord's
Poverty.

Eccl. X. 13.

§. 2. The whole of his Life, beginning in his tender Infancy, and ending with his Death, was made up almost of nothing but a continued and uninterrupted Series of Crosses and Afflictions; insomuch that He took hardly any Season without the inseparable Attendance either of a pressing Poverty, or of a great Contempt, or of most exquisite Pains and Sufferings that can befall a Man: And into these Three Heads, the entire Extent of the Life of Christ may be conveniently resolv'd. The Poverty the Lord endured, may be considered again under a Threefold Respect: In the first place, He was poor in relation to outward Things and to the Income of this World, as He himself declared to one who offer'd to follow him, though with a sinister End he had in his Eye: *The Foxes, say He, have Holes, and the Birds of the Air have Nests; but the Son of Man has not where to lay his Head.* This Indigency of worldly Goods and Riches, was attended by another, which was a Poverty and Penury of Friends and Patrons which He might rely upon in Time of Want and Distress. As soon as He entered into the World, He entered into Want and Poverty. Nothing was more visible in his Birth, than Poverty and Meanness, he chusing to be born at Bethlehem, the least among the Cities of Judah, and from a Mother too that was destitute

Mat. VIII.
20.

Penury of
Friends.

Luke II. 7.

State of all Wealth and worldly Greatness. Nor did He ever court the Favour and Friendship of Princes, and of great Men in this World, declining it even then, when it was offer'd. 'Tis true, there was a cordial Friendship betwixt him and *Lazarus of Bethany*, the Evangelist taking particular Notice, that the Lord lov'd him, and thought him worthy of that eminent Title of *his Friend*: But then this Friendship was not rais'd at all on any worldly Advantages the Lord expected from him; but on that Christian Faith, that unfeigned Candour and Probity which was so shining in *Lazarus's* Life, and whereby he was induced to believe, that Jesus was really the true Messiah and Saviour of the World.

Joh. XI. 3. 5.
11. 36.

§ 3. The Third Degree of the Lord's Poverty, was the State of his *Humiliation*, whereby, laying aside the *Form of God*, he *humbled himself*, and made himself of *no Reputation*. He thereby entred into the Depth of our Misery, partaking of all our bodily Weaknesses and Infirmities. He was wearied with the Journeys He undertook to finish the Work He was sent for; How many tiresome Paces did He go, when He went about doing Good? but particularly healing Multitudes of Sick and Diseased that continually crowded to him from all Parts, and surrounded Him often to that Degree, that He could not so much as eat Bread, and his very Friends thought him to be beside himself. He fulfilled also what is said by the Prophet, and repeated in the History of the Gospel: *Himself took our Infirmities, and bare our Sicknesses*; never withdrawing from any Hardship, or approaching Calamity, never shrinking under the Burden of Poverty, of cruel Mockings, of unjust Reproaches, and of other Evils and Encounters, let them be never so sharp and numerous.

State of Humiliation.

Phil. II. 6, 7.

Joh. IV. 6. 14.

Acts X. 38.

Mark III. 19, 20.
Isa. LII. 7.
Mat. VIII. 17.

Rev. III. 1.

IX. 1.

IX. 1.

The Privi-
leges pur-
chased by it.

III. 1.

III. 1.

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III. 1.

Our Confor-
mity to the
Life of Christ.

rous. And whereas He might have been feared by all the Creatures of Earth, and waited on by Legions of Angels; yet He despised all this Glory, and did not exert that Sovereign Power which was lodged in Him. He suffered his Head to be torn by Thorns, his Hands to be tyed, his sacred Body to be scourged, Hand and Feet to be nailed to the Cross, his Side to be pierced with a Spear. All this He cheerfully submitted to, tho it had been in his Power to prevent it, and with one Word to restrain the Fury of all the Creatures from insulting the Creator in so shameful a manner.

§. 4. In a Word: For our sakes, He made himself *subject* to all the Creatures. He took upon Him the Form of a Servant, that by his Lowliness, He might repair our Losses, and re-instate us into that sovereign *Dominion* over all the Creatures, we forfeited in *Adam*. He rose from the Dead again, and gained a perfect Conquest at last, thereby to purchase us an everlasting Victory. He suffer'd himself to be tempted by the Devil, hurried about by his Malice, tormented by his Instruments, the Jews and old, fastned to the Cross by their Cruelty: And all this He underwent, in order to rescue Mankind from their Spiritual Thralldom, from the Power of the Devil leading them captive at his Will, and of all his subordinate Tools and Vassals. Thus the Strongest became Weak, the Almighty, Infirm; the most Glorious, was made most Despicable; the most Beautiful, was most abhor'd and hated; the most Exalted, most exposed himself to Temptations of all kinds, to Sufferings and Difficulties, to Pains and Hardships; thereby to check our sinful Tenderness, and Effeminacy, as Things utterly misbecoming Spiritual Soldiers, and to inure his Followers betimes to the straight, though despised Way of

Self

Self-Denial and Mortification. Alas! How tender and delicate are now generally the Minds of those that style themselves *Christians*! How unlike are they to the Pattern from whence they fetch their Denomination, and to the Original Copy, they pretend to write after! The smallest Cross is now complained of as of an unsufferable Burden, and a little Trouble and Toil they are perhaps to undergo for their God and Neighbour, seems a sufficient Plea for them to start back into the smooth Way, and to drop entirely the Article of the Cross, so displeasing to the Old Man. Not to mention here, how uneasy they are, how restless, how impatient even under those Trials and Appointments, the Lord sends upon 'em for promoting thereby the Recovery of their own Souls, and the Glory of his Name.

III XX 20M
di
1 Pet. II. 21

§. 5. Thus hath the Lord laid aside the Form of God for a while. But this was not all. He did no less lay aside the Use of the Divine Wisdom which resided in him. His Conversation with others, was plain and easie, and He behaved himself like a Man knowing no Letters, as the Jews expressed it. He did not assume to himself the wonted Air or Formalities of a great Doctor of Divinity, or of an acute Reasoner and Disputer. Neither did He do like Men that value themselves on account of their Parts, Wit, polite Learning, and high Descent. Nothing was more obvious in his Life and Conduct, nothing more visible than a quiet Serenity and Stillness of Mind He enjoyed in the midst of all the Storms of the World. This was attended however by a Divine Power, an unaffected Holiness of Manners, an unfeigned Charity, Meekness, and Humility. In His Delivery, He made use of easie and intelligible Terms, adapted even to the meanest Capacity; and yet did

The Lord laid aside the Use of his Wisdom.

Joh. VII. 15,

Mat. XXII.

16.

VII. 29.

there go along with it a Celestial Vigor and Energy exceedingly affecting the Hearts of the Hearers. Thus He taught the Way of God's Truth, and as one having Authority; though at the same Time, chose that in their Sermons and Discourses endeavour'd to please the corrupted Taste of the World, would cry Him down for an Idiot, or a Man of no Wit and Learning at all. At this rate, the Eternal WISDOM of God speaking through the Prophets of old, was cast off like a Piece of Folly, and the true Light and Enlightner of Souls rejected like Cheat and Imposture: All which may serve us for Instruction, viz. Not to over-value our selves upon our Parts and Abilities; but considering, they are not given us for a Gratification of Pride, entirely lay them out for advancing the Glory of God, and the Good of our Fellow-Creatures.

Likewise the
Use of his
Glory.

§. 6. This Simplicity of our Lord, was again accompanied by a Denial of his Glory and Majesty. So great was his Condescension, that He did freely converse with Sinners; and not only with the meanest, but with the worst of Men: He did eat and drink with them: And this for no other Reason, than thereby to answer the great Errand He was sent on, which was, to save that which was lost. It was on this Account He was so grievously defamed with a Multitude of black and odious Names thrown upon Him by his Enemies; who taking Advantage from his Conduct, call'd Him one Time, a glutton

Luke XIX.

10.

Luke VII. 34.

our Man, a Wine-Bibber, a Friend of Publicans and Sinners. Another Time, they exclaim'd against

Joh. VIII. 48.

Him as a Samaritan that had the Devil. Nor did here stop their Rage and Malice, but carried it a last so far, that they executed Him in the midst of Two Thieves, He himself being reputed the greatest Villain of the Three, and, as it were,

the very Head of the Gang. All which He
suffer'd, in order to bear the Sin of many, and
to make Intercession for the Transgressors. How
easily might He have acquired a great Name,
by the eminent Holiness of his Life, by
that Candor and unmix'd Innocency of Man-
ners that carried so resplendent a Lustre with
it; nay, even might He have gain'd a great-
er Repute than John himself, who, according
to the Lord's own Testimony, was a *burning*
and *shining Light*. But He readily renounced
any such Affectation of Greatness and Holiness,
thereby to give Check to all our superficial
Pretenders to Piety and Religion, too apt to va-
lue themselves and others, on account of an
outward Shew and Appearance of Godliness, or
a nice and solicitous Performance of some strict
and legal Duties. Though generally those that
busie themselves so much about Forms, Modes,
and Circumstances of Religion, have but little of
the Life and Power of God within them.

Isa. LIII.

12.

II. XX. 5. 11.

Joh. V. 35.

50. 2. 11.

50. 2. 11.

§. 7. In short: The Lord forsook all what is
great and pompous in the Eye of the World. He
was a King, and yet would He be subject to
Kings and Magistrates, nay, to his Father and
Mother, though never so mean and indigent.
And truly, 'tis not without Reason, that one of
the sacred Writers observes particularly, that
He went down with his Parents to Nazareth, and
was subject unto them, and, as some will have it,
wrought at his Father's Trade. He was LORD
over all, and yet when He came into the World,
He came not to be ministred unto, but to mini-
ster, cloathing himself in all the Dress of Po-
verty and Meanness. He was the great and
wise Prophet, nay, the substantial Wisdom of
God; and yet did He chuse Disciples of the low-
est Rank, a plain and simple sort of People,
and not rais'd at all above the common Level

The Lord is
subject to Ma-
gistrates.

III. 11. 11.

Luke II. 51.

Mat. XX. 28.

of Men. And when it had been in his Power to behave himself like a Lord and Master, at least in the small Company of his Followers, yet did He even divest himself of that Right, being among 'em as one that serveth. He did not at all assume any Lordlike Air over them, nor was He in the least fond of all the Punctilio of Honour due to Him as to a Master; but chose rather to be a *Master in Life and Doctrine*.

Christ pre-
sented himself
what he
taught.

* than in any other distinguishing Character of Grandure and Pre-eminence. Thus when He taught the Duty of Obedience, He shewed at the same Time a Pattern of Obedience in his own Life and Conduct. When He endeavour'd to instil into his Disciples a sense of Humility, of Patience, of Subjection to their Superiors, and of other Christian Virtues; He practis'd 'em first himself, that so his own Example might have a more powerful Influence upon the Lives of others too, the *Practice*, like an individual Companion, thus going along with the *Doctrine* itself. He hath left us for this purpose, abundance of admirable Instances of Virtues: For being Head and Master, he thought it becoming his Character to be chief also in bearing Affronts, Reproaches, Injuries, Poverty, Misery, and in performing the most contemptible Services, and even that of washing his Disciples Feet. And thus He proved a Master, Head, and Teacher, not in Doctrine only; but in Life also, in Example, and Practice.

Joh. XIII. 5.

§. 8. Alas! How are we now fallen away from so glorious, from so shining a Pattern of Virtue, into Folly and Vanity! Our Head despis'd worldly Honour, and lo! we are in Pursuit after it. He submitted to Crosses and Trials, and we shrink back at the very Sight thereof.

*Non Magister imperio, sed vita & doctrina.

unwilling to be disturbed in the Enjoyment of our Ease and Prosperity. He became obedient unto Death, and we, like Libertines, indulge ourselves in all manner of Licentiousness, as if *Self-Will* was now become the standing Rule of our Actions, not to be controll'd in any Thing at all. Alas! This doth not agree in the least with the Example the Lord hath set before us, nor with the *spiritual Maxims* contained in the Book of Life, which He himself hath left us for Imitation. Consider therefore, O Man, how near the Way wherein thou walkest, comes up to that excellent Way wherein thy Lord and Master did walk himself. If thou despisest the narrow Way of Jesus, and followest the Way of the World now in Vogue and Fashion; then know for certain, that thy Way, though smooth and pleasing for a while, will end in utter Destruction at last! And so much of the first Head relating to the *Poor Life of Christ*.

CHAP. XIV.

That the Lord Jesus by his patient Suffering the Reproaches and Affronts of others, as also by his *Self-denying Life*, hath taught us to despise the Honours and Poms of the World.

Isa. LIII. 3.

He is despised and rejected of Men; a Man of Sorrows, and acquainted with Grief.

§. I. **T**HIS Scripture contains the *Second Humility* con- Head of the *Poor Life of Christ*, which *sists in suffer-* is the *Contempt* He endured from the World. *ing the Con-* After thou hast read over, and seriously con- *tempt of the* sider'd *World.*

And in refusing the Praises of Men.

Joh. VI. 15.

Christ's Doctrine and Miracles slander'd.

Gal. III. 13.

consider'd the Lesson of Poverty in the Book of Life exhibited by the Lord: consider now, also the deep and unaffected Humility which was so eminently seen in his whole Life and Conduct. Never did He catch the Applauses of Men; never was He acted by Ambition, or any Thirst to temporal Honour and Greatness: On the contrary, whenever Men offer'd to bestow Honours, Praises and Dignities upon Him, He fled from it, He refus'd, He declined it, both with Words and Deeds: Never did He accept of any Honour from Men, even when they would take him by Force, to make him a King.

On the other Hand, with what inexpressible Humility did He bear all the Insolencies, the Reproaches, and Calumnies wherewith his Enemies loaded Him? He himself (as was hinted before) was cried down for the vilest Samaritan, and His Miracles, by a most malicious Contrivance, ascribed to the Power of Belzebub. That sound and salutary Doctrine he brought down from Heaven, was most daringly exploded like a Piece of Blasphemy; and He who taught it, every where insulted by foul and uncharitable Censures, and such black Lies and Slanders as Men were but able to contrive. In the Progress of his Years, it soon appear'd, that his Life was designed to be a Scene of perpetual Misery and Contempt. He was betrayed and sold; He was denied and buffeted; He was spit upon and crown'd with Thorns; He was derided and scourg'd; He was smitten, and sentenced to Death; He was quite rejected at last, and condemned to undergo the ignominious Death of the Cross. He was forsaken by God and Men; and in fine, stripp'd of all, was executed in the midst of scandalous Malefactors, hanging on the Tree like a cursed one!

§ 3. He was then made the common Ga-
zing-stock of all his Enemies, and hissed at by
Priests, Scribes and Elders. His *Prayers* were
turned into Ridicule, his *Garments* parted by
lots, and at the Approach of the very Pangs of
Death, He had nothing to refresh Himself but
Wine mingled with Gall. At last, when all was
finished, He expired on the cursed Tree of the
Cross, full of the Reproaches, Hatred and Indig-
nation of the World; in such, that even after
His Death, He had His Body pierced with a Spear,
and his Grave made with the Wicked. Nay, his
Enemies continued to fume with Rage and Ma-
lice, even now when He had given up the Ghost,
and by calling Him a Deceiver, still murdered
Him with their cruel Tongues, whose Body they
had but newly slain with their impious Hands.
Being risen at last from the Dead, and trium-
phing over His Enemies; they then boldly de-
nied the Truth of His Resurrection, and left no
Stone unturned to blacken His Divine Chara-
cter, and to run down all the Transactions of
His Life, for Cheat and Imposture. Thus was
the Lord, both in the Beginning, Progress, and
Exit of His ever-blessed Life, despised and re-
jected, a Man of Sorrows, and acquainted with
Grief.

Ver. 34.

*His Suffer-
ings continue
to the last.*

Joh. XIX. 34.

Isa. LIII. 9.

Mat. XXVII.

63.

*The practical
Application
of Christ's
Sufferings.*

§ 4. In this Course of our Lord's Life, is not
only display'd unto us the abounding Treasure
of Redemption gain'd by Christ, and of which
He himself is the very Source and Basis; but
also most clearly demonstrated, that in this
Scene of Sufferings, He is our great Doctor and
Master, our Prophet and Shepherd, our Instru-
ctor, Light, and constant Monitor; that also we,
by looking unto Him, may learn to despise
earthly Pomp and Greatness, and by closely ad-
hering to Him, like true Members to their
Head, grow up into Him in all Things, being

Eph. IV. 15.

Eph. III. 17. rendered conformable unto His Life, and rooted and grounded in His Love.

And our Conformity to the Life of Christ.

§. 5. But, alas! How is it possible we should be fit for so eminent a Character of being Members of Christ, whilst our Life is so contrary to the Life of Him who is design'd to be our Head? Certainly, whilst in our Actions, Words, and Endeavours, we do not entirely aim at God's Glory, but our own; 'tis then most evident, that Christ doth not live in us, but the Prince of this World: 'Tis then plain, that we are not yet got loose from the Love and various Ties of this World: For *whatsoever is born of God, and loves the Lord, overcomes the World*, and so of a certain, is not overcome by it. Nor doth such a one any more love the World; for 1 Joh. V. 4. *if any Man love the World, the Love of the Father is not in him*; and consequently, nor that of Christ neither.

§. 6. Upon the whole, let the Life of Christ be unto us a constant and awakening Monitor, to press after Him, who is the Captain of our Salvation, and to die unto the World as He did. Consider the Beginning, together with the Progress, and final Conclusion of His happy Life, and nothing, you'll say, speaks more loud, nothing is more evident, nothing more obvious to every one's Eye, than his profound HUMILITY, wherewith He bore the Contempt and Reproaches of all those that love the World.

CHAP. XV.

How a Christian by CHRIST ought to bear, and to overcome the Adversity and Contempt of this World.

Heb. XII. 3.

Consider him that endured such Contradiction of Sinners against himself, lest ye be wearied and faint in your Minds.

§. 1. **T**IS a most moving Complaint pour'd forth by the Messiah in these Words:

I became a Reproach unto them; when they looked upon me, they shook their Heads. Help me, O Lord my God; O save me according to Thy Mercy; that they may know that it is Thy Hand, that Thou Lord hast done it. Let them curse, but bless Thou: When they arise, let them be ashamed, but let Thy Servant rejoice. Let mine Adversaries be cloathed with Shame, and let them cover themselves with their own Confusion, as with a Mantle. I will greatly praise the LORD with my Mouth; yea, I will praise Him among the Multitude. For He shall stand at the Right-Hand of the Poor, to save him from those that condemn his Soul.

Ps. CIX. 25.
The Life of Christ under the Cross.

§. 2. This pathetick Complaint of our dear Redeemer, every Christian ought to be most lively affected with, and to represent it to himself like a Mirror, therein most carefully to behold the Life of Christ under the Cross, together with that

that of all the Saints in general. This *Way of the Cross* hath been copiously spoken of in the Book of *Psalms*, in order to render it the more familiar unto us, and to teach us betimes, that

Acts XIV. 22. *we must through much Tribulation enter into the Kingdom of God.* Such a Consideration gives present Ease and Comfort under Contempt and Reproaches incident to the true Followers of Christ, and uses them to a Conformity of the Image of Christ: which as it is one of the greatest Honours our Master bestows on his Disciples; so 'tis by the World hated and abhor'd, as healing Physick by a delicate and distemper'd Palate. However, this Conformity is the grand Duty of a Christian, inuring him to bear his Master's Reproach and abject Image in Time, that he may also hereafter bear his glorious Image in Eternity. But as the afore-said 100th Psalm contains at large a Prayer of Christ express'd in the midst of his Sufferings; so it mentioneth in the latter Part, Three Sorts of Troubles more particularly, wherewith the Lord, whose Type David was, found himself oppress'd.

§. 3. In the first Place, the Lord complaineth of a vehement Anxiety of Heart, declared in this manner: *I am poor and needy, and My Heart is wounded within me.* Behold, what Complaints this sacred, this eminent Person is reduc'd to! And what is the Reason thereof? Surely, to acquaint us in most moving and affectionate Terms, what He hath suffer'd for our sake. He says: *And to be ex-* *I am poor!* And lo! thou sweatest and toilest pressed in our to get Estates, to hoard up Riches, and yet Life. thou art still poor and discontented in the Possession of 'em. He says: *I am needy*; and thou, O Man, art entirely bent upon thy Ease, Prosperity, and Fulness of Bread! He complains: *My Heart is wounded within me.* How unreasonable

reasonable is it then, O Man! That thou shouldst be humour'd and gratified in all thy vain and carnal Propensions! Nothing must run counter to thy extravagant Doings! Nothing will kindly go down with thee but what is seasoned with Mirth and Alacrity; Sorrow and Melancholy being far banish'd from thy Heart; nay, not permitted at all to give thee any Disturbance in the Full of thy Enjoyments. But alas! How is it possible for a Christian, never to reflect back upon the sad and sorrowful Life of that Lord and Master, whose Servant and Disciple he pretends to be, and who hath left him so fair and bright a Pattern for Imitation? He complains, that *his Heart was wounded within him*; it was bruised, and as it were, smitten with Rods, and exceeding heavy. Surely if nothing will compose thee to a liking the Cross of Christ, let at least the Consideration of the Sacredness of the afflicted Person here represented, and infinitely exalted above thee, work thee *A Christian's* into a ready Compliance with his Life. Such *Comfort un-* Consideration will give thee Ease and Pa- *der Afflictions.* tience under any Grief that may attend thee, and make thee relish the better those untainted Pleasures which will certainly succeed the Cross. Therefore think with thy self in this or the like manner: "I am now put to Trouble and Anxiety of Heart; but the same did befall also my Lord and Master; whose very Soul was surrounded with Sorrows so heavy and acute, with Pains so fierce and dreadful, that nothing of whatever I shall undergo, can equal them. However, the Lord, after the sufferings, entered into everlasting Joy; after the Contempt, into never-fading Glory; thro' Death into Life, and thro' Hell into Heaven: The Scene was now alter'd, and a happy Exchange followed, being no less than an exceeding

ing Weight of Glory after a short Weight of Misery: And thus it will be with all the sincere Followers of the Lord, to whom their Crosses will prove but as many Advances to a more excellent Glory, and their Affliction will be the very Inlet into everlasting Bliss and Happiness.

The bodily
Infirmities of
the Lord.

Ps. CIX. 23,
24.

§. 4. After the Lord hath spoken of inward Sorrow that press'd upon Him, He now goes on to give us, *secondly*, a View of the Infirmities of His Body also: *I am gone*, says He, *like the Shadow when it declineth: I am tossed up and down as the Locust. My Knees are weak through Fasting, and my Flesh faileth of Fatness.* A most expressive Description of the common Frailty of human Nature! What is a Shadow, but a mere Nothing, an empty lifeless Appearance? To such an abject Lowliness, to such an inconceivable Degree of Humiliation the Lord suffer'd himself to be reduced whilst He dwelt among us! He who is *LIFE* and *LIGHT* it self, and the bottomless Fountain of Life and Happiness, is expos'd to Labor and Infirmities. And should not Men hereby learn so much Humility at least, as to think themselves far greater *Nothings*, and more perishing *Shadows*, than the Lord of Life himself!

Christ a Pilgrim in this
World.

Joh. I. 14.

Nahum III.

17.

Exod. X. 19.

§. 5. But He goes on: *I am tossed up and down as the Locust.* The Lord had no settled Habitation upon Earth, as Men of the World have whose Delight is in ample Buildings, fix'd Entertainments, and stately Palaces. He was in a constant Pilgrimage towards that Kingdom which cannot be moved. For this Reason He is said to have only *tabernacled* among us, and is here compared to a *Locust*, which, having no Nest or abiding Place, is fearful, and tossed to and fro and driven away with every Wind. And even in this hath our blessed Saviour left us a Pat-

tern

tern, to walk as He walked; and seeing we have no continuing City here, seek one to come, which hath Foundations, whose Builder and Maker is God. Heb. XI. 10.

§ 6. What is farther added of the Weakness of his Knees and the Failing of his Flesh, did abundantly appear about the Time of his Passion, when his Strength was dried up like a Posserd; and it may be a Monitor to us under bodily Diseases and Infirmities. Should we complain (as many are apt to do) of a Fit of Sickness, when the Lord of Life pined away into Weakness, and languish'd in Misery? Should we pamper our Bodies, when the Lord endur'd Faintness and Fastings? And what matters it, how languid, weak, and neglected our Body be, if our Soul and Spiritual Life be but in a vigorous Habit? 'Tis this on which we ought to lay out our Time and Diligence: 'Tis this we ought to look after most carefully: 'Tis this which ought to eat that which is Good, and delight is self in spiritual Fattness, that so it may grow strong in the Lord, and in the Power of his Might. Eph. VI. 10.

§ 7. Thirdly, explaineth the Lord the great Contempt He underwent in this World, thereby to stop us in our Pursuit after vain Honour, and to break us from our Pride and Self Esteem. I am, says He, a Reproach unto them, when they look upon me, they shake their Heads. The Enemies of Christ insulted Him in the vilest and most licentious manner, expressing even by Signs and Gestures, the scornful and scoffing Temper they harbour'd within. What Indignity like to this! All which the Anointed of the Lord endured for no other End, than to rescue Mankind from eternal Scorn and Infamy: For Man being become a Scorn and Hater of God, defying Him and the Offers of his

his Grace; Christ was now designed to make Atonement for so heinous a Sin, by the extreme Contempt He willingly embrac'd. However, as the Lord by his humble Submission to the Contempt of the World, hath laid a mighty Obligation on all Christians to be his Followers therein; so the Considerations here annex'd, may be of great use for supporting a Man under Sufferings of that Nature.

A Christian's Comfort when contemned by the World.
Rom. VIII. 17.

§. 8. First consider, that in bearing the Contempt of the World; thou bearest no less than the very Image of Christ; and followest Him who is the Head, Master, and Captain of thy Salvation.

(2.) To be contemned and despised by the World; is of great Efficacy for improving thy Self in True Humility; a Virtue so divine and heavenly an Extraction, as to be only fit to receive the Influence of Divine Grace. For God resisteth the proud; but giveth Grace to the humble.

(3.) Thy suffering Reproaches for the sake of Truth; is an Evidence, thou art ranked in the Cloud of those noble Witnesses, who in all Ages have been made as the Fish of the World, and the Off-scouring of all Things; and so continue to be esteemed unto this Day.

(4.) Remember that those that are come out of great Tribulation, shall be before the Throne of God at last, and be there confessed before the Angels of God.

(5.) What matters it, how contemptibly the World uses thee, since thou art not to rise in the last Day, as some shall, to Shame and everlasting Contempt, (the Lord having redeemed thee from that) but to Honour and Glory; this being the Lot and Reward of all those that have here endur'd the Affronts and Revilings of a wicked World.

§. 2. (6.) The World, like an imperious Mistress, frowns on all those that get loose from her Tyranny. But when the World frowns, then God frowns. When Men withdraw their Kindness, then God confers and shews Mercy. For this purpose prays the Psalmist: *Help me, O LORD my God: O succour me according to Thy Mercy: That they may know, that this is Thy Hand, that THOU LORD hast done it.* As the Lord removed at last his Son from the Cross, from all the Labours of his Soul, from all the Insults of his vile Enemies, and crowned Him with Glory in Heaven: Thus He will deal with thee also, if thou continuest faithful in bearing the Cross, together with all the Injuries and Indignities of a prophane World. On that Day shall the World stand amazed at the Dignity of a glorified Saint, and at the Strangeness of his Salvation, so far beyond all that they look'd for. But they shall see the Scene is now alter'd, and know, 'tis the Lord's Hand that hath done it.

(7.) 'Twas GOD himself who suffer'd his beloved Son to be thus contemned, reproached, and reviled, according to that of David, who was a Type of Christ both in his Troubles and Triumphs: *Because for thy sake I have born Reproach; Shame hath covered my Face.* Remember therefore, that the same God, who order'd a bitter Cup to be drunk off by his dear Son, hath also allotted thee thy Set of Trials, to humble thee, and to know what is in thy Heart.

(8.) Be sure, that the Lord all the undeserved Reproaches thrown upon thee, will change into so many Blessings, and in his own Time, bring Shame and Confusion upon the Scoffers. This is expressed in the following Verse: *Let them curse, but bless Thou: When they arise, let them be ashamed; but let Thy Servants rejoice.* Nay, if the Wicked curse never so much, yet shall the

IVXX. 101

III. d. 111

8

Eccl. I. 13

Ps. CIX. 26.

Gen. XII. 3.

II. 11

III. 11

IV. 11

V. 11

VI. 11

Wisd. V. 2.

Ps. CIX. 30.

Ps. LXIX. 7.

Prov. XXVI. *the Curse causeless, never come, it plainly ap-
2. pears from Balaam's Attempt, who could not
Numb. xxiii. curse, whom God had not cursed: Whereas on the
8. contrary, whose order feareth the Lord, it shall go
Ecclus. I. 13. well with him at the last, and he shall find favour
in the Day of his Death. The same Blessing is
bestowed on Abraham, and on all those that walk
Gen. XII. 3. in the Steps of his Faith: I will bless them that
bless thee, and curse him that curseth thee. And
in another Place, we have this Encouragement
Isa. LI. 7. Fear ye not the Reproach of Men, neither be ye
afraid of their Revilings. And our Redeemer
Mat. V. 11. himself hath declared: Blessed are ye, when Men
1 Pet. IV. 14. shall revile you. And his Apostle: If ye be re-
proach'd for the Name of Christ, happy are ye;
for the Spirit of Glory and of God resteth upon
you.*

Pl. CIX. 30. *§ 10. (9.) The Lord goes on in the afore-
said Psalm: I will greatly praise the Lord with my Mouth;
yea, I will praise him among the Multitude. Christ
triumphs at last over his Sufferings, and returns
now Thanks to his heavenly Father for the ve-
ry Crosses and Reproaches allotted him. This
is the Temper of every sincere Christian. He
hath that heroick Nobleness, that Elevation of
Mind in him, as to be thankful in the midst of
Afflictions and Reproaches, whilst he but looks
on the Hand of that kind Father which entails
all this upon him. And truly, the Lord never
inflicts any sore Judgment on a Soul, but he
affords her at the same time a sufficient Rea-
son for thanking and blessing Him for that Af-
fliction. Thus is Gratitude the happy Product
of Crosses and Trials. And this Considerati-
on is fit to sweeten the Duty of Resignation to
the Will of God. For he that for the Love
of Christ, readily submits to the Contempt and
Revilings of a vain World, shall be honour'd
by God again, both in this World and in the
other.*

For there is a Time, wherein the Lord raises up the Poor out of the Dust, and lifts the Needy out of the Dunghill; that He may set him with Princes, even with the Princes of his People. Surely, it argueth an excellent Spirit and a virtuous Constitution of Soul, whenever a Man for Christ's sake bears the Insults of the Wicked, and maintains an unshaken Calmness and Evenness of Mind in the midst of all the Storms and Calumnies of the World; the Ornament of a meek and quiet Spirit being in the Sight of God of great Price. P. CXIII. 7.

(10.) At last our Psalm concludeth: For he that stand at the Right-Hand of the poor, to save him from those that condemn his Soul. Here is Comfort enough to make a Christian bear up against the Hardships, Reproaches, and Straits he is like to meet with in his Warfare. There is never a Word, the Lord will stand at the Right of the Violent and Great Ones, of the Oppressors and Persecutors of the Innocent; but He will stand at the Right-Hand of the Poor, who having no Arm or Support of Men to rely on, flee to the Lord alone for Help and Refuge, as to the sole Object of their Faith and Dependance. Those are remembered, when he makes Inquisition for Blood; and those are the Afflicted, or the Humble, whose Cry the Lord doth not forget. And Tertullian tells us: * We are then absolved by God, when the World condemns us: Who also usually frustrates the Machinations of the Wicked. For though these watch the Righteous, and seek to slay him; yet will the Lord not leave him in their Hand, nor condemn him when he is judged. Behold, O Man! Thus will the Lord attend thee with a wonderful P. CIX. 31.

N n

Deli-

* Cum damnatur a mundo, absolvimur a D E O.

PC. XXVII.

13, 14.

1 Cor. IV. 5.

Deliverance, if ever thou continuest faithful and patient to the End. There will be Reason enough to extol his Name for the few wearisome Paces that now have brought thee happily to the Land of Rest and Delight. The pleasant Remembrance of this great Reward should, methinks, endear unto thee the Duty of *Patience*, and encourage thee at the same Time, to be fervent in the Practice of so noble a Virtue. Certainly *David* himself had fainted, unless he had believed to see the Goodness of the *LORD* in the Land of the Living. Wait therefore on the Lord; be of good Courage, and He shall strengthen thine Heart: Wait, I say, on the *LORD*. Cast not away thy Confidence. Till but after a little while when thy great Protector will hide thee in the secret of his Presence from the Pride of Man. Therefore judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Councils of the Hearts: And then shall every Man have Praise of God.

CHAP

CHAP. XVI.

How Christians are to seek their Honour and Glory in Christ; and how they may obtain the same.

Psal. CIX. 1.

Hold not thy Peace, O God, my Praise.

§. 1. **T**HIS is a Prayer of the Son of God spoken in a Prophetical Spirit, (as indeed the whole Psalm is) and foretelling both the Sufferings of Christ, and of his afflicted Members; and the Triumph of Faith, or of an entire Dependance upon God, attended with an utter Extirpation of all his Enemies: The Purport or Substance of the first Words of our Lord's-Prayer, may be express'd fuller in this manner:

"O my Heavenly Father, Thou knowest,
"how I in this World have not sought mine
"own Glory, but the Glory of Thine Holy
"Name, and the Salvation of all Men: And
"therefore was I so bitterly persecuted, blas-
"phemed, contemned, and reproached. Ne-
"vertheless, this is my Comfort, that Thou art
"my Father, and that I am Thy only begot-
"ten Son; for, lo! this is my Glory, and this
"is my Praise in Heaven with Thee: And
"this my Glory wilt Thou in due Time ma-
"nifest and bring to Light; that by Thy
"Glorifying me, the World may see whom
"it is they have persecuted and blasphemed.

*The Prayer of
Christ para-
phrased.*

Joh. XII. 28.

" Father, glorifie Thy Name; and hold not
 " Thy Peace, O my Glory, and my God!

*What we may
 hence learn.*

§. 2. Now hence we are to learn, that such have the greatest Glory and Praise in Heaven, as here in this World, are the most persecuted for Righteousness sake: This we shall learn from the Example of our Lord himself, whereby we are encouraged to endure the Cross, without being wearied in our Minds, as looking unto
 Heb. XII. 2, Him who endur'd such continual Contradiction
 3. of Sinners against himself. For from Him, in Him, and out of Him, it is appointed that we should learn the true Wisdom, as out of a true Book of Life: And thereby obtain a right Knowledge and holy Understanding of God and heavenly Matters. But that we may the better transcribe the Life of Christ in our own Conduct and Conversation, let us carefully observe the following Particulars:

*God alone
 must be our
 Glory.*

§. 3. (1.) Christ never sought upon Earth his own Glory in any Thing that he did; but accounted it sufficient for him, that GOD alone was his Glory. So let us then in like manner reject the empty Glory and Praises of this World in all whatsoever we do; endeavouring only that GOD may be glorified in us, saying:
 " Ah Lord God! Give us also such an Heart
 " even the Heart of Christ Thy Son, that we
 " may have our Glory in Thee alone, and not
 " in our selves: That we may have our Glory
 " in Heaven only, and not upon Earth.

*The Glory of
 Christ must
 be the Glory
 of all Chri-
 tians.*

(2.) It was the highest Glory of the Lord Christ, that He was the Only Begotten Son of God. And for this Reason did the World persecute, vilify, and blaspheme Him: So should Christian look for no other Honour than what he enjoys in the Paternal Love of God, by the Witness of the Spirit residing within him.

" Gran

" Grant us also, dear Father, we beseech
 " Thee, that it may be our greatest Glory and
 " Joy, that we are Thy Children; that so we
 " may obtain the eternal Fruition of Thy Love,
 " and Faithfulness, and may, through this our
 " Christian Childhood, come to possess in Thee
 " an everlasting Inheritance: And that we may
 " remember, now, that if the World do hate,
 " envy, reproach, and persecute us, it hath done
 " the very same before to Thy most Holy
 " Child Jesus.

(3.) It is the Glory of the Lord Christ, that He wrought so many Divine Works, that He went about continually doing the most wondrous Acts of Beneficence and Royal Grace to Mankind, and that out of pure Love only, and the highest Compassion to the Miseries of fallen Nature. However, for all this, He received nothing but Hatred and a most heinous Unthankfulness. Hence also our Hearts ought to break forth in some such manner as this:

To do Good purely out of Love, without seeking or thanksgiving is a Christian's Glory.

S. 4. " Ah! Loving God! give us then such
 " generous, such grateful, such faithful Hearts,
 " as we may be always ready to do Good to
 " as many as possibly we can: And that we
 " may be never deterred from Acts of Charity, either by the gross Unthankfulness of a hardened World, or by the Unworthiness of the Objects we bestow 'em on, ascribing not to our selves, but to Thy Name only, the Glory of all whatever we do.

(4.) It is the highest Glory of our Lord Jesus Christ, that He hath out of pure Love, laid down his Life for us, that He hath purchased us with His own Blood, that He hath been obedient to the Father, even unto Death, that with the greatest Meekness He hath endured the vilest Reproach, and with the utmost Patience, He hath born the exquisite

The Glory of Christ, and of a Christian, consists in Love and Obedience, Patience and Humility.

Pains of the Cross. Let therefore the Fire of Devotion kindled within, break forth in to these, or the like Expressions:

“ O God, our Glory, help! help us, that we
 “ may also overcome our Enemy with Love,
 “ subdue our Flesh with godly Obedience, bear
 “ the Reproach of the World with the Meek-
 “ ness, and Long-suffering of Christ, obtain
 “ the Victory thro’ Patience; and being thus
 “ made strong in the Lord, be more than Con-
 “ querors through Him that loved us!

*The Humani-
 ty of Christ
 exalted the
 Glory of a
 Christian
 Phil. iii. 21*

(5.) The Sovereign Glory of the Blessed Je-
 sus, our dearest Lord, is his Exaltation to the
 Right-Hand of God: And the Name which is
 given Him by this Glorification, which is a
 Name above every Name, that every Knee both in
 Heaven and in Earth must bow to his Name, and
 all Tongues be obliged to confess Him to be their
 Lord.

S. 5. “ Help, O Gracious God! Help, loving
 “ Father! O help us, that we may ever esteem it
 “ our highest Glory to be made conformable to
 “ our ever-blessed Head and Saviour; that so,
 “ when He shall be hereafter revealed in Power
 “ and Majesty, we also may appear with Him in
 “ Glory, after we have here endur’d the Cross,
 “ and been faithful to the End!

*The Member-
 ship in Christ
 our Glory.*

(6.) The Glory of Christ the Lord, is, that
 He is the only H E A D of His Church in ge-
 neral, and of every Member thereof in parti-
 cular; a glorious King of his People; and an
 everlasting High-Priest, making Intercession for
 us.

“ Help us with Thy Grace, O God most gra-
 “ cious, that we may evermore account it our
 “ greatest Glory, that we are the Members of
 “ Thy Son, that we are the Subjects of His
 “ Kingdom, and that we may enjoy all the
 “ Privileges and Benefits purchased by his High-
 “ Priestly

Priestly Intercession, Sacrifice, and Benediction.
 §. 6. (7.) Another Branch of the Glory of Christ, is, that God hath most wonderfully display'd and magnified his Name throughout the whole World. And hath, in Opposition to all his Enemies, Blasphemers, and Persecutors, who would not own Him to be the Son of God, in the most publick and solemn manner attested His Cause, declared Him to be His Son by mighty Signs and Wonders, and established Faith in His Name, amongst many Nations and Languages, maugre all the Malice and Policy of Hell and Satan. For notwithstanding that God did hold his Peace for a while, and veiled the Glory of his Son with the Mystery of the Cross; yet was this only designed, that it might break forth the more gloriously hereafter, and like the Sun, hid a while under a Cloud, shine with the greater Lustre, when now the Cloud is withdrawn, and the whole Earth, from the rising of the Sun to the going down thereof, call'd upon to behold the unspotted Beauty, and the bright Glory of the Son of Righteousness, darting forth Healing in His Beams. For out of Sion now God appears in perfect Beauty: Psal. L. 2, 3.
 Yea, Our God comes who is Imanuel; and He shall not keep Silence always; His Voice being so powerful, that there is neither Speech nor Language where it is not heard; and His Circuit so universal, that from the Light and Heat thereof, nothing shall be hid, every one speaking of His Praise, and bowing before His Footstool. So also in like manner, notwithstanding that God may seem now and then to keep Silence for a while, and as it were, to hold his Peace when His Church is insulted and persecuted; yet is there nothing more certain, than that (when the short Hour of Probation is over,)

He will no longer keep Silence, but with his High Hand, deliver us from the Reproach which we suffered, and remove his Spear from us, that we may rejoice in this Salvation. However, 1 Joh. III. 2. doth not yet appear what we shall be. The Application of this whole Consideration.

Jer. IX. 23,
24.

Wherefore let not the wise man glory in his Wisdom, as it is written, neither let the mighty man glory in his Might, nor let the rich man glory in his Riches. But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the LORD.

C H A P. XVII.

Now, after the Example of Christ, and of all other Saints, we may overcome Calumny.

PSAL. CII. 8.

My Enemies reproach me all the Day: And they that are mad against me, are sworn against me.

A false and ungodly Tongue, an heavy Cross to a Christian.

§. 1. **A**MONG the many Crosses and Troubles of a Christian, a false and slanderous Tongue is none of the least, as from the Example

BOOK II. The Triumph over Calumnies.

Example of Christ himself we may evidently see, whom Pharisaical Serpents and Vipers, with their envenomed Tongues, both in his Life, and at his Death, did most maliciously sting. Herein left the Lord a Pattern of heroic Patience to every Christian who must not think escape, when their great Master himself was wounded with the Blows of malicious Tongues. For the more conformable any one is to Christ, and the more zealous a Follower he is of His Steps, the more is he also insulted by false and deceitful Tongues. This appears plainly from the Example of holy David, who was most miserably plagu'd by Slanderers, as he himself bitterly complains in these following *Psalms*: III, IV, X, XII, XV, XXXI, I, LII, LV, LVIII, LXIV, LXIX, CII, CXX, and CXI.

§. 2. Nay, there is hardly one of all the Prophets of Old, who did not feel these deadly Arrows shot against them by murdering Tongues; of which *Jeremiah* makes mention, saying: *Their Ch. IX. 8: false Tongues are murderous Arrows shot out: With their Mouth they speak peaceably to their Neighbour, but in their Hearts they lie in wait to destroy.* Wherefore all honest Hearts ought to take heed not to be defiled by Backbiters, but to be warded against them. For as he that handleth a Man seized with a Leprosie, or a high infectious Distemper, must expect to be also infected; so he that gives Ear to lying Tongues, too often catches the same Distemper; the Poison of Slandering insensibly working it self into all those that don't betimes fly from it. Now since a Christian is forbidden to retort Evil for Evil, as that which agrees not with Christian Faith; there is no other Counsel hence, but that by a Conscience void of Offence, he fetch his Comfort from those Divine Oracles the Lord hath furnish'd him with for that purpose.

The Example
of Christ a
Comfort un-
der it.

§. 3. Let thy first Comfort be *Christ and all Saints*. For it is better to be with us here, than with Christ our Heavenly Father and with all that have ever been in glory with Him. Nothing of this kind hath befallen us, which hath not been before in all Ages and gone by them. And since the Examples of others have generally a powerful Influence on our Lives, and readily offer themselves to our Remembrance in Time of Trouble and Tribulation; we may therefore improve all those Examples for an Encouragement to bear our Trialment also with Patience and Cheerfulness, for the sake of the Joy that usually springs up out of the Reproach of the Cross. Look then up on the Prince of thy Salvation, look upon the Lives of all the Saints of Old, such as have been the greatest Lights in their Generation.

§. 4. Consider, particularly, the Example of *Moses*, who esteemed the Reproach of Christ better than the Crown of Egypt; and who, by reason of the continual Contradictions he underwent, is said to have been a *Man the most afflicted* above all the Men which were upon the Face of the Earth. And what shall we say of *David*? He was truly in his Time, the very Mark, as it were, at which all the false Tongues in the Land shot their murderous Arrows. Wherefore mine Enemies, said he, revile me all the Day long; And they that are mad upon me, are sworn together against me. That is, they affronted him daily with the Reproach of his Misery, turning him, as it were, into a Proverb, and offering him the most heinous Indignity that can be offered.

† Our Version renders it, now the Man Moses was very Meek; but in many other Places, the same Word which here occurs, is render'd by Afflicted; the Original bearing both Significations. The Practice of Meekness is further'd by Affliction. Conf. Ainsworth, in b. l.

offer'd to a Man. And what shall we say of *Job*?
 How was he upbraided by his Friends, and
 grieved with their Tongues! And how fell *Da-*
vid, that holy Prophet, into the Mouths of the
 Ungodly, as into an open Sepulchre, yea, as into
 a Den of Lions! But how powerfully did the
 Lord deliver both *Moses*, and *Job*, and *Daniel*!
 All these are gone before thee, and their Ex-
 amples being duly consider'd, will stir up in
 thee a Spirit of holy Emulation, and draw thee
 into the same *Way of the Cross* by which they
 enter'd into the Kingdom of God. See and be- *Acts XIV. 22.*
 hold, there goeth thy Lord *JESUS* before
 thee, pursued with the Curses and Revilings of
 the Pharisee! See, there goeth *Moses* before,
 and the Faction of *Corah*, *Dathan*, and *Abiram* *Numb. XVI.*
 following behind with Execrations in their
 Mouths, and Stones in their Hands, to rid
 themselves of him! See, there goeth *David* be-
 fore in sore Trials, and *Shimei* behind, cursing,
 his King! See, there goes the Society of the *Sam. XVI.*
Apostles of our Lord before, and a faithless
 Multitude behind stopping their Ears, and run-
 ning madly upon them!

§ 5. But then it is not enough, *slightly only*, *The Suffering*
and superficially, to reflect on the Example of the of the Saints-
Saints; but we must learn also to be Followers of *so be consider*
them, when we are tried as they were, copying in *ed.*
 every Tribulation after their Meekness and Pa-
 tience. For, tell me, How shall *Meekness* ap-
 pear, or how shall *Patience* be exercised, if thou
 be not contradicted; or there be none to de-
 ride, slander, and vilifie thee? Wherefore thou
 must now patiently take up thy Cross with
 them, and meekly follow the Lord Christ in the
 Steps he hath left thee. This argueth a Chri-
 stian Generosity, and a Temper that becometh
 a Disciple of the blessed Jesus. This is also
 agreeable to thy Calling; being indeed call'd to
 suffer

1 Pet. II. 23. suffer with thy Saviour, not to avenge thy self, not to return Evil for Evil, not to be reviled, not to threaten, bring Slanders, but quietly to commit thy Cause to Him that is righteously.

Mat. XII. 35. In this manner thou must, out of the good Treasure of thy Heart, bring forth good Words for the bad which thou hast received, because the evil Tongues must give Account in the Day of Judgment, of every idle Word they have spoken. And this, certainly, will at the last Day prove a Burden heavy enough.

11. VIX. 3A. Leave all therefore to the Lord, to do as He pleases, who will not fail to do right. Recompence and

Deut. XXXII. Vengeance belongs to Him. The Ungodly may boast never so much, and be never so confident in their own Inventions, yet shall their Foot slide in time.

35. But as for thee, O Christian, do thou fix thine Eye on the Lord Jesus, and the Lamb-like Frame of his Mind.

Isa. LII. He was oppressed, and he was afflicted, yet he opened not his Mouth: He was brought as a Lamb to the Slaughter; and as a Sheep before his Shearer is dumb, so opened he not his Mouth.

Prayer a Remedy against Calumnies. §. 6. From the Examples of the Saints, we are in the next place to learn a Sovereign Remedy, which they did make use of against the

Venom of evil Tongues; the which is Prayer. They prayed; and so they were healed, and were comforted. When they were bitterly cursed by their Adversaries, they sent up only their

Pf. CIX. 28. Cry to God, saying: Let them curse, but bless Thou. See, and ponder the whole Book of Psalms throughout. How did David defend himself with Prayer as with a Wall of Iron, against the Blows of false Tongues! They are all foolish Marksmen, who bend their Bow against the Innocent; and draw the Sword to slay such as are of a right Conversation. For their Lies and Slanders shall return at last upon their own

Heads.

Heads, and shall enter into their own Bowels, as it is written: *Their Sword shall enter into their own Heart, and their Bows shall be broken.* All this shall be set to rights by Prayer: And the Steps of a good Man shall be established. For whenever any one prays earnestly against an Evil-Speaker, or a Liar, it is as much as if he wrestled and fought with him; just as David wrestled with Goliath, or as the Rod of Moses with the Egyptian Sorcerers. For here do fight two Spirits with each other; (which renders it the more fierce and violent) that is, the Prayer of Faith proceeding from the Holy Spirit, the Spirit of Truth; and the Spirit of Lies proceeding from the Devil, the Spirit of Falshood, and the Father of Lies. However, all these Devilish Serpents of the Egyptians, shall be subdued in fine, and, as it were, swallow'd up by the Divine Rod of Moses; that is, by Prayer.

1. V. J. M.
Pc. XXXVII.
15.

1 Sam. XVII.
48, 49.
Exod. VII.
12.

1. VI. J. M. I.

III. J. M. I.
J. M. I.

§. 7. Another Remedy against the Poison of a wicked Tongue, used also by the Saints, is the frequent Reading and Meditating upon the Word of God. This is an excellent Means of Consolation and Refreshment, whenever a Soul is pursued and set upon by Enemies. For an upright Heart hunted by the Devil's Hounds, I mean by Men of Falshood and Malice, is like an Hart whose Thirst increaseth by being hunted: And as this brayes and panteth after the Water-Brooks; so must needs a Soul in Affliction, long after the cooling Streams of the Divine Word, and be athirst for the Living Waters of Grace, thereby to be quickned and refreshed in her spiritual Drought. 'Tis by this Word of Grace the Lord reviveth a drooping Soul, speaking to her in a kind and condescending manner: *Blessed are ye, says our great Master, when Men shall revile you, and persecute you, and shall say all manner*

Pc. XLII. I.

Mat. V. 11.

HIV XXX 21

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manner of Evil against you falsely. Rejoice and be exceeding glad: For great is your Reward in Heaven; for so persecuted they the Prophets which were before you. In which most comfortable Saying of our Lord, is laid down a Threefold Ground of Comfort, worthy to be remark'd: 1st, Blessed are ye. 2dly, Rejoice. And 3dly, Great is your Reward. Who therefore would not be willing, for the sake of so great and endless a Good, to endure here a little while Reproach and Persecution? Yea, who would not even rejoice, since he is made by this means a Partaker of Christ's Sufferings, in order, that when Christ's Glory shall be revealed from Heaven, he may also partake with his Lord in the exceeding Joy thereof? Blessed are ye, if ye be reproached for the Name of Christ, for the Spirit of Glory resteth upon you. Remember also, that it is good for a Man that he bear the Yoke in his Youth; that he sit alone and keep Silence, when he hath any laid upon him to bear; yea, that he put his Mouth in the Dust, and wait in Hope; and that he give his Cheek to him that smiteth him, when he is filled full with Reproach. For the Lord will not cast off for ever.

1 Pet. IV. 14.

Lam. III.

27, &c.

§. 8. Thou art further to learn, that the Persecution of the Tongue is an Hellish Storm, which will soon blow over. Now as a Traveller is not disheartned at any stormy and tempestuous Weather he is like to meet with upon the Road, but provideth himself the more for it: So let our spiritual Pilgrim, in his weary Steps towards the holy Land, or the New Jerusalem, be never cast down by Storms and Dangers, by Sweat and Toil incident to Travellers; but let him go on in Hope, and continue faithful to his Journey's End; when the Contentment and Delight after all his tiresome Paces, shall be infinitely sweet and transcendent, and the fearful

ful Wilderness wherein he hath been tempted for a while, lead him at last to the glorious Sight and Enjoyment of his Saviour. O thou afflicted, tossed with Tempests, and not comforted at present! Is it a strange Thing that has happened unto thee? What is more common to a Traveller, than to be overtaken by foul and showry Weather? A plodding Diligence will for all that bring him home safe and sound.

Isa. LIV. 11.

1 Pet. IV.

12.

§. 9. The World spend their Time in Mirth and Laughter, and make every one a Gazing-stock, that looks but with an earnest Aspect upon the Dalliances and Frolicks of prophane Men, and drops a serious Word in Favour of Virtue. What is this Day the Fate of one good Christian, may be to Morrow the Fate of another, according as the Humour of the World works, who lets none pass uncensur'd that is not for their Turn. After a true Christian is once exposed to publick Contempt, every one flings Dirt at him, till the Spirit of Lying and Slandering hath wearied them out at last; and then they turn the Edge of their Tongues upon the next that comes in their Way. "Well, say they, let our Hearts cheer us in the Day of our Youth, and let all Care be drowned in Laughter, and any serious Speech be banished from our Company. And because the Righteous upbraideth us with offending the Law by our Wisd. II. 12, Doings, we will examine him with Despairfulness and Torture, that we may know his Meekness, and prove his Patience.

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§. 10. The best Method a Christian can take in all these Storms, is to be quiet under 'em, and to keep the Mind free from Anger and Bitterness. He that thinks every offensive Word to be a Stain to his Character, which ought to be wiped off carefully, will often render but Things the worse by it. Hence it remains, that the most

A Christian's Carriage under Slanders.

most effectual Way to stop the Fury of malicious Tongues, is to wait till Time it self sets Things to Rights again. He that will dispute every Thing at the Sword's Point, as it were, is like unto him that hath been stung by a Bee, and being thereby put in a Passion, runs himself headlong upon the whole Bee-hive to be revenged, by turning it quite upside down. Had not he better not to have done it, than to feel the Smart afterwards which must needs attend to rash an Attempt? And doth not the Fire of malicious Tongues burn but the fiercer when we seek to quench it by too hasty Efforts? And doth it not even convert that into Fuel, which was designed to diminish the Flame thereof?

§. 11. A Tongue that is set on Fire of Hell, is like that Serpent, which, as some tell us, brings forth seven other Heads when you cut off but one in order to destroy it. Thus a wicked Tongue is so far from being restrained by Contradiction, that it will spread the farther by it, and broach now seven Lies instead of one. Whereas he that is deaf to popular Rumours, and not easily alarmed at every little Noise, will not only better repel the Darts of malignant Tongues, but enjoy also a Calm and unshaken Tranquillity both of Soul and Body, in the midst of all the boisterous Storms of the World; this being the sweet Reward, which usually attends a patient and submissive Frame of Mind. This is a truly noble and magnanimous Method to overcome the worst of Enemies, and to get a full Conquest at last over the most stubborn and untractable Temper. He that rejects this heroick Meekness of Soul, sets himself entirely out of God's Guard, and, whilst he endeavours eagerly to save his Name and Reputation, must needs be but more harass-

fed

He triumphs
by Patience.

led with perpetual Alarms of malignant Tongues, inflamed by the common Enemy of Souls.

§ 12. Besides this, there are some other particular *Reasons*, why the Lord permitteth his Children to be insulted by sharp and virulent Tongues. When *David* in his sore Troubles was reviled and cursed by *Shimei*, one of the basest of Men, he said no more, then *let him curse, FOR the Lord hath bidden him.* And what other Reason can be assigned for this, but that the Lord hereby seeketh to preserve his Children, lest they exalt themselves above measure, on account of such eminent Gifts as have been conferr'd upon 'em; and at the same Time improve themselves more and more in the Practice of mutual Love, Mildness, and Humility, as the Gospel requireth? What is said by *David* of *Shimei*, that he was bidden to curse his King, is expressed by *Job* in more general Terms: *He poureth Contempt upon Princes.* And who is able to fathom here, all the mysterious Depths of Divine Judgments? The carnal Mind doth not like at all to be reviled, to be insulted, to be under-valued. To become a Fool in this World, though it be recommended by an Apostle as a Means for attaining true Wisdom; yet is it not liked of now a-Days, because 'tis too opposite to *Self-Love.* Pride and *Self-Love* naturally adhereth to us; nay, 'tis an Evil which by carnal Generation is woven, as it were, into the very Heart and interior Faculties of the Soul, whence it taints all the Actions proceeding from it. Every one aspireth now after Greatness and Dignities, Titles and Preferments. Every one loveth now to be extolled, and to be much made of, to be esteemed and admired. Alas! 'Tis this *Self-Conceit*, this natural *Self-Love*, which, having once besotted Mankind, propagateth now nothing but Error and Folly.

Reasons why the Lord permits his Children to be slandered.

2 Sam XVI. 11.

Ch. XII. 21.

1 Cor. III. 18.

in the whole World: 'Twas this *Self-Love* that ruin'd both *Lucifer* and *Adam*, and strip't 'em entirely of the Divine *Love* and *Life* wherewith once they were adorned.

The Power of Self-Love.

§. 13. This Spirit of *Self-Love* being thus seated in the Heart, it continually alarms the Soul, and engrosseth all the Faculties to it self. None but those that are inspired with an heavenly Courage, can overcome the Malignancy of an Evil so strong and boundless, and so deeply rooted within. But to facilitate this Victory, the Lord thinks as it were, with himself: "I'll permit a virulent lying Tongue to insult over such an one, as I formerly permitted Satan to infest my Servants *Jah* and *Paul*, for their greater Humiliation. This Slandering Tongue shall be his Devil, his Scourge, his Plague, to buffet him constantly, and help to beat down that proud Heart, that haughty Look, that aspiring Temper which without this Restraint, would at last carry all before it. Thus the Lord leaves nothing untied to use the Soul to that excellent Spirit of *Humility*, and to set due Bounds to the impetuous Actings of the Spirit of *Self-Love*, whereby Men are now become Allies to *Lucifer*, that great Apostate Spirit; who endeavouring to have a Will of his own, opposite to that of his Maker, lost entirely his *Principality*, and that original Integrity wherein he was created at first.

Jude ver. 6.

A Help to overcome Self-Love.

§. 14. However, as the Lord is faithful on his side, and hath no Pleasure at all in the Destruction, but Preservation of his Creatures; so he seeketh also to convert the Venom of impious Tongues thrown on his Children, into a precious Medicine, thereby to heal that Sore of *Self-Love* fostering within, and breeding abundance of other spiritual Diseases in the Mind. When

When the World thinks Evil against them, then God brings Good out of the Evil, which is an Art only known by God. For as out of the most poisonous Serpent an *Amidoss* is prepared against Poison it self; so doth God overrule the very work of Counsels, so as they shall turn to the greatest Good of his Children. Thus out of the *Eater comes forth Meat*, and out of the Bitter, Sweetness; all Things being made to work together for Good to them that love God. For instance, they are taught thereby to practise one of the noblest of the Works of Charity, which is to bless their Enemies, and to pray for them who despitously use 'em.

Rom. VIII.

XIX. 28.

Mat. V. 44.

§. 15. He that hath thus far got the Conquest over the Bent of his corrupt Nature, as to pray heartily for his Enemies; is, methinks, almost arriv'd to the sublimest Degree of a true Evangelical Charity, which alone is able to soften our stubborn Hearts into the mild and compassionate Heart and Mind of Christ, who also hath set us a most blessed Exemplar in this Matter: *Father*, said he, *forgive them; for they know not what they do.* And this tender and sympathizing Heart a Christian must needs have, if ever he wishes to be in a Condition to pray for his Enemies. True Love, wherever 'tis rooted in a Soul, there it will most certainly produce a tender Commiseration towards Enemies; who at the same time, whilst they hate Men, render themselves entirely unfit for any Communion with God and Christ, giving up their Heart to the Devil, that great Hater of Souls. And this may move every Christian to commiserate the Fate of such profligate Wretches, who are not of God, but of their Father the Devil: And lest they should for ever sink into the Jaws of the Devil, who here inspireth 'em with Hatred, Rage, and

A Christian's Duty is, to pray for his Enemies.

Luke XXIII.

34.

- Bitterness, the Lord so earnestly commands his Children to *pray for 'em*; with this Motive annex'd to the Command: *That ye may be the Children of your Father who is in Heaven.*
- Mat. V. 45.** *So 16.* What hath been said of the over-ruling Power of God, whereby He converts the Venom of lying Tongues into a healing Medicine, will fuller appear from the following Instances: *Joseph* had never been exalted to the Dignity of being Ruler over all the Land of **Gen. XXXIX.** *Egypt*, had he not fallen before under the malicious Lashes of a wanton Tongue, and thereby been condemn'd to a Prison at last. However, Wisdom did not leave him in Bonds, but brought him, at length, the Scepter of the Kingdom, and Power against those that oppress'd him.
- Joseph.* Had *Moses* not been persecuted by violent Accusations of his Enemies, and obliged to *fly* from the Face of *Pharaoh*, he had not seen the **Exod. II. 15.** *L O R D* in the Bush, after having led *Jahro's* Flock to the Back-side of the Desert. For here by a wonderful Sight he enjoy'd, he was, as it were, initiated into a new Dispensation of Life, which then rise upon him. Thus did the *spiteful* Tongue of *Doeg* the Edomite, and of other Enemies of *David*, force many a comfortable **1 Sam. XXII. 9.** *Psal. LII. 1.* *Psalm* from the latter, now left upon Record for a Support of the Church in Troubles and Trials. The same over-ruling Wisdom of God appear'd for *Daniel*, when by the Virulency of his Accusers, he was cast into the *Den of Lions*, but most triumphantly exalted again by Divine Providence, for many good and noble Ends; the Enemies themselves being made to lay the Foundation for his Rise and Greatness. *Mordecai* had almost the same Providence. His Ruine was devised by the murdering Tongue of proud *Haman*; but the Lord returned his Wickedness upon his own Head, and the
- Daniel.*
Dan. VI.
- Mordecai.*
Esth. III. 6.
Ch. VII. 10.

the bloody Machinations did but hasten the Destruction of the Contriver.

§. 17. Therefore commit thy Way unto the LORD: Trust in him, and He shall bring it to pass. He shall bring forth thy Righteousness as the Light, and thy Judgment as the Noon-Day. Only endeavour to be in constant Amity with the Lord thy God, and to love him with all thy Heart, and then He will direct thy Steps: For when a Man's Ways please the Lord, He makes even his Enemies to be at Peace with him. If the World be permitted to stain thy Reputation here, and to detract from thy Honour, what matters it, if the Lord dignifieth thee with a Crown of eternal Glory? 'Tis He that will deliver and honour thee at last; and 'tis He that will give thee both Grace here, and Glory hereafter.

§. 18. Another Comfort in Trials of this Nature, may be drawn from the powerful Influence of the Lord hath upon the Hearts of all Men. He that looks upon all the Inhabitants of the Earth from the firm Place of his Habitation. He fashioneth, or frameth their Hearts, and considereth all their Works; and He will not deliver thee into the Will of thine Enemies. A Man fumeth often with Rage and Malice, and is transported to that Degree of Fury and Passion, as if he would bear down all that comes in his Way: But a little while after, you shall find, that, by an unexpected Turn of Providence, the Man is altogether cooled again; his Heat is allayed, and he is now reduced to such a Gentleness and Moderation of Temper, as if he was become quite another Man. Nay, how often do we see, that the most profligate Wretch, designing nothing but Spite and Malice against a good Soul, is stopt in the midst of his passionate Pursuit, and with a sweet Force and holy Violence, as

it were, obliged not only entirely to drop his wicked Design, but to bestow also Tokens of Favour and Kindness upon the Person whom he was to affront. Which certainly, is an Operation peculiar to the Wisdom of God, who by his secret and over-ruling Power, often renders abortive the most malicious Project conceived against his Children. Thus the Lord came to *Leban*, when incensed against *Jacob*, and ordered him to *Speak not to him, either good or bad*: And *Esau*; who bore his Brother no good Will at all; yet when he came within Sight of him, must needs run to meet him, to embrace him, to fall on his Neck, to kiss him, to weep over him, and to receive him with the most endearing Expressions of Love and Kindness.

Gen. XXXI.
24.

Gen. xxxiii.
4

The Nature
of a virulent
Tongue.

§. 19. 'Tis the Nature of a malignant Tongue, to swell high all on a sudden, and by Rage and Fury gain Applause and Admiration every where: But then its Downfall is as sudden again, as the Rise was before. Calumny is like a Fire, whose outrageous Flame mounts up to the very Sky; but then the Want of Fuel will soon make it go down again. The Reason is, because GOD, who is the everlasting TRUTH it self, hateth a Spirit of Lies beyond any Thing: And this is the Reason also, why all those that have rais'd their Greatness, on no other Foundation than Lying and Self-Conceit, may indeed dazzle the Eye of others with a glaring Lustre for a while; but when they now think themselves to be fixed in a Stability not to be shaken; then generally their Ruine is ready at hand, and the Lord's Judgment destroys all. Then the lying Lips are put to silence, which spoke grievous Things proudly and contemptuously against the Righteous. Which Text plainly shows, that Pride and Disdain of others, is wont to accompany a slandering and lying Tongue. But we unto thee

Ps. XXXI.
18.

that deal treacherously; when thou shalt
make an End to deal treacherously, they shall deal
treacherously with thee. For the Rod of the Wicked
shall not rest upon the Lot of the Righteous; lest
the Righteous put forth their Hands unto Iniquity.
Though a treacherous Man may go on a while
in quest after more Honour and Greatness; yet
shall Evil hunt the violent Man at last, and over-
throw him. Isa. XXXIII.
1.
Pf. CXXV. 3.
Pf. CXL. 11.

§. 20. For a fuller Explanation of what
hath been said on this Head, consider also
the following Texts drawn from the Psalms of
David:

Psal. III. Thou, Lord, art a Shield for me;
my Glory, and the Lifter-up of my Head. Up
Lord, and help me, O my God; for Thou smitest
all mine Enemies on the Cheek-Bone; Thou hast
broken the Teeth of the Ungodly.

Psal. IV. O Lord, how long shall mine Honour
be turned into Shame? How long shall Men have
such Pleasure in Vanity, and be so prone to Lying?
But know that the Lord hath set apart him that
is Godly for Himself, and wonderfully conducteth
him. The Lord heareth when I call unto Him.

Psal. V. Thou, Lord, shalt destroy them that
speak deceitfully; for both the Blood-thirsty and
the Deceitful, are an Abomination unto thee. In
their Mouths there is no Conscience at all; in their
Inward Parts, there is the Heart-Sickness: Their
Throat is an open Sepulchre; and with their Tongues
they play the Hypocrite. Wherefore, Thou shalt
cause them to perish through their own Imaginati-
ons, and in the Multitude of their Ungodliness,
to fall by their own Inventions. But all them that
trust in Thee, O Lord, shall rejoice: And they
that love Thy Name, shall be joyful in Thee; and
because Thou defendest them, shall they be ever
giving of Thanks. For Thou, Lord, givest Thy
Blessing to the Righteous, and crownest him with

III XXA II Thy Grace; defending him therewith as with a Shield.

§. 21. Psal. VI. All mine Enemies therefore, shall be confounded, and sore vexed: They shall be turned back, and put to Shame suddenly.

Psal. VII. O Lord, my God! in Thee have I put my Trust: Save me therefore from all them that persecute me; and deliver Thou me, lest they devour my Soul like Lions, and tear it in Pieces, while there is none to help. O let the Wickedness of the Ungodly come to an End! Behold, he travaileth with Iniquity, and hath conceived Mischief, and brought forth Falshood. He hath graven and digged up a Pit; and is fallen himself into the Destruction that he made for another. His Mischief shall return upon his own Head, and his Rashness shall fall on his own Pate.

Psal. XVII. Keep me as the Apple of an Eye, hide me under the Shadow of Thy Wings, from the Ungodly that trouble me; from mine Enemies that compass me round about to take away my Soul.

§. 22. Psal. XVIII. I will call upon the Lord, who is worthy to be praised: So shall I be safe from mine Enemies. In my Trouble, I will call upon the Lord, and will complain unto my God: So shall He hear my Voice out of His holy Temple. And my Complaint shall come before Him, who shall take me out of many Waters: Yea, it shall enter even into His Ears; who is my Saviour, my God, and my Might, in whom I will for ever trust. What if the Sorrows of Death compass me about? Or, what if the Overflowings of Ungodliness make me afraid? I will call upon Thee, O Lord, my Strength and my Buckler! The Horn also of my Salvation, and my Refuge! For who is God but the LORD? Or who hath any Strength except our God? It is Thou, Lord, that girdest me with Strength, and makest my Way perfect. Thou hast given me the Defence of Thy Salvation: Thy Right-Hand also shall hold

me up; and Thy loving Correction shall make me Great. Since it is Thou that deliverest me from my cruel Enemies; and settest me up above mine Adversaries. Thou shalt deliver me from the Strivings of the People: Thou shalt rid me from the wicked Man. For this Cause will I give Thanks unto Thee, O Lord.

§. 23. PS. XXVII. The Lord is my Light, and my Salvation; whom then shall I fear? The Lord Jehovah, is the Strength of my Life; Of whom then shall I be afraid? Wherefore when the Wicked, mine Enemies and my Foes, come upon me, as if they meant to eat up my Flesh; they shall stumble and fall. Yea, though a whole Host of Men were laid against me, yet shall not my Heart in the least be afraid. And though there should rise up War against me on every side, yet will I still put my Trust in Him. Who in the Time of Trouble shall hide me in his Tabernacle, and save me from the Lion's Mouth, and from the Power of the Dog. Yea, in the secret place of his Dwelling shall He hide me, and set me up as upon a Rock of Stone, which never shall be moved. For the Lord shall lift up mine Head above mine Enemies that are round about me, and that are too mighty for me. Teach me then Thy Way, O Lord, and lead me in the right Path, because of mine Enemies. Give me not over into the Will of mine Adversaries: O deliver me not over unto them. For, lo! there are false Witnesses risen up against me, and such as speak Deceit, and breath out Cruelty. Nevertheless, I believe that I shall yet see the Goodness of the Lord in the Land of the Living. Wait then therefore on the Lord, O my Soul: Be of good Courage, and he shall strengthen thee: Wait, I say, on the Lord.

§. 24. Psal. XXXI. I said, Thou art my God, and my Times are in Thy Hand. Deliver me from the Hand of mine Enemies, and from them that persecute

cute my Soul. Let the Lying Lips be put to Silence, which cruelly, disdainfully, and desperately speak against the Righteous. O how plentiful is Thy Goodness which Thou hast laid up for them that fear Thee: And that Thou hast prepared for them that put their Trust in Thee, even before the Sons of Men! Thou shalt hide them privily by Thine own Presence, from the provoking of all Men: Thou shalt keep them secretly in Thy Tabernacle from the Strife of Tongues. Thanks be to the Lord.

§. 25. PS. XXXV. Plead Thou my Cause, O Lord, with them that strive with me: And stop the Way against them that persecute me. Let them be confounded and put to Shame, that seek after my Soul; for they have privily laid a Net to destroy me without a Cause. O deliver my Soul from the Calamities which they bring on me: Stand up to help me, and say unto my Soul, I am thy Salvation. O Lord, keep not Silence: O Lord, be not far from me. Let them not say in their Hearts, Ah! so would we have it: O let them not say, We have swallowed him up. But let them be turned back, and brought to Confusion, that devise my Hurt, and that rejoice at my Trouble. Let them be clothed with Shame and Dishonour, that magnify themselves against me. But let them shout for Joy that favour my righteous Cause. Blessed be the Lord, who hath Pleasure in the Prosperity of his Servant. They that devise Mischief, shall be as the Dust before the Wind; and the Angel of the Lord scattering them. Their Way shall be Darkness and Slipperiness; and the Angel of the Lord persecuting them. Their own Net that they have hid, shall catch themselves; and into that very Destruction shall they fall, which they have digged for others. Then shall my Soul rejoice in the Lord, and my Tongue shall speak of his Righteousness, and of his Praise all the Day long.

§. 36. *Ps. XXXVII.* Fret not thy self because of the Ungodly: Neither be thou envious against the Evil-doers: For they shall soon be cut down as the Grass, and be withered even as the green Herb. Fret not thy self in any wise: For Evil-doers shall be cut off; But those that wait upon the Lord, they shall inherit the Earth. Yet a little while and the Wicked shall not be: Thou shalt diligently consider his Place, and it shall not appear more. The Ungodly seeketh Counsel against the Just, and gnasheth against him with his Teeth: He hath drawn out the Sword; and hath bent his Bow. But his Sword shall go through his own Heart, and his Bow shall be broken. For his Day is coming; yea, the Lord hath seen, that his Day is coming. The Arms of the Ungodly are broken: But the Righteous Lord upholdeth the Righteous, and knoweth the Days of the Godly; therefore shall their Inheritance endure for ever. The Ungodly marcheth the Righteous, and seeketh to slay him: But the Lord will not leave him in his Hand; nor will He condemn him when he is judged of him. I have seen the Wicked in great Power, and spreading himself like a green Bay-Tree. Yet he passed away; and, lo! he was not: I went by, and behold he was gone; yea, I sought him, but he could not be found. For the End of the Ungodly is, that they shall be rooted out at the last: But the Salvation of the Righteous cometh of the Lord; and He will be their Strength in the Time of Trouble, and save them because they trust Him. Amen.

§. 37. *Psal. XXXVIII.* I am as a deaf Man, and hear them not; and as one that is dumb, who doth not open his Mouth. For I am become even as a Man that heareth not, and in whose Mouth are no Reproofs. For in Thee, O Lord, have I put my Trust: Thou shalt answer for me, O Lord my God.—I am truly set in the Plague, and my Heaviness is ever in my Sight.

Pfal. XXXIX. I became dumb, and opened not my Mouth, for it was Thy doing. — I am both a Stranger with Thee, and a Sojourner, as all my Fathers were.

Pfal. LV. Cast Thy Burden upon the Lord, and He shall nourish thee, and shall not suffer the Righteous to fall for ever. And as for them, Thou, O God, shalt bring them into the Pit of Destruction. The Blood-thirsty and deceitful Men shall not live out half their Days: Nevertheless, my Trust shall be in Thee, O Lord.

Pf. LVII. Be merciful unto me, O God, for my Soul trusteth in Thee; and under the Shadow of Thy Wings shall be my Refuge, until this Tyranny be over-past. I will call unto the most High, even unto the God that shall perform the Cause which I have in Hand. He shall send from Heaven, and save me from the Reproof of him that would eat me up. God shall send forth his Mercy and Truth: My Soul is among Lions. I lie among the Children of Men that are set on Fire, whose Teeth are Spears and Arrows, and their Tongue a sharp Sword. Set up Thy self, O God, above the Heavens, and Thy Glory above all the Earth. They have laid a Net for my Feet, and pressed down my Soul: They have digged a Pit before me, and are fallen into the midst of it themselves. — I will give Thanks unto Thee, O Lord, among the People; and I will sing unto Thee among the Nations. For the Greatness of Thy Mercy reacheth unto the Heavens, and Thy Truth unto the Clouds.

§. 28. Psal. LXIV. Hide me from the Insurrection of wicked Doers, who have whet their Tongue like a Sword, and shoot out their Arrows, even bitter Words. That they may privily shoot at the Perfect, suddenly do they hit him, and fear not. — Yet their own Tongues shall make them fall, insomuch that whose seeth them, shall laugh them to Scorn.

Pfal.

Psal. LXXI. Mine Enemies speak against me, and they that lay wait for my Soul, take their Counsel together, saying; God hath forsaken him, persecute him and take him, for there is none to deliver him.—I will go forth in the Strength of the Lord God, and will make mention of Thy Righteousness only. Thou, O God, hast taught me from my Youth up until now; therefore will I tell of Thy wondrous Works. —O what great Troubles and Adversities hast Thou shewed me! And yet didst Thou turn and refresh me, yea, and bring me from the Deep of the Earth. Thou hast brought me to great Honour, and comforted me on every side.

§. 29. Psal. CXXI. I will lift up my Eyes unto the Hills, from whence comes my Help. My Help comes even from the Lord, who hath made Heaven and Earth. He will not suffer thy Foot to be moved.—The Lord himself is thy Keeper; the Lord is thy Defence upon thy Right-Hand: So that the Sun shall not burn thee by Day; neither the Moon by Night.

Psal. CXL. Deliver me, O Lord, from the evil Man, and preserve me from the wicked Man, who imagine Mischief in their Hearts, and stir up Strife all the Day long. They have sharpened their Tongues like a Serpent; Adders Poison is under their Lips.—Sure I am that the Lord will avenge the Poor, and maintain the Cause of the helpless. The Righteous also shall give Thanks unto Thy Name, and the Just shall continue in Thy Sight.

Psal. CXLII. I cried unto the Lord with my Voice.—O deliver me from my Persecutors; for they are too strong for me.

C H A P. XVIII.

That the Consideration of the Sufferings and Sorrows of Christ is the most effectual Method for subduing in us all carnal Delights.

Mat. XXVI. 38.

My Soul is exceeding sorrowful, even unto Death.

The great Sorrows of Christ.

S. 1. **T**HE Third Branch of the Cross and Afflictions of Christ, consists in that *unspeakable Grief and Sorrow* he underwent, even from his very Infancy. For seeing his most holy Soul, by virtue of the hypostatical Union, was replenished with the Light of Divine Knowledge and Wisdom, whereby he perpetually beheld what once should befall him, as if it were already present; He must needs have, even from his first Breath, endured the greatest Grief and Anxiety of Mind. For the Torments of Soul and Body which He foresaw, proved beyond any Expression what Mortals are able to conceive, astonishing and grievous. The more delicate, the more pure and innocent the Human Nature in Christ was, the greater must needs have been the Pain and Anguish that affected Him: Of which these Sorrows and spiritual Torments that are wont to work upon the inmost Center of the Soul, are a Proof sufficient enough. For in as much as the Constitution of the Soul, by reason of its Immortality, exceeds that of the Body in Worth and Fineness;

Fineness; in as much do also her Pains exceed those of the Body in Depth and Acuteness. For this Reason the Lord never rejoiced upon his own account, and with regard only to himself; but when He saw that his Heavenly Father was known, and worshipped, and his Divine Works manifested unto the World. Hence we read, that *He rejoiced in Spirit*, at the Return of the Seventy Disciples. Luke X. 21.

§. 2. Since none of all these Things were unknown to Him, which He was to suffer, and that even from His own People and Country-Men; He could not but be highly afflicted with the Remembrance thereof: Which also was still the more and more aggravated, the nigher He approach'd to the Time appointed for His Passion. This Himself testifies, saying: *I have a Baptism to be baptized with, and how am I straitened till it be accomplished!* And the Time of this Baptism being now come, He says: *My Soul is exceeding sorrowful even unto Death*: Intimating thereby the excessive and inutterable Grief and Anguish of Spirit that forc'd from Him that Sweat, which, like Drops of Blood, fell down to the Ground in his Agony. And what Pains He suffer'd besides in His most tender and sensible Body, no Tongue, no Eloquence of Men is able sufficiently to declare. And this Greatness of Torment, was caused, first by the Greatness of Sin; which being an infinite and unexpressible Evil, its full Punishment and Attonement, could not but cause in the Son of God, immense and most exquisite Torments too: which to a mere Man had been altogether insupportable. And these continually increasing. Luke XII. 50. Mat. XXVII. 38. Luke XXII. 44. The Causes of them. (1.) The benignant Nature of Sin.

§. 3. The Second Reason of this exquisite Grief, was, because He bore the Sins of the World: Not these only, which hitherto from the Beginning of the World had been committed; (2) The Multitude and Greatness of Sins.

Mat. xxvi.

39.

(3) *Christ's
most perfect
Love to his
Father.*

ted; but those also, which Men should become guilty of through all Ages down to the very End of the World. And therefore such as is the Number and Height of all Sins of all Men thro' all Generations; such must needs have been also the Pains and Sorrows endured by the Lord. For which Cause He prayed on the Mount of Olives: *O my Father, if it be possible, let this Cup pass from me.*

S. 4. *Thirdly.* The Torments of Christ were not a little heightened by that most perfect Love He bore to his Heavenly Father. The greater one's Love is, the greater is also the Grief occasioned by what interferes with it. As on the contrary, the less it is, the less are we troubled by what thwarts it. Since therefore Christ loved his Heavenly Father with a most exalted and consummate Love; his Affliction must needs have been exceeding grievous on account of the Heinousness of Sin, wherewith now fallen Men did shamefully insult over so dear and beloved a Father: Infomuch that the Sins of the whole World; with the Pains he endured for them, did not affect Him so lively, as the Sorrow He felt on account of the Indignity offer'd to a God, who in his very Nature is Love it self. And surely it was upon account of this Love to the Father, (which deserv'd all the Returns of Love of which the Creature was capable,) that Christ sustain'd most exquisite Pains, and a most ignominious Death; viz. that by a Satisfaction proportionable to the Offence, He might regain unto wretched Mortals, that Love and Favour of God, which they by a heinous Apostacy, had forfeited in Adam.

(4) *His great
Love to Man-
kind.*

S. 5. In the Fourth Place was the Suffering of Christ increased by his great Love to Mankind. For as He died for all, and bore the Sins of all, so also was He exceedingly desirous to see the

the happy Effect of His Blood, which is the *Salvation of all Men*. Hence the *Unbelief* and *Wickedness* of Men every where overflowing the World, and hindring this Love from taking its Effect upon Sinners, caused Him most grievous and bitter Torments: But especially was He affected with such as by their profligate Life and final Impenitency, did throw away their Souls for a handful of Lust and Vanity. Not to speak here any Thing of that cruel Hatred and Envy, Wrath and Blasphemy, which some hurried on even to trample on that Blood which was designed to save 'em: of which He himself says, that *Reproach bath broken his Heart*; lamenting not so much his own, as their Condition, who reproached Him in so heinous a manner.

Psal. LXXIX.

10.

§. 6. *Fifthly*: Another Circumstance which (5) *His being pierced the very Heart of our Lord, was his forsaken of being forsaken of God*, notwithstanding He was God. Son of God himself. For though it be true, God could not forsake Him, who himself was God, and who did not cease to be God even then when he hang'd on the Cross, when He expir'd, and when He was buried; yet does He complain of being *forsaken*: And this lamentable Complaint our Saviour pour'd out to shew thereby, that God did withdraw from Him, as from a *Man*, the Support of his heavenly Comfort, hiding himself from our Lord in this dark Hour of Temptation. He manifests also by this Exclamation, the extreme Misery in which He then was.

Psal. XXII.

1.

§. 7. The *Sixth* Aggravation of the Anguish (6) *The Re- of Christ, was the Consideration of the Dig-proaches of nury of his Person*. He was true God. From *Christ against whence 'tis plain, that all the Reproaches and his whole Per- Blasphemies uttered against Him, were an in-son*. finite Evil, as being directed against the en-

tire Person of Christ, who was true God and Man, and so endured, both as God and Man, the Revilings of his Enemies in his whole Person: All which left undoubtedly a most exquisite Impression of Sorrow upon his Soul.

(7) *The Bodily Pains of Christ.*

§. 8. And who is in the Seventh Place, able to explain sufficiently, what Pains the Lord suffered in his most innocent, most holy, most tender, and delicate Body? Or who can doubt, that a Body most innocent, most delicate, most noble, most pure, conceived by the Holy Ghost himself, personally united with the Divine Nature, filled with the Spirit of God, and with all the Fulness of the Godhead; I say, that such a Body should not feel most grievous and bitter Pains, if it be smitten, scourged, wounded, pierced, crucified, and put to Death at last? No Words are expressive enough to set forth the Smart and Acuteness thereof. And what is all our Cross and Affliction, if compared with this Suffering of the Lord? For we, being Sinners, have most justly deserved eternal Death and Damnation: And yet we find, how even this small Allotment of Cross designed for us, is too heavy a Burden for our tender Christians, who do what they can to shift it off, though at the same time it be appointed as healthful Physick to procure the Safety and Happiness of their Souls. Surely a Soul, who is a sincere Lover of Christ, can with no other Condition and Manner of Life in this World, *1 Pet. II. 21.* but such as comes up nearest to the Original of the blessed Life of Christ. Which Conformity of our Life to the Life of Christ, we ought to account for our greatest Gain and Dignity in this World. In this, let the true Lover of Christ rejoice, that he hath been thought worthy to suffer with Christ his Head and Saviour.

§. 9. Seeing then that Affliction is like to be the constant Companion of a Christian in his Way to Heaven and Happiness, or, to use the Apostle's Phrase, since he must through much Tribulation, enter into the Kingdom of God; what Cause can we pretend, why we should not most willingly step over into this Path of the holy Cross? Especially since we know that the Son of God himself hath travell'd this Way before us, and by his holy Example, sanctified it, not having entered into his Glory but by Sufferings? And since He hath, in spite of all the Insults of the Enemy, entered nevertheless into Glory at last; we may also assure our selves, that our Affliction, which is but for a Moment, shall be followed in the End, by an everlasting Weight of Glory and Happiness. As the Lord did not spare Himself, but laid Himself entirely out for the Service of others, undergoing all this by no other Impulse but that of fervent Love and Charity; so should this Love of our Redeemer, raise reciprocal Flames of Love in our Souls, and never suffer us to grow faint and weary under any Affliction whatever.

The practical Application of this Doctrine. Acts XIV. 22.

Luke XXIV. 26.

C H A P. XL.

How in Christ crucified, as in a Book of Life, we may read our own Sins, together with the Wrath, Righteousness, Love, and Wisdom of God.

Rev. V.

And I saw, in the Right-Hand of Him that sat on the Throne, a Book written within and without.

In Christ is all the Scripture fulfilled.

§. 1. **CHRIST CRUCIFIED** is set before our Eyes as a *Book of Life*, that thence we may learn the sacred Wisdom of God most eminently display'd therein. For in Him the whole Scripture, the Law, and all the Prophets, are compleatly fulfill'd, viz. by his most perfect Obedience, wherein He was faithful even unto Death, and His suffering the most cruel Torments for the Sins of the World. And this perfect internal and external Obedience and Suffering, is that *Book of Life* written within and without.

In Him as in a Mirror, we may see our Sins.

§. 2. Wherefore, in the first Place, the crucified Jesus presents us with a deplorable Sight of our Sins, both of their Number and Heinousness. By the lamentable Complaint in which He burst forth, He manifested the inward Anguish of his Soul, which he suffer'd, for the hidden and more secret Sins of our Heart.

In his wounded and mangled Body, dy'd in Crimson-Gore, and bleeding on the Cross, He makes us to behold, and read as in a Book, the Malignity of those Sins we have committed by all our Members, in having yielded them up to the Government of Lust and carnal Concupiscence.

§. 3. Besides this, may the devout Soul behold in Christ crucified, the Justice of God in trying Sinners. *And the Justice of God.* There was no other Means to remove both our Sin and the Punishment attending it, than this high Atonement made by the Lord himself. And from hence we may infer for certain, that God is so far from letting go any Sin unpunished, that He will rather deliver up His most beloved Son unto Death, Rom. IV. 25. than connive at the Transgression of Sinners.

§. 4. From hence the Soul may go on to contemplate the infinite Love and condescending Mercy of the Heavenly Father, most wonderfully display'd in our Crucified Saviour. Rather than we should for ever perish in our wretched State, and be bound over to eternal Death and Damnation, He would have his own Son to make Satisfaction for us; which we ourselves, yea, and all the other Creatures besides, had never been able to perform. *And his Love.*

§. 5. The Contemplation of Christ Crucified will, in the next place, lead us to a Sight of the most gracious Will, Providence, and Fatherly Care of God designed for the Recovery of lost Mankind. *And fatherly Care.* No Opposition was so great, no Difficulty so stubborn and obstinate, which He did not conquer by His beloved Son, the Restorer of our Salvation. That we might inherit everlasting Joys, He left nothing untried for that purpose, not sparing even His own Son.

And Wisdom. §. 6. Moreover in this same Book of Life, viz. the Crucified Jesus, appears most plainly the infinite Wisdom of God in finding out a Means of Salvation, such as could never have entered into the Thoughts of any Creature whatever. It was not only consistent with, but even highly conducive to illustrate both the Justice and Mercy of God; the Business of Salvation being so wisely ordered, that by manifesting the infinite Mercy of God, his Justice was not infringed at all. As on the other Hand, Christ by his Death hath so atoned for Sin, that in satisfying the Rigour of Divine Justice, His infinite Mercy is render'd but more bright and conspicuous. And as by eating of the forbidden Tree, the first Adam brought us under the Curse; so God in his

Gen. III. 1. marvellous Wisdom hath, by the Tree of the Cross, taken away the Curse, and revived his Blessing. Yea, by the unsearchable Counsel of the Divine Wisdom, 'tis brought about, that through the Death of Christ, all Things detained under the Power of Death, are restored to Life again, Death it self being destroyed at last. By his Pains and Torments is purchased for us eternal Pleasure in Heaven: by His Grievs and Sorrows, Joys celestial without End. And by this most tremendous and wonderful Work of God, tho' foolish and even ridiculous in the Eye of the World, hath He been pleased to confound the Wisdom of the World, and

1 Cor. I. 25. by the Foolishness of God, hath He manifested a Wisdom altogether unfathomable to the Eye of Men.

And Patience. §. 7. In Christ Crucified appeareth farther the brightest and fairest Pattern of Patience and Meekness that ever was seen. So far was He from revenging the Injuries done Him, that He made Intercession to His Father for His Revilers, yea, even laid down His Life for the Sins

Sins of those who were the Authors of taking it away. Not here to insist upon his most astonishing *Humility*, wherein He was so eminent, *And deep Humility.* that He readily underwent the most ignominious Death of the Cross. Thus is the Death and Passion of Christ become to a faithful Soul, a Redemption from Hell, an Inlet into Paradise, a compleat Reconciliation with God, a Victory over the Devil that great Enemy of Souls, a full Satisfaction for Sins, and in one Word, an entire Reparation of that original Righteousness which was lost and ruined in the Fall.

§. 8. By all which, it sufficiently appears to a Christian Soul, that Christ crucified, is *Christ a true Book of Life.* indeed, teaching nothing but eternal and infallible Truths of God. Let us then silently sit down at the Feet of our crucified LORD, who, as the great Teacher of Souls, and Book of Life it self, will not neglect to instil into an humble Heart, the Lesson of a *Living Faith*, and of an *Holy Life* attending it; if else we desire to be not dead, but living Members of his Spiritual Body, and by being planted in his *Life* and *Death*, bring forth also suitable Fruits of Righteousness.

CHAP. XX.

Of the Power and Necessity of Prayer in these Divine Contemplations.

Song III. 2.

I sought him whom my Soul loveth.

Necessity of Prayer.

The Nature of Prayer.

Pl. XIX. 14.

Pl. XXV. 1.

Mat. VII. 7.

1 Cor. XIV.

15.

§. 1. **S**EEING the true Knowledge of God, and Christ crucified, is not to be attained, unless we keep our Eye constantly fix'd upon the *Book of the innocent and holy Life of Jesus Christ* our Lord; and since in order to this, a devout, humble, fervent, and earnest Prayer be required; 'tis therefore highly necessary to make some fuller Enquiry into the Nature of Prayer, which doth not so much consist in an *Utterance of fine Words*, as in a *Meditation* or sweet Intercourse of the *Heart* with God, and in a *lifting up of the Soul*, and of all her Faculties and Powers to the same. As it is impossible to find God without Prayer; so Prayer is the ordinary Means appointed for *seeking* and finding Him. And as it falls under a *Threefold* Denomination, it being either *Oral*, *Internal*, or *Supernatural*; (according to that of St. Paul: *I will pray with the Spirit, and I will pray with the Understanding also*;) so we are now to consider every one in particular.

§. 2.

§. 2. *Oral Prayer* is an humble Address to God, and an external Exercise, using the Soul gradually to the *internal* Duty of Prayer, and leading a Man into the more interior Recesses of his own Heart; especially if the Words outwardly uttered, by an attentive Application of the Mind, be well pondered, mused, and meditated upon. This proves often a Means to approach Spirit and Soul so nigh unto God, as in filial Confidence, to entertain a sweet Conference with Him our Heavenly Father.

§. 3. *Internal Prayer* is offered up without Mental Intermission, by the Spirit and Mind, unto God *Prayer*. In Faith, according to that of our Saviour: *The Joh. IV. 23.* true Worshippers shall worship the Father in Spirit and in Truth. And that of David: *Let the Me-Psal. XIX. 14.* ditation of my Heart, says he, be ever before Thee. And again: *I commune with mine own Heart, Psal. lxxvii.* and my Spirit made diligent Search. Whereby, 6. says St. Paul, speaking of the Spirit of Adoption, we cry *Abba, Father*. And by this inter-Rom. VIII. nal Prayer, we are led on gradually to that 15. which is *Supernatural*; and according to *Taule-Supernatural* *ru*, "Consists in a true Union with God by *Prayer*."

"Faith; when our created Spirit dissolves, as
"it were, and sinks away in the uncreated Spirit of God; and then all is transacted in a
"Moment, whatever in Words or Deeds hath
"been done and declared by all the Saints
"from the Beginning of the World. And for
that Reason is this supernatural Prayer unspeakably more excellent than that which is external chiefly. For therein the Soul is by true Faith so replenish'd with Divine Love, that it can think of nothing else but of God only. Or if perhaps another Thought should slide unawares into the Heart, it proves an Occasion of great Grief and Trouble of Mind, and the Soul can't
be

be at Ease, till that intruding Thought be turn'd out again.

*Its Nature
and Dignity.*

Pf. xxxvii. 7.

Pfal. XLII. 1.

2. & LXIII.

1. lxxxiv. 2.

§. 4. A Soul once arriv'd at this happy State, gives but little or no Employment to the Tongue. *It is silent to the Lord: It panteth after, and thirsteth for God: It longeth, yea even fainteth for him:* It loves Him only, rests in Him alone, disregarding and not minding the World, nor any worldly Affairs. Whence it is still more and more filled and possess'd with an experimental favoury Knowledge of God, with Love and Joy to such a degree, as no Tongue is able to express. For whatever the Soul then perceiveth, is beyond all Possibility of being explained by Words. Infomuch that if one should ask a Soul wrap'd up in these sublime Contemplations, *What she thinks on, or what she perceives?* She would certainly answer: A GOOD that is above all Good. *What seest thou?* A Perfection of Beauty transcending all created Forms. *What feelest thou?* A Joy surpassing all Joys. *What dost thou taste?* The unexpressible Delights of Love. Nay, such a one would tell you, that all the Words that could possibly be framed, were but a Shadow, and came infinitely short of the Comprehensiveness of what was inwardly felt and sweetly *suffer'd*; nothing but the actual Sense and Perception it self, being capable to give us a sound Impression of it. This is the Voice of the *ETERNAL WORD*, and its Discourse with a loving Soul; according to that of the Lord: *He that loveth me, I will manifest my self unto him.* To conclude: Whatever here is felt, whatever here is seen, is above Nature. Here Voices are heard, and Words that are unspeakable, nor is it possible for a Man to utter 'em. And this is call'd *Intellectual and Mental Speech.*

Joh. XIV. 21

§. 5. This is the * *School* wherein the Soul learneth to know God aright, and as it were, to *taste* Him. Whilst she knoweth Him, she loveth Him; and whilst she loveth Him, she affectionately longeth for a *TOTAL* Enjoyment of Him. For this is a most certain *Sign* and Property of Love; to desire wholly to possess the Object beloved, to be intimately united with, and altogether transformed into it. But if it chanceth to fall out, (as often it does) that the Soul perceives her self to be touch'd as with some endearing *Glance*, though lasting but for a Moment; then verily she most earnestly endeavours to recal, if possible, and longer to retain this Beam of Heavenly Joy which did dart forth upon her, and to recover this Divine Taste which so lovingly affected her: And all this she willes, in order to be the more inseparably united to her beloved. From this affectionate Desire springeth up both *Mental* and *Oral* Prayer; the Soul being fully convinced that these heavenly Pleasures and divine Visitations are not to be attained but by fervent Prayer only. And in all this a most wonderful Wisdom of God appeareth, whereby every Thing is managed in Order and Harmony, and the Soul by a gradual Ascent led up to the Enjoyment of the greatest Good. Thus none is permitted to attain unto *Mental* Prayer, but he who begins with that which is *Vocal*, and endeavours to blow up the Coals of secret internal Prayer by some external Act and Exercise. Again: None must have an Access to the *Supernatural* Prayer, or to an Union with the sublimest and most delightful Good, but by *Mental* Prayer. But these Things can

* August. Tract. 3. in 1 Joh. *Fam hic videte magnum sac amenti in fratres. Magisteria forinsecus adjutoria quaedam sunt & admonitiones. Cathedram in celo habet, qui cordi docet.*

can only be known by *Experimental Perception*. *Why God hath not to be express'd by Words.* And this is *commanded to the true Cause*, why God so strictly, so frequently and earnestly enjoins Prayer: Because it is a sacred Pledge and Bond by which God draws us up to Himself; and by elevating us into His immediate Presence, detaineth us there a while, and unites us, as it were, to our first Original and Divine Pedigree which we lost by our heinous Apostacy from so endless a Good. If this Prayer begins to languish at any time, then we lose by little and little, the sweet Remembrance of God, and deprive our selves of all the unspeakable Benefits that are wont to result from His most comfortable Presence.

Prayer must be with all the Heart.

§. 6. If therefore thou wouldst *rightly Pray*, see thou do it not with a half, or *divided*, but with a *whole* and entire Heart. But this is not to be attain'd, but by frequent Exercise and a continual and unwearied Diligence. Without this, thou art never like to reap the Fruits of Prayer. On the contrary, as often as thou givest Attendance to any *external* Work, take Care thou settest not thy Heart upon it. If thou *eatest*, *drinkest*, or attendest any other outward Affair incident to humane Life, see that thou bestowest not *thy self*, that is, thy *whole* Heart upon it. Do it as if thou didst it not. For thy Heart is to rest entirely in God alone, and closely to adhere to Him by mental and *internal* Prayer; which cannot be done except it be set free from the tiresome Incumbrances of the World. The more thou offerest thy self up to the Lord by Prayer, the greater will be thy Illumination. And again: The more the Knowledge of God is enlarged upon thy Mind; the more endearing will be thy Sense and Perception of the highest Good, the more ardent also, the more tender and affectionate will be thy

Love

Love to the Lord; and in fine, the more capable wilt thou be of enjoying Him. Thy Soul being thus dispos'd, shall in a supernatural manner taste of a Happiness so high and transcendent as infinitely exceeds all the Words and Expressions of Men.

§. 7. Of this *threefold* Prayer, JESUS CHRIST *Practice of* himself hath set us a Pattern most bright and *Prayer.* perfect, from whom we may learn the *Nature* and *Method* of it, if we do but attentively consider his Manner of Praying recorded in History. For we find that He often *continued* Luke VI. 12. *whole Days and Nights in Prayer to God*, praying with all Fervency from the very Bottom of his Soul, and in Prayer triumphing and rejoicing in Spirit. He hath therefore both by Words and Actions, or Example, taught us how pray, leaving us a Pattern to follow after, and commanding us to *watch and to pray, that we* Mat. VI. 9. *enter not into Temptation.* He recommendeth *Mat. XXVI.* us also most frequently the Duty of Prayer, *41.* thereby to testify, that nothing was more pleasing, nothing more acceptable to Him than our Prayer, having it enjoyned for no other Reason than to let us see, how entirely he loved us, and how desirous He was, that by Prayer we should be made Partaker of the greatest and most precious Good that ever was. *Advantages of Prayer.*

§. 8. But lest we should pretend, that so noble *Efficacy of* an Effect as results from a due Performance of *Christ's Prayer,* was not attainable by us; the Lord doth *er.* not think it enough to have said, *Ask*; but encourages us also with a Promise annexed: *And* Joh. XVI. 24. *ye shall receive, that your Joy may be full*; exciting us moreover to Prayer by his own Example, seeing the most exquisite Sufferings did not extinguish in Him, but rather blow up but more the Ardor of his Devotion: *For being in Agony,* Luke XXII. *He prayed more earnestly, and his Sweat was as it* 44. *were,*

more, great Drops of Blood falling down to the Ground. Set therefore this Mirror of Prayer before thine Eyes, and learn to persevere therein. Whenever thou beginnest to grow faint and weak in Praying, turn but seriously the Eye of thy Mind upon thy Lord Christ, who prayed not for Himself, or upon His own Account, but for thee and upon thy Account, and so sanctified thy Prayer, blessed it, and added Life and Efficacy thereto. Him therefore behold, who though He was true God, and consequently in actual Possession of all Things; yet as He was Man, He obtained for thee of his Heavenly Father, all Things by Prayer. And hence was His whole Life a continual and uninterrupted Prayer, and a perpetual Longing to do the Will of God: Which therefore He finished also praying on the Cross.

Luke XXIII.
46.

The Necessity
of Prayer.

§. 9. If therefore thy Lord and Saviour prayed so fervently upon thy Account, and was heard; then surely He will not suffer thy Prayers to be pour'd forth in vain. Did He procure all Things for thee by Prayer, thinkest thou that without it, thou canst obtain any the least Blessing? And as it is plain, that without Divine Grace, without Light, without Knowledge, and in fine, without Faith, not One can be saved; 'tis no less plain, that these and all other Heavenly Graces, in no otherwise can be attain'd unto but by Prayer only. 'Tis the LORD thou must entreat by fervent Prayer, to obtain from Him only, Faith, Love, Hope, Humility, Patience, the Holy Spirit, together with the whole Train of Gospel-Virtues, which He alone is able to bestow and to strengthen in thy Soul. 'Tis He alone that infuseth 'em into the Heart. But as He that hath 'em not, cannot give 'em; so the Lord, whose Gift they are, will not give 'em, without being asked.

§. 10. Now if thou art truly desirous to pour out thy Soul before the Lord in Fervency of *Means of effectual Prayer.* Spirit; believe me, there is not a more ready and effectual Means conducing thereto, than with the Eyes of thy Mind to behold the Mirror of the most meek and most humble *Life of Christ*: To keep, I say, thy Eyes attentively fix'd upon the Poverty, the Reproach and Contempt, the Griefs and Sorrows, and the most ignominious Death of thy blessed Saviour. In to this Book of Prayer, if thou diligently look-est, thou shalt perceive thy Heart and Mind to become inflamed with most affectionate and ardent Desires. And tho' the Devil and the Flesh shall not cease to assault thee with Temptations on all Hands, whilst thou continuest faithful in these holy Exercises; yet by Means of devout Prayer, shall they be subdued at last. Nor is only Prayer excited and stirred up by the Contemplation of *Christ crucified*, but the Heart is also cleansed withal; without which Purification of the Heart by Faith, our Prayers will prove altogether ineffectual in the Sight of God: Whereas after a sincere Application to the Lord by Prayer, the Spirit of God useth to visit the Heart with his gracious Presence, as He descended upon the Apostles, even then, when they were with one accord praying at Pentecost. Act. II. 2.

§. 11. What concerneth particularly the *Temptations* that are wont to attend the Duty in Prayer. of Prayer, thou must behave thy self under them as the Lord himself did; who in the midst of his *Agony* He suffer'd on Mount Olivet, *prayed the more earnestly.* Thus shall thy Prayer Luke XXII. prove at last the Victory over all thy Enemies. 44. By Prayer doth the Lord manifest Himself unto his Children. By Prayer we learn to practise true Humility: For 'tis by Prayer the Highest is united to the Lowest; the most High God

God to the most humble Heart. And this Humility is the very Inlet, whereby Plenty of divine Grace is infused into the Soul. This Grace, the more it humbleth a Man, the more Grace itself gets Rooting in the Soul. And again. The more a Soul is enrich'd with Grace, the more doth she improve in Humility.

Hindrances of Prayer how to be removed.

§. 12. The most considerable Temptation and Obstruction in Prayer, seems to be, when God withdraws the Grace of a fervent and lively Devotion. And yet in this Case it is, that we ought to stir up our selves the more carefully to Prayer and Supplication. For the indeed a Prayer poured forth with a Spirit of Power and Fervency be acceptable to God; yet is that which climbs up the Throne of Grace in Affliction, Tentation, spiritual Dryness, and Brokenness of Soul, still more pleasing in his Sight.

The Prayer of the afflicted, acceptable to God.

For as the Heart of a Father is sooner softened into Tenderness and Commiseration, by the broken Sighs and trembling Words of a sick and languishing Child; than by the strong Voice and more ready Utterance of one in perfect Health: So is the secret Affliction, and earnest, though weak Effort of a Soul truly affected with a Sense of her Weakness, in Faith, of her Poverty in Spirit, and of her Want of spiritual Life and Comfort, by far more acceptable to our infinitely merciful Father, than the more vigorous Petitions of a Soul raised by a Sense of Faith, and abounding in Consolation. Hold but out patiently in these spiritual Straits, and depend upon it, that the Lord in his own Time, will certainly restore unto Thee the Joy of thy Salvation.

A Prayer.

A Prayer.

MOST Merciful Father, 'tis in great Weakness I lift up my Heart unto Thee, and return unto Thee humble Thanks for Thy heavenly Comforts wherewith Thou hast been pleas'd to visit my Soul, and to make me sensible of my degenerate State by Sin, and of my vicious Descent and high Pedegree, thereby so shamefully forfeited. By this Thy Divine Visitation, I begin to see, that I am the lost Sheep so far gone from Thy Flock, and quite benighted in the darkling Wilderness of the World: I begin to perceive that I am that prodigal Son who hath wasted my Substance with riotous Living, and after having left his own Home, hath taken his Journey into a far Country, and am that worldly Man, who at least by his Mind and Desires, hath laid up the Goods of this World for many Years, and disquieting myself in vain, and walking in the Image of my own Heart. I have slept this long while in the State of carnal Security, and in this deplorable Condition beguiled my self with nothing but Images of Things transitory of Life and Reality. I was that unfaithful Steward, that hath spent his Lord's Goods, and never thought on the Account I ought to give of my Trust and Stewardship. I am one of those that have been standing idle in the Market-place of this vain and unruly World, and never minded the Call to go and to Work in the Vineyard.

Thus is my Soul laid waste by Sin! and having all along refused to be digged by Thy Law, and pruned by Thy Gospel, hath never been rained up on by the sweet and refreshing Showers of Thy Heavenly Spirit.

This is the Reason my Vineyard is now turned into perfect Desert; having all along brought forth nothing but Thorns of carnal Pleasures, and wild Grapes of false Christianity.

Ezek. xx. xiv.
12.

Look down, most Gracious God, with an Eye of Pity, upon this my Condition, and let the great Restorer of our Breaches, under the Dispensation of Thy Gospel, continue the Work, which Thou hast begun under the Operation of Thy Law. I hear, tho' at a great Distance, the Call of my Shepherd, who hath followed me wherever I have been scattered in the cloudy and dark Day of my Sin and Apostacy. O let me not only hear His Voice, but follow it also; never minding again the Voice of Strangers, who rule Thy Flock with the Cruelty of heavy Burdens and a Multitude of legal Duties, but do not lead them to the Pasture of Thy Love, nor to the Rivers of Thy Evangelical Promises. I begin to feel with the Prodigal Son, the spiritual Famine which overspreads all the Faculties of my Soul: But I am so poor in Spirit, and so destitute of Life, that I don't find Strength enough to carry me back. My own Reason torments me with abundance of dangerous Suggestions: One Time I think, I am got too far from my Heavenly Home, and that it would be a vain Attempt to venture on my Return: Another Time I am quite cast down with Shame and Confusion, when I do but remember, what a noble Portion of Goods was allotted me at my first setting out, and what I am reduced to at present! I am entirely stripped of that Garment of original Righteousness wherewith I was adorned at first. I have neglected the Light of Thy Countenance, the Guidance of Thy Counsel, the still Voice of Thy Spirit, whereby I might be led into the Path of Life, and back to my Heavenly Home. I have hardened my self against the sweet Precepts of Thy Love, and submitted to the tyrannical Commands of Sin, which, like an Egyptian Task-Master, lays unmerciful Burdens upon me. I have

have forfeited the true Freedom of Mind, and the Sovereign Liberty of Spirit, and am brought by Sin into Straitness, Bondage, and Slavery.

All this, most merciful Father, I am now sensible of! But though I find at the same Time some weak Efforts, Longings, and Desires to regain my first Glory and Liberty; yet in the midst of my Efforts, I sink down again into Mire and Misery, where there is no standing. I feel a Ray of Thy Divine Light shining forth upon my Darkness, and a Dawning of the Day of Salvation in the Night of my Corruption: Yet since I have all along loved Darkness rather than Light, I cannot now cast off the Works of Darkness as freely as I wish; nor put on the Armour of Light for breaking the Tyranny of Sin. I feel the healing Power the Sun of Righteousness carrieth in His Wings; but the Diseases of my Soul are so high and various, so deep and infectious, that I don't know where to begin the Cure. In this my deplorable Condition, let Thy Grace, O LORD, appear for my Deliverance, and draw me to the Son, the true Redeemer of those that groan under their Bondage; the Light of those that are sensible of their Darkness, and the Physician of all such as feeling their original Disease, labour after a Remedy. Let his Blood cleanse and heal me; let his Spirit renew and comfort me; let his Love constrain and chasten me; let his Grace support and establish me; let his Promises purify and perfect me! Let my Faith at last victoriously triumph over the Malignity of Sin, and over all the combined Powers of Hell and Darkness, through Him that loved me. Amen!

Joh. III. 19.

Mal. IV. 2.

Joh. VI. 44.

Joh. I. 7.

Joh. XV. 26.

2 Cor. V. 14.

Heb. XII. 9.

2 Cor. VII. 1.

Aspirations.

LET, O Lord, that powerful WORD whereby Thou hast created the first World.
 Psal. LI. 12. create unto me also a *clean Heart*, and renew a firm and ready Spirit within me.

2. Let me overcome, by the Power of the Divine Nature, the Bent and Propensions of my sinful Nature; and teach me, that my *Restoration* by Grace in CHRIST, is far more powerful than the *Abasement* by Sin in Adam.

3. O how sweet, how easie, how happy is the *perfect Law of Thy Liberty*! O Lord! Sin hath brought me under a shameful Bondage; but Thy Son restoreth unto me, the true Freedom of Spirit, and then I *am free indeed*! Free with the noblest and most excellent Freedom; Free from all the Ties to Lust and Corruption; free from the Hurry of Self-Will; free from the vain Pursuit after worldly Honour and Greatness; free from the Thirst after carnal Pleasures; free from Covetousness; free from Wrath and Bitterness. This Freedom verily is Freedom indeed, and the Character of an Heavens-born Spirit!

4. Teach me, O LORD, this great Truth, that *no Man can do any Good, except he be first made Good within*: No corrupt Tree being able to bring forth any Fruit that may be accounted good in Thy Sight. This Consideration will lay me very low, and make me look with a holy Disdain on all such Works as I have done by the Impulse of an unregenerate Heart!

5. Alas!

5. Alas! How wearisom are these Steps,
whereby the Soul, under the Rigour of Thy
Law, returns out of the Snares of the Love of
the World into the Path of the Love of God.
Support me, O Lord, by Thy Grace, and uphold
me by Thy Spirit, till my Faith prove the Ki- 1 Joh. V. 4.
Story that overcometh the World!

A H Y M N

OF

St. Bernard's

TO THE

HOLY JESUS.

(Sense,
WHEN Mem'ry brings my JESUS to my
My Heart leaps up, and all my Spirits dance.
His bless'd Remembrance yeilds a vast De-
(light:

His Mem'ry's sweet, but sweeter is His Sight.

For when my Eyes th' expiring JESUS spy,
I swoon in Rapture, and in Transport die.
When e'er in Song His charming Name I hear,
I lose my Sight, and wish my self all Ear.

Q q 3

For,

For, Oh! of Him who did Salvation bring,
 I could for ever think, and ever sing.
 Arise, ye Guilty! He'll your Sins forgive:
 Arise, ye Poor! for He'll your Wants relieve.
 Beg but His Grace, and lo! it will be giv'n;
 He'll raise you up, and turn your Hell to Heav'n.
 When bitter Sorrow frets the wounded Soul,
 JESUS is Balm, and sweet He makes the Gall.

If dismal Clouds the Christian Mind affright,
 His Beams to Day clear up the mournful Night.
 Compar'd to His, our Joys but Torments are:
 His Boons exceed our Wish, transcend our Prayr.

His wondrous Praise, when e'er we strive to tell,
 Our Pens do flag, and ev'ry Tongue doth fail:
 The Joy's too great for both; and all confess
 They feel a Bliss, too mighty to express.

Oh! wondrous JESU! Oh! stupendious King!
 The World around doth with your Triumphs ring.
 You conquer all Below, and all Above;
 Dire Fiends with Force, and duteous Men with Love.

Thus different Ways, you give your Captives Lame:
 Some frights your Terror, some your Softness draw.
 Oh! shine on us, and let your rising Ray
 Expel the Mist of Sin, and make our Day!

For those Seraphick Sweets we in You find,
 Can cure the Conscience, and compose the Mind.
 You chase black Errors, which our Souls benight;
 No Fiends or Falshoods e'er could bear your Light.

That Light which shews the World Things hid before,
 That all her Glory's Shame, her Riches Poor:
 That Honour is Disgrace, her Pleasure Pain,
 Her Wisdom Non-sense, and her Business vain.

That Light which like the Sun, drives far the Cold,
 enlightens Charity, and darkens Gold.
 For they whose Sight its sacred Beams restore,
 Despise the glittering Purse, to prize the Poor.

With Love of Thee, sweet JESU, I'm o'er-
 (come,
 Entranc'd with Joy, and struck with Pleasure dumb.
 When streaming on the Cross, I Thee behold,
 bleed with Anguish, and grow dead with Cold.

The Spear that wounds your Side, does pierce my
 (Heart,
 And when You're prick'd with Nails, I feel their
 (Smart.

At your dying Groans, my Sighs display,
 And as You bow Your Head, I sink away.

For Hearts of Adamant would melt to see,
 That this was done, and done, vile Man, for thee!
 He suffer'd Sorrows, to create our Joys,
 Shed purple Streams that we might swim to Blis:

That Sin might lose its Shame, He blush'd in
 (Blood,
 And clos'd His Eyes, that we might see His God.
 Let all the World fall lowly down and know,
 None but a God such mighty Love could show.

Then this warm Love, with equal Warmth pursue;
 Burn t'wards your JESUS, as He flamed for you.
 For Love should still Returns of Love inspire,
 And mutual Flames set ev'ry Heart on Fire.

View well His lovely Face, His winning Charms,
 And flie with speed into His longing Arms.
 Thy Love, my beauteous Saviour, ne'er can cloy,
 Fountain of Blis, and Source of endless Joy!

Oh!

Oh! let me, let me, ever share your Grace,
Still feel Your Love, and see Your glorious Face;
Still let my Tongue have leave to sound your Name,
And let my JESUS be my constant Theme.

For tho' I can't Words worthy of You speak,
Yet should You bar my Tongue, my Heart would break.
Big with Your Love, Oh! let me som'what say,
And lest I burst, break out in flowing Joy.

For when Your mighty Charms fill full my Mind,
My Breast would split, unless a Vent it find.
When JESUS Merits in my Mem'ry roll,
They sooth my Thought, and raise my sinking Soul.

My Saviour's Charms, are sure stupendious Meats,
They fill me full, and yet I still could eat:
'Tis luscious Food, and yet I ne'er am cloy'd;
My Hunger's more, the more the Food's enjoy'd.

I to the wondrous Spring insatiate fly:
I ever drink, yet am I ever dry.
As Men in Dropsies love the liquid Store,
Still swell I on, yet still I thirst for more.

I can't against His Charms be Beauty-Proof,
Ah! who of what he loves, can have enough?
No Heathen in this glorious Feast delights;
Feasts are no Feasts to unfit Appetites.

No Colours beauteous to the Blind appear;
And Sounds are lost upon the deaf'ned Ear.
To me my Saviour is a pleasing Feast;
They only JESUS love, who JESUS taste.

If with His Love, you once were thoroughly drench'd,
You'd thirst for more, nor would your Thirst be
(quenched.)

But happy Lovers, they thrice happy prove,
Who love Thee, JESUS, and are fill'd with Love.

O JESU! who adorn'st the Angels Sphere,
Manna to our Taste, and Musick to our Ear.
Ten thousand, thousand Times I Thee desire;
O come my JESU, or I must expire.

When, when, Oh when! will You enhance my
(Joy?

When, when my Soul will You with Kindness aloy!
Oh! when I think of You, I panting lye
Your Love revives at once, and makes me die.

Now, now, I rise, now sink in Extasse;
Such Power hath conquering Love and killing Joy
Oh! sweetest JESU! you're my publick Sighs,
For You my Soul sends out her secret Cries.

'Tis You alone I love, for You alone
Down fall my Tears, and loud my Vitals groan,
Where'er I am, where'er my Feet shall move,
Oh! let me meet the Object of my Love.

When Him I find, how will my Hours be blest?
How happy I, when found to hold Him fast?
Ah! happy Day, The God I sought appears,
Blown o'er are all my Sighs, and lost my Fears.

Let Love for Joy, a mighty Bonfire bring,
And Heav'n and Earth with Hallelujahs ring,
While I, to celebrate this welcome Day,
Burn bright with Love, and turn my Heart to
(Joy.

Thus when my Lord is lov'd, the Love will last;
'Twill hold its Relish, and preserve its Taste:
No Intervals of Chitiness, make one mourn;
But an eternal Flame, will brightly burn.

Sent

But

Sent from Above, this Fire will ever glom,
Nor die in Ashes, like our Fire below.
It melts my Marrow down, boils up my Blood;
Yet kindles only, not consumes its Food.

The Damn'd and I, both endless Heat sustain
But mine is Heat of Pleasure, theirs of Pain.
What wondrous happy Love is this I share!
It burns like Fire, yet do's refresh like Air.

Come learn, ye Sinners, learn of me to love:
All wanton Charms far from your Thoughts remove.
My Passion's purely Chaste, divinely Good:
Daughters of Men you love, but I my God.

O JESU! sweeter than the Sweets of May,
Serene as rising Sun, or brightest Day.
More sweet to Taste, more pleasing to the lip
Than Eastern Spices, or the Eastern Sky.

Oh! let my Palate still your Beauties taste,
And with your fragrant Charms my Nostrils feast.
Still let my Lips your wounding Glories kiss;
Tho' I must Kissing faint, and swoon in Bliss.

To you, for ever, let me be confn'd,
Bliss of my Eyes, and Rapture of my Mind.
Of You, with Joy, I think, of You I boast;
For You, who save the World, won't see me lost.

But JESUS to his Father now returns,
While Angels sing, and Man deserted mourns.
But, Oh! I'll ne'er, my JESU, part
(To

As You fly up, my Heart mounts upwards too.

Let's follow all, and fast to JESUS cleave:
Let's follow close; and JESUS never leave.

With Hearts and Tongues, let's now to JESUS
(raise,
With Vows devout, and loud harmonious
(Lays.

That when we shall have learn'd this Heav'nly Art,
And when from Earthly Choirs we shall depart;
We may requite our Songs of Joy and Love,
Rise from Below, and make us chant Above!

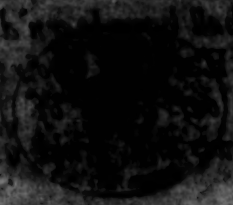
The End of the First Part.

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W. H. W.

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The End of the First Part.